# The Theosophical Quarterly

VOLUME XX

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# The Theosophical Quarterly

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Published by The Theosophical Society of New York at Rumford Building, Ferry Street, Concord, New Hampshire, U. S. A.

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## CONTENTS OF VOL. XX, No. 1

| | PAGE |
|---|---|
| NOTES AND COMMENTS | 3 |
| CONVENTION, 1922 | 11 |
| THEOSOPHY—A LECTURE | 13 |
| AKHNATON THE "HERETIC"—PHARAOH | 18 |
| STUDENTS' SCRAP BOOK | 24 |
| TAO-TEH-KING | 32 |
| LOUIS CLAUDE DE SAINT-MARTIN | 39 |
| A VEDIC MASTER (PRASHNA UPANISHAD) | 46 |
| ON THE SCREEN OF TIME | 52 |
| LETTERS TO STUDENTS | 61 |
| REVIEWS | 66 |
| QUESTIONS AND ANSWERS | 68 |
| T. S. ACTIVITIES—REPORT OF CONVENTION | 70 |

### THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

## JULY, 1922

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### The Theosophical Movement in History

In the Notes and Comments printed in January, 1922, an attempt was made to describe, at least in part, the cyclic point of the Theosophical Movement in the thirteenth century of our era, with special reference to the union of Eastern and Western thought, as illustrated by the writings of Roger Bacon. It was seen that, after centuries of development, three streams of religious philosophy had come together: the Christian, including the Old Testament; the Greek, with both Plato and Aristotle represented; and the Oriental, through the translation in Spain of the writings of Eastern sages like Avicenna. But the work of spiritual union, which seemed at that time almost complete, was in part abortive; it was followed by a recession and a narrowing of thought, which practically resulted, on the one hand, in the wider separation of East and West, and, on the other, in the gradual opening of a chasm between religious studies and natural science, the most dramatic illustration of this dissonance being the trial and imprisonment of Galileo.

The purpose of the present Notes and Comments is to seek to trace, so far as the limitations of the writer allow, the general course of the Theosophical Movement in the centuries before that cyclic point, beginning with our earliest knowledge of religious and philosophical life in Greece. It was suggested several years ago, in these Notes and Comments, that Hellenic life and thought had been developed under the guidance of Masters of Wisdom, with the purpose that the incarnation and work of the Western Avatar might be carried out in Greece; and that, when Greek religious life fell short of its goal, and entered on a period of surprisingly rapid degeneration about the time of Plato, a decision was reached to change the place of the coming Avatar to Palestine, where a second possible field of work had been prepared through the spiritual life and inspiration of the Schools of the Prophets.



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If we are inclined to accept this view of the religious life of Hellas, we shall find it exceedingly interesting to try to trace the different streams of spiritual thought and inspiration which were brought together in Greece, to form the foundation for its religious life, and thus to prepare the way for the expected Avatar.

Following suggestions in Plato, we may indicate at least three such streams of inspiration: first, Egypt; second, the Mysteries, and particularly, perhaps, the Mysteries of Orpheus; and, third, the teaching of Pythagoras. In the *Timæus* and its sequel, *Critias*, Plato, with Critias as narrator, records the visit of Solon to the priests of the goddess of wisdom, Neith, at Sais. Solon (B. C. 638–558), who was the wisest of the Seven Sages, told the story of his visit to Dropidas, who told it to Critias the elder, who in turn repeated it to his grandson, Critias, the speaker in Plato's dialogue.

Critias puts it on record that the citizens of Sais were great lovers of the Athenians, saying that they were in some way related to them. Thither came Solon, and he asked the priests about antiquity.

"Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are but children, and there is never an old man who is an Hellene. I mean to say, that in mind you are all young; there is no old opinion handed down among you by ancient tradition; nor any science which is hoary with age." He goes on to say that Athens had been founded a thousand years before Sais, which, according to the sacred registers, had its beginning eight thousand years before Solon's visit.

This tradition would, therefore, date the foundation of Athens about 9600 B. C., and Solon, following the same authority, puts the final sinking of Atlantis about the same time. An Eastern Master, quoted by the author of *Esoteric Buddhism*, appears to date the last disappearance of Atlantis in the year 9564 B. C., which is a close enough agreement. We are, of course, well aware that these estimates are as little accepted by our historians as they were by the Athenians of Solon's time, perhaps for the same reason; but we remember that a comparatively short time ago the Western world knew almost nothing of the ancient records of Egypt, and, further, that Archbishop Ussher's chronology, while it has lost its validity, has nevertheless deeply influenced the historic imagination of the West, leaving a profound reluctance to accept the ample millenniums of ancient tradition, whether in Egypt or in India.

If we agree to take the Egyptian view that Athens was founded nearly ten millenniums before our era as the starting point of this inquiry, we shall have sufficient room for another tradition, if we wish so to describe it, which is recorded in *The Theosophical Glossary:* namely, that Orpheus, founder of the Orphic Mysteries, was no other than Arjuna, the disciple of Krishna whose death in the year 3102 B. C., inaugurated the Kali Yuga, the Age of Darkness, which completed its fifth millennium just before the beginning of the present century.

If we do accept this tradition regarding Orpheus, we may be justified in inferring that the substance of the Orphic Mysteries was the same as the teach-

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ing of Krishna to Arjuna: the two doctrines of Liberation through union with the Logos, and of reincarnation; liberation to be gained through aspiration, purification, and spiritual discipline.

We come now to the third of the three streams which nourished the spiritual life of Hellas, the teaching of Pythagoras (about 586–500 B. C.). As we cited authorities decidedly unorthodox, namely, the temple records of Egypt and the East, regarding the antiquity of Athens and the origin of the Orphic Mysteries, we may now quote, in compensation, for Pythagoras, that eminently conservative work, the *Encyclopedia Britannica*, and the very able article therein by Dr. Andrew Seth Pringle-Pattison:

"The Pythagorean brotherhood had its rise in the wave of religious revival which swept over Hellas in the sixth century before Christ, and it had much in common with the Orphic communities which sought by rites and abstinences to purify the believer's soul and enable it to escape from the 'wheel of birth.' Its aims were undoubtedly those of a religious Order. . . . The doctrine of the school which is most clearly traceable to Pythagoras himself is the ethico-mystical doctrine of transmigration."

That is, the doctrine of reincarnation and Karma, and the mode of life to be followed by those who seek to escape from the bondage of Karma, and to enter on the path of Liberation; or, to put it in another way, the fundamental teaching of the Theosophical Movement.

We need not at present dwell on the contributions of Pythagoras to mathematics and astronomy, his teaching of the heliocentric system, or his addition of the new word, "philosophy," to the Greek language. We shall lay stress rather on his probable debt to Egypt and India, both of which tradition says he visited. In his youth, at Samos, he may well have learned the teachings of the Orphic Mysteries; in Egypt and India he may have passed through further initiations, giving him that living memory of past births which has always been the real foundation of the teaching of reincarnation. As Krishna says:

"Many are my past births and thine also, Arjuna; I know them all, but thou knowest them not."

We come now to Plato (427–347 B. C.). We may well believe that he knew even more of the sacred lore of Egypt than is recorded in the *Timæus* and *Critias*. His frequent indebtedness to the traditions of the Mysteries is generally accepted. In the *Phædo*, speaking of life as a meditation of death, he connects this view with the teaching of Philolaus, who resided at Thebes toward the end of the fifth century, that is, during Plato's youth, and who was the author of the first written exposition of Pythagoreanism.

We are at present concerned only with two elements of Plato's teaching: the divine Idea, or spiritual model of the visible world; and the teaching of reincarnation, in the tenth book of the *Republic*. The first, we may illustrate from the *Timæus:*

"The pattern of the universe contains in itself all intelligible beings, just as this world contains us and all other visible creatures." This was developed

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by Philo of Alexandria (about 30 B. C.—45 A. D.), in connection with the word Logos; and we may conveniently speak of it as the Logos doctrine.

To sum up: Both the Orphic and Pythagorean schools, whose debt to the Schools of the Mysteries in the Orient has already been suggested, were in fact religious Orders, with a strict discipline to prepare the disciple for spiritual knowledge. What appears to have been the substance of the teaching of both is taught openly by Plato, without any precedent discipline for hearer or reader. Whether this publication and vulgarization (in the literal sense) of the substance of the Mysteries was a cause or an effect of the spiritual degeneration of Greece, is not important for our present inquiry. That degeneration is a patent fact; and, according to the tradition already cited, it rendered impracticable the earlier plan for the Avatar, the divine incarnation, in Greece; as a result, the Incarnation took place in Judea, under a very heavy burden of disadvantage.

We may think of "the religious revival which swept over Hellas in the sixth century before Christ" under two aspects. On the one hand, it was contemporary with the Buddha's work in India, and also with the teaching of Lao-Tse in China; or about two thousand five hundred years after the beginning of the Kali Yuga, already alluded to. It may well be that this "religious revival" throughout the Aryan world, leaving the Far East out of consideration for the present, marks a main cyclic point in the spiritual life of the Aryan races, an occasion calling for the visible appearance of great Masters of Wisdom. On the other hand, we may, perhaps, regard this religious revival as a significant part of the preparation for the Western Avatar, an effort which was continued up to Plato's time in Greece.

Palestine offered religious earnestness and aspiration, together with the spirit of sacrifice which appears to have deserted Greece. Therefore some at least of the elements needed for the field of the Avatar's work were present in Palestine. But others were wholly missing, and notably the spirit of wisdom and understanding; the spirit which, after all deductions are made, was the greatness and glory of Hellas. Therefore we are able to understand, what tradition affirms, that after the Christian Master's visible work was completed, efforts were made, under his continued guidance, to infuse into his followers that spirit of wisdom and understanding, the inspiration that should have been supplied by Greece. It appears possible to trace these efforts through the next twelve or thirteen centuries; or, let us say, up to the time of Roger Bacon, which has already been discussed.

It will be remembered that the contemporaries of Albertus Magnus, Roger Bacon and Thomas Aquinas refer to Aristotle practically as a divine authority. Dante was but echoing the common view of his age when he spoke of Aristotle as "the Master of those that know." And it is a commonplace that Thomas Aquinas formed his system, widely accepted as the orthodox theology of following centuries, by blending Christianity with the philosophy of Aristotle. It may be worth while to suggest that a general misconception, due to the thought of more modern times, is often attached to this idea: the thought,

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namely, that the writers of the thirteenth century accepted Aristotle as against Plato; that they chose him as representing what we should call to-day the scientific attitude, in opposition to the mystical teaching of Plato.

But the truth would seem to be, first, that there is not this fundamental opposition between Plato and the man who, for twenty years, was his enthusiastic disciple; and, second, that much of what was supposed in the thirteenth century to be Aristotle, was, in reality, either Plato or Platonist.

In the nature of things, we cannot discuss this question as fully as it deserves here. We must content ourselves with pointing out, as regards the first point, the absence of any real opposition, and that it is precisely those parts of Aristotle's work which are most like Plato, and which he in all probability derived from Plato during the twenty years when he was Plato's pupil, that were most highly valued and accepted by the divines of the thirteenth century. We may, perhaps, best bring this out by quoting again from the *Britannica*, this time from the very scholarly and thoughtful article of Thomas Case:

"Aristotle, like Plato, believed in real universals, real essences, real causes; he believed in the unity of the universal, and in the immateriality of essences; he believed in the good, and that there is a good of the universe; he believed that God is a living being, eternal and best; he believed in the divine intelligence and in the immortality of our intelligent souls."

"All this, the pupil accepted from the Master's dialogues," says Mr. Case; and it is precisely this element in Aristotle (apart from his Logic) which the men of the thirteenth century stressed; this was the knowledge which, for Dante, made Aristotle the Master of those who know. But we may go even further; we may point out that just these ideas, this fundamentally spiritual view of the universe, with the ethical principles which follow, are of the essence of the Mystery teaching, of the essence of the Theosophical Movement. When, therefore, in the thirteenth century, this part, the most Plato-like part, of Aristotle, was blended with the Christian tradition, that much at least of the Mystery teaching, that much at least of the spirit of wisdom and understanding, was once more infused into the stream of Christian thought; to that extent, the harm done by the failure of Hellas to provide the field for the Avatar was repaired. As is well known, this revival of the Greek spirit of wisdom came to the West not directly from Greece, but indirectly, through the Arabs and the Moors in Spain.

And here we may, perhaps, digress, to consider another factor in the Theosophical Movement, as it appears to us; a factor which may not wholly commend itself to the pacifist ideas of our day and generation. This is the part, as it seems to us the vital part, played by war in the Theosophical Movement.

Aristotle was the disciple of Plato; he was for eight years the tutor of Alexander the Great. And Alexander played a vitally important part in the religious development of the Western world, precisely through his wars and conquests. We have already spoken of Philo of Alexandria and the Logos doctrine. The name of the city may remind us of Alexander's conquest of Egypt; as a result, the Greek language became firmly established there, so that

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Philo, born at Alexandria, was able to saturate himself with the writings and ideas of Plato and, when he came to record his Logos doctrine, wrote naturally in Greek. But Alexander also reached India, with the result that political relations were established between Greece and India, and for several generations made an open road by which Indian religious ideas found their way to the Western world, recording themselves in a number of Greek books and, in some degree, bringing the Eastern wisdom to the regions in which the work of the Western Avatar was being prepared. Finally, Alexander's conquest of Asia Minor and Palestine was one of the causes, probably the dominant cause, why the New Testament took form in Greek and not in Aramaic or Syriac, and thus became immediately available for the Greek-reading Western world.

This military side of the Theosophical Movement, if we are right in so naming it, leads us naturally to a consideration of Islam and the Arab conquests which, as we have seen, were the means of bringing not only the Oriental spirit, but also the Greek wisdom, as a contribution to the thought of the thirteenth century.

A flood of new light on this whole episode of history is contributed by a book just published, *Arabic Thought and its Place in History*, by Dr. De Lacy O'Leary, Lecturer in Aramaic and Syriac, at Bristol University. He traces with great care and detail the eastward spread of Hellenic philosophy, translated first into Syriac and then, after the Arab conquest of Syria, Mesopotamia, Egypt and Persia, in the years 638–641 A. D., retranslated into Arabic.

But Dr. O'Leary also makes quite clear a point already touched on: that it was the Platonist and not the Aristotelian part of Aristotle, that formed the basis of philosophical thinking in the Arabic field. He describes a blending, begun by Alexander of Aphrodisias at Athens (198–211 A. D.), of Plato and Aristotle; Plato contributing the teaching of the universal soul, while Aristotle contributed the teaching of the individual soul; the human soul infused and inspired by the divine soul. Further, Dr. O'Leary brings out the point, new to the present writer, that the so-called "Theology of Aristotle" which formed the main statement of neo-Platonic doctrine known to the Moslem world, is not in fact a work of Aristotle at all, but is an abridgment of the last three books of the *Enneads* of Plotinus, a book eminently mystical, and which many students of Theosophy think of as being a landmark in the Theosophical Movement. The "Aristotle," therefore, which inspired the world of Arab thought was thus largely Platonist and neo-Platonist: material of the Mystery Teaching, as we should be inclined to call it, without suggesting that Aristotle himself had any living knowledge of the Mysteries.

We are inclined, then, to put forward the hypothesis that, just as the conquests of Alexander played a vital rôle in preparing the field for the coming of the Western Avatar, whether Alexander himself had any such purpose or not; so in a similar way, the Arab conquests beginning in the year 638 A. D., including the invasions of India, and the establishment of Moslem power in Spain in the year 756 A. D., played a vital part in the great epoch of religious and spiritual thought, developed in the East and transferred to the West, which fills the

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centuries between the rise of neo-Platonism and the period of Albertus Magnus, Roger Bacon, and Thomas Aquinas in the thirteenth century of our era. To put it in another way, whether or not these events were planned to affect the Theosophical Movement through these centuries, that they did affect it profoundly, appears to be beyond question.

The outcome was very like what we have already described as the result of Alexander's expeditions: first, the establishment of a common literary language from the Nile to the Euphrates, and, later, from India to the Pyrenees. We shall find yet another analogy in Julius Cæsar's conquest of Gaul and, to a less degree, of Britain, which brought France within the sphere of the Latin tongue and Roman law; something which has had a profound influence on the spiritual history of the West, a spiritual influence full of vitality to-day, and destined, as we may think, to bring forth even greater fruit in the times to come.

The result of the Arab conquests was far more this establishment of a common tongue through the vast region bridging the East and the West, than an extension of the Arab race; and among the sages of the "Arabic" schools of philosophy and mysticism, there seems to be only one, al-Kindi, who died in 873 A. D., who was of pure Arabic race. Al-Farabi (born in 950 A. D.) and Avicenna (born 980 A. D.) are said to have been Persians, that is, Aryans, though both used the vigorous, strongly coloured, and nervous Semitic tongue of the Arabs, and so gained currency as far West as Spain, passing thus into the Christian thought of the thirteenth century.

Throughout this wide field of the Arabic tongue were spread those fundamental spiritual ideas which went under the name of Aristotle, but which were in reality the Platonist part of Aristotle with much pure neo-Platonism added; or, to go deeper, they expressed that body of spiritual teaching, drawn from "the lodge of the Great Brotherhood, which was once the secret splendour of Egypt," reinforced by the wisdom and discipline of the Mysteries of Orpheus and the great Initiate Pythagoras, and reflected in the Dialogues of Plato.

In yet another point, Dr. O'Leary makes a very valuable contribution to our study of this great theme: by tracing the recurrence of what he calls "transmigration" in the Arabic-writing field of spiritual and Theosophical wisdom and discipline; for example, in the teaching of an-Nazzam (who died in 845 A. D.) and al-Husayn ibn Mansur (who died in 921 A. D.). As regards the latter, Dr. O'Leary writes (page 192): "He was of Zoroastrian descent and seems to have held doctrines such as transmigration, reincarnation and so on"; and it is several times suggested that this reassertion of the teaching of reincarnation was due directly to the influence of India. In fact, we find what students of Theosophy are inclined to call the essential elements of the whole Theosophical teaching: the doctrines of the Eternal (Parabrahm), of the Logos or Oversoul, source of the spiritual soul (Buddhi), which inspires the nobler part of the two-sided mind (dual Manas), of Liberation and reincarnation, together with that discipline which is always associated with these teachings in every genuine manifestation of the Theosophical Movement.

If space allowed, it would be profitable to consider here what was going on

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in Western Christendom, while the spiritual development which we have outlined was being unfolded in the Arabic-writing world from India to Spain. We can, however, find room for only one suggestion. Ferrero, describing the causes which led to the greatness of Rome, rightly lays the greatest stress on moral ideals and rigid discipline: the citizen of that earlier Rome was inspired by the spirit of loyalty, a certain austere simplicity and the principle of service; his wife and children were trained in strict obedience. These fine flowers of the Roman spirit passed into the Latin Church, which has always been pre-eminently the Church of discipline and obedience.

The confluent streams from the Orient and from Hellas, whose course we have indicated, might have added to this fine heritage of the West the spirit of wisdom and understanding, without which discipleship is of necessity one-sided; we may be inclined to say that they were moulded and guided precisely to bring this contribution, the whole body of the Theosophical teaching. But this purpose was only in part fulfilled. Thomas Aquinas did infuse much of the older light of spiritual philosophy into Latin theology; but very much did not thus find access. As we have said, the movement which was developed through so many centuries was largely abortive. And many of the spiritual barriers and difficulties of the centuries which followed the marvellously potential thirteenth century, appear due precisely to these omissions.

This brings us to our practical point. We have referred to the fact that the Kali Yuga, the Age of Darkness, reached its five thousandth year just before the end of last century. It would appear that the present epoch of the age-old Theosophical Movement, coinciding with this cardinal cyclic point, must have a profound significance both for the present and the future. As we well know, not only all the elements of the Theosophical teachings already described, but, in fact, very much more, have again been brought to light for the illumining of the world; have, in fact, been entrusted to students of Theosophy, members of The Theosophical Society. To underline the opportunity, and, therefore, the responsibility this implies, can hardly be needed; yet we shall do well to keep it in mind. We shall do well to remind ourselves, those of us who recognize both opportunity and responsibility, that to make success in this high stewardship possible, two things are essential and by no means to be dispensed with: the spirit of wisdom and understanding, and the spirit of discipline; the love of the Light and of the Life, which are the gift and the inspiration of the Masters of Wisdom who give the soul to the Theosophical Movement.

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*This is the teaching of experience: — you must live in obedience to your beliefs, for otherwise, soon or late, you will finish by believing as you have lived.* — PAUL BOURGET.

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# CONVENTION 1922

FRIENDS — there is something my heart for a long time past has been saying to yours, and to-day I am moved to voice it.

You have all been told that for the first time in the world's history, our Movement has been carried over the cycle. You all know, therefore, that every year which has passed since — let us say — 1901, has been different from any year that has ever been before; that in each of those years we have advanced steadily, steadily into the enemy's country; that in a certain sense they were years we had no business to have.

You have not supposed, of course, in considering this matter — and I am sure you must often have considered it — that the Dark Powers have taken this quietly, have submitted tamely. On the contrary, they have fought with all their strength to resist it; they have devised in every way to circumvent it; and as on this plane their power is greater — as we are obliged, as it were, to fight with one hand behind our backs — the struggle has not been easy. But so far, by the grace of Heaven, they have not succeeded; we have continued to advance.

O yes, we have had helpers from the other side; if we had not we could not have done it, — humbly, gratefully, we acknowledge that. But they also are handicapped here by the evil and darkness in our own hearts — traitors in the camp — and what they have done they have done at frightful cost.

Thwarted on the inner plane, the force and fury of the Black Lodge boiled over on the outer plane, and we had the Great War — a faint reflection of what was taking place on the inner plane — and the Great War was not won, remember. Germany was not beaten, though she could have been, save that the Allies lacked that grace of Final Perseverance, — for all their courage, that crowning, final courage — what Napoleon called "four o'clock in the morning courage." They had not the faith or the vision for that; they harboured too many delusions, and so they failed when victory was almost in their grasp.

Let us learn the lesson, and pray for that grace of Final Perseverance as we pray for nothing else. The spiritual warrior must fight when he is blind and stricken and dead, when his feet are washed in the last drop of his heart's blood, when his life is utterly dissolved. For if he cannot fight in this condition he can never win. Victory comes, and comes *only*, as the crown of complete self-giving — of devotion to a cause so passionately loved as to make that giving cheap. Pray I say therefore, for the grace of Final Perseverance.



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Much has been said recently of the need for chêlas, for the Movement to develop chêlas, — we know that at this time chêlas cannot come over to us. Presently many of us who worked here before the cycle turned, will have passed away. There are those who have been on the front line, without one moment's rest day or night, all these years. They cannot last forever — and the fight must go on. *We must continue to advance;* we cannot stop. The Dark Powers would have been content to crush us, years back. Not now! In turn they would rush forward like a mighty flood, using our acquired momentum. If you need some picture of what it would be like, look at Russia, — and the agony would be that Those who trusted us, *because* They trusted us, would have failed. None of us could endure that!

Now do you see what I mean — what my heart has been saying to your hearts all this while? Stop whining and snivelling in the stuffy corners of your life, and come out boldly, gladly, into the hardships of this glorious warfare. Stop thinking about yourselves, your pains, your trials, your feelings, least of all your conveniences. Think of Them and of Their sacrifices — which alone are the reasons that you are alive to-day, and not merely whirling dust specks in space — and in Their names and for Their sakes, each one his own, fight to redeem a dying world: and give, give, give everything!

Then do you know what will happen? For the first time, *for the first time*, you will know what peace is, the peace that passeth understanding, the peace which the Master can only give to His dearly beloved disciple who is as Himself, the peace They know in the midst of Their toil and never-ending conflict.

In reality, facing our own hearts, what does it matter what becomes of us, so long as Their cause triumphs? We can see so clearly that that is the only thing worth while. Reward! aye indeed, reward enough — if some day, all laid down, we shall catch the echo of that far distant cry: —

"Sounds as if some fair city were one voice
Around a King returning from his wars."

That is the spirit of chêlaship; that is what makes a man a chêla.

* * * * *

In God's name come over and help us. The need is so great!

K.

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# THEOSOPHY[1]

LET us withdraw ourselves for an hour from the turmoil of the world, with its immeasurable intellectual confusion and its almost unfathomable moral confusion, — that we may try to view life steadily, in the serene light of eternity.

To give us a touchstone and a goal, let us take a sentence or two from the most ancient Theosophy of the great Upanishads, which come to us from the royal race of the Rajputs:

"When all desires that were hidden in the heart are let go, the mortal becomes immortal and enters the Eternal.

"Then, as the slough of a snake lies upon an ant hill, rejected, dead, the Spiritual Man, putting off mortality, rises up immortal, eternal, radiant."

There are many ideals of success in life. Each time and nation has its own. Many of them represent genuine effort and real accomplishment. Perhaps the most widely accepted ideal in America is the office boy who makes his way steadily upward until he becomes the head of a great business. This is a real achievement, in no sense insignificant or unworthy. But we are to consider an attainment of another kind: the stature of the Spiritual Man, immortal, eternal, radiant.

We can, perhaps, use as a stepping stone to this consideration a phrase from *A Text-Book of European Archæology*, by Professor R. A. S. Macalister, issued a few months ago by the Cambridge University Press, and therefore containing the latest word on the age-old history of man. The author of this able book has reached a striking generalization of mankind's long history. Under the subheading, "The Test of Humanity" (pages 95–97), he says that "Man is the first living being which revolts against a merely animal existence. . . . This endeavour to 'de-animalize' the animal is the self-expression of the 'soul' of Man."

The effort of the animal to de-animalize itself; a noteworthy statement of human endeavour and attainment. But we shall find, if we look into it more closely, that man has de-animalized himself in two sharply contrasted directions: in one direction, toward the divine; in the opposite direction, toward the demoniac.

We may borrow a sentence from another book, by W. T. Hornaday, announced but, it would seem, not yet published; the declaration that "there are no crime waves among animals," as a suggestion regarding the demoniac direction in which man has worked so incessantly to de-animalize himself. We need not try to labour the matter. A few indications will suffice. To begin with, take the simple question of eating. With hardly any exceptions, the other animals eat to live. With few exceptions, men live to eat. They have turned eating into an elaborate and largely unwholesome self-indulgence, running the whole gamut of greediness and gormandizing, with only the remotest

[1] A lecture by Charles Johnston, on April 30, 1922, on the occasion of the Convention of The Theosophical Society.



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concern for the restoration of the used tissue of the body. If it be said that the "less fortunate" among mankind do not go far in this self-indulgence, it may be answered that, when they attain to "fortune" this is one of the ways in which they almost invariably try to capitalize it. The appetite is there, ready for self-expression, as soon as the opportunity offers. Or take the habit-forming drugs and intoxicants. Men and women take them really in order to enjoy certain states of consciousness, like the fool's paradise of the opium smoker. They like these states of consciousness, first, because they seem to them enjoyable, and, second, because in these states of consciousness they escape from the spiritual burden, the feeling of moral responsibility. So men and women enslave themselves to habit-forming drugs, forfeiting their liberty to gain the paradise of fools. We need do no more than suggest the degeneration of sex, something wholly foreign to normal animal life.

Shameful as these many forms of self-indulgence are, they are, nevertheless, much less culpable than the developments of malice. The Great War has enabled us better to realize the existence of malignant evil, a force altogether demonlike; we gained, at least for a time, a living sense of the frightful power and scope of this abominable sin.

Here, then, in both sensuality and malignant evil, men and women have through long ages de-animalized themselves, developing, not upward, toward the divine, but downward, to the demoniac.

It is equally easy to illustrate the upward tendency. Take, for example, all true art, whether it be painting or sculpture or architecture or music. What is the purpose of real art? To teach us what we ought to see; to enable us to enter into the consciousness of the Spiritual Man, immortal, eternal, radiant.

But how are we to enter into the life of the Spiritual Man? How are we to discover the laws of spiritual life? Are we to take our answer from the Old Testament: "Canst thou by searching find out God?" or from the New: "Seek, and ye shall find"? Surely, the latter. All laws of life are to be found by seeking; are, in fact, so found. And it is a high quality in man, that he is willing to seek with the utmost earnestness and honesty, impelled by pure and disinterested love of truth, without counting the personal cost.

Take an example. On September 21, there will be a total eclipse of the sun, visible in the Southern Hemisphere, in South Africa or Australia. It is probable that even now, in England, for instance, expeditions are being prepared; that arrangements will be made to transport large telescopes to the narrow path of the moon's shadow; that astronomers will absolutely forget and lose sight of personal comfort and inconvenience, and will not measure the efforts which they must make, in order to gain a purely ideal end. For the main purpose of these observations will be, as was the purpose of the eclipse expeditions to Brazil and West Africa in 1919, to learn whether the light from the stars is deflected or bent out of a straight line as it passes the body of the sun. A purely ideal and absolutely disinterested purpose, with "no nonsense of practicality" about it, as was once ironically said. South Africa and Australia are among the more inhabited countries, where a fair degree of comfort for the

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expeditions will be obtainable. But this would not really make the slightest difference. Astronomers would go just as eagerly to the Arctic regions, to Novaya Zemlya, or to Easter Island in the South Pacific, in order to find out, to learn.

What is wanted is exactly this determination, this purely disinterested effort and toil, in the search for spiritual law. When men and women begin to seek for spiritual law, for the laws of the Spiritual Man, immortal, eternal, radiant, with the same energy, the same self-forgetfulness, the same conviction, they will infallibly discover these laws and enter into the heritage of the Spiritual Man.

Let us consider two of these laws. The first is the divine and universal law of obedience. To illustrate it, we may take once more the simile of gravity, worn by much use though it be. Man, in his movements about the world, in all his constructive work, can accomplish almost anything — on the sole condition that he shall discover, and obey, the law of gravity. While he obeys, not occasionally, but continuously, he can go wherever he wishes over the face of the world, or in the air, or under the water. While he obeys the law of gravity, he can build for himself palaces and towers. The lines of the walls of this building, erected in obedience to the law of gravity, lead straight to the centre of the earth. So likewise the lines of the spiritual building, the house not made with hands, the dwelling of the Spiritual Man, go direct to the centre of the Heavens. As the palace or the tower may be solidly erected, to stand for ages, because gravity draws each stone downward, so may be erected the spiritual building, the life of the Spiritual Man, to abide for the eternities, because divine gravitation draws him upward.

We must, therefore, if we are to grow to the stature of the Spiritual Man, immortal, eternal, radiant, earnestly seek after spiritual law; and, finding that law, as we shall infallibly find it if we seek, we must obey it perfectly, continuously, as we obey the laws of breathing. Concerning obedience to spiritual law, we may say this: there are, in this, our human life, many kinds of joy which have their beauty and their purity. Nevertheless, it seems certain that we touch true joy for the first time, through whole-hearted, disinterested obedience to divine and spiritual law, when we render up our wills to that most holy will.

This is the law of obedience. There is also the law of divine light. Let us ask ourselves how the true men of science make discoveries. They begin by gathering facts. Then they marshal these facts, arranging them in order according to their likenesses and differences. But no arranging and marshalling of the facts will reveal the law. There must be added, as every true man of science knows, a certain miraculous divination, a piercing ray of the inward light to illuminate the garnered facts and reveal the law hidden within them.

In our search for spiritual law, we must invoke the same inward light. Gathering the facts of our life and setting them in order before us, using all the powers of our intelligence to verify and arrange them, we must then make the intense effort to arouse within us that divine light through which alone real knowledge can be gained; and we must maintain this effort with unflinching courage and

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determination until we succeed; until the facts of life are illumined and we begin to discern before us "the small, old path, stretching far away, the path the seers trod."

Something was said here, a year ago, concerning activity and rest. We cherish the deep-seated, profoundly false idea that our destiny is to accomplish something in order that we may rest, in order that our effort, our activity, may cease. We long for a heaven which shall be an eternal sinking down into an infinite featherbed. But we may as well face at the outset the fact that we live in a universe quite other than that paradise of sloth, a universe where all motion is perpetual, where action and effort are everlasting.

In just the same way, we may as well face the fact that our learning the lesson of life will be everlasting. We must again and again set in order the facts that we have gathered and verified, and then intently seek to illuminate them through the divine light that dwells within our souls. Then a part of the difficult path before us will be lit up, and we must press onward in reverent obedience. We must press on, obeying the spiritual law we have divined, gathering new facts concerning our divine life, setting them in order anew, and once more making the effort to bring the heavenly light upon them so that the next division of the path may be lit up.

This continual toil, this perpetual and difficult invocation of the light, may seem to us an intolerable burden. For the mortals we think we are, it is intolerable. But it is the proper task of the Spiritual Man we are to be — the Spiritual Man, immortal, eternal, radiant — and the very essence of his divine inheritance.

Here a word of caution. We are destined for divinity; but not in order that we may behold ourselves as divine, with self-worshipping and admiration. Along that way of self-worship, we may indeed gain a kind of divinity: the divinity expressed in the words of an old popular song, caught up and echoed by Rudyard Kipling; the divinity of the "little tin god on wheels." Since we of the human family are so apt and prone to this self-worship, it may, perhaps, be well to engrave on our memories, as a fruitful warning, this verse concerning the "little tin god on wheels." It might even be well to write it out in order to keep its wisdom continually within our sight; setting it, let us say, in the frame of our mirrors. By so doing, we may escape from many delusions.

Turning back to the most ancient Theosophy of the Upanishads, recorded so many millenniums ago, it may justly be asked how the holders of that ancient wisdom came to speak so confidently of spiritual law, so clearly to announce the Spiritual Man, the immortal. The answer is: by experience. They spoke with confidence because they knew. They had sought and found, and they had followed "the small, old path that stretches far away." Untying the knot of the heart, they had let go the desires that dwell there, the corrupt desires and evil will. Sloughing off the vesture of desires, they had laid aside mortality. They entered and lived the life of the Spiritual Man, immortal, eternal, radiant.

Many students of Theosophy hold that this life of the Spiritual Man, the radiant immortal, penetrates all human history. The great personages of the

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Upanishads, the Buddha, the Christ: these are the Spiritual Man made manifest. What did they teach, what did they reveal, but the life of the Spiritual Man?

Many students of Theosophy further hold that the divine succession has never failed, has never been broken nor interrupted; that there are to-day, as there have been in all ages, those who have attained; those who, sloughing off mortality, have risen up immortal, eternal, radiant. Many students of Theosophy believe that these Divine Men, these Masters of wisdom, have played a dominating rôle throughout all history; that they play a dominating rôle to-day.

What, then, is the task of these Spiritual Men? What have they striven and toiled for, through all the ages of man? We think that this has been their task, that they toil at this to-day: to awaken us also, to raise us up from death into life, to instil into our souls and minds some spark of that divine light.

We have free will. The way in which we have through ages de-animalized ourselves in the first direction spoken of, the direction of the demoniac, is proof enough of that; proof, therefore, that we can, if we will, turn instead toward the divine. But, in the meanwhile, we are free to disobey, and we do disobey; we are free to follow after malice and evil will, and we do this; we are free to seek every kind of self-indulgence, whether of body or of mind, and we incessantly seek both; we are free to plunge ourselves in lethargy and sloth, and we use that liberty to the full, to an almost incredible degree: physical sloth, mental sloth, moral sloth, most of all spiritual sloth.

Yet there is within us the divine spark, the sparkle of everlastingness. The task, therefore, of the living Spiritual Men, the divine Masters of wisdom, as students of Theosophy conceive it, is this: to arouse and strengthen that divine spark in every one of us; to turn us from the malice and evil and disobedience of our wills; to wean us from our immeasurable self-indulgence; to shame us out of our silly and discreditable dreams; to cure us of our longing for the paradise of fools. This, in order that they may help us to our feet, so that, sloughing off the darkness of our desires, we too, each one of us, may arise as the Spiritual Man, immortal, eternal, radiant.

There is, for each one of us, some way of approach; we are, at some point of our natures, accessible to the light; there is some crevice, in the mind and heart and soul of each of us, through which the invitation of the Masters may enter, impelling, enkindling, irresistible. They seek that way of access with divine patience; a task which, one of them has said, brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight; joy, when one of us awakes and begins with awe and wonder to behold the dawn.

This, then, is the invitation, this the goal: that we too shall seek the small, old path, the path the seers trod; so that, sloughing off mortality, we may arise as the Spiritual Man, immortal, eternal, radiant.

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# AKHNATON THE "HERETIC" PHARAOH OF EGYPT

## IV

### The New Kingdom (The Empire)

WE have now reached a point in Egyptian history where we become definitely conscious of a great and painful change, slowly taking place. Little by little we watch the old exclusiveness, the ancient, proud aloofness, passing away. Egypt, like a precious jewel, jealously guarded through the ages, has now become an open market place where the rabble of the earth, bustling, inquisitive, bent only on material gain, may gather. Once the holy land of mystery, solitary, commanding; now, with the flood-gates opened, the last barriers broken down, her age-long secrets must be locked away to be preserved inviolate from a gaping world. Her religion, so pure, so lofty, in the early days, is now prostituted by its own votaries, and it is only round the hidden altars that the ancient faith still lingers. Had Thothmes III been followed by kings of equal vision and force, Egypt's material splendour might well have been her glory, not her ruin. This, however, was not to be.

We come now to the immediate ancestors of Akhnaton. Thothmes III was succeeded by his son Amenhotep II, who continued a strong rule in Syria and Nubia, but who had none of his father's genius, and of whom little need be written save the picturesque fact that he was a man of such great physical strength, that, like Ulysses, he found no man who could draw his bow. It is not entirely certain whether his successor, Thothmes IV, was his half brother or his son. In any case, as was the experience of each new Pharaoh, he had to put down an Asiatic uprising almost at once. Apparently believing in diplomacy as well as strength, however, he managed to cement the friendship with Babylonia and also formed a firm alliance with the Mitanni by marrying a Mitannian princess. Thus, what might have been his two chief rivals became, in fact, his allies. Both Amenhotep II and Thothmes IV reigned a very short time, the latter dying at the age of twenty-six.

Egypt, as we have seen, had long since been recognized as the greatest Power in existence, her wealth was fabulous, her authority appeared to be unquestioned, and the Pharaoh who follows, held the whole world in the hollow of his royal hand. This Pharaoh was Amenhotep III, the father of Akhnaton, — "Amenhotep the Magnificent" was the name his own people gave him. And yet, even at his accession, ominous signs of decay were to be seen in the fabric of the Empire by those who looked below the surface, — but of this we shall speak later. He began his reign well, showing, at first, an energy which was necessary for the maintenance of the Empire; and it was not until the fourth year of his reign that there was any trouble in Nubia. Matters there were



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soon set right and proved to be but a ripple on the surface. In Asia, Amenhotep maintained the supreme position which his forefathers had won, each Asiatic power vying with the other to stand well in the eyes of the Pharaoh.

The famous Tell el-Amarna letters began in this reign and give us an extraordinary insight into the politics and personal rivalries of that day. These letters are about three hundred in number, written in cuneiform on small clay tablets, and most of them are now to be found in Cairo, London and Berlin. They represent the correspondence between Amenhotep III or his successor Akhnaton, and the various Asiatic kings, — of Babylonia, Nineveh, the Mitanni, and the vassal kings of Syria and Palestine. Though chiefly diplomatic, this correspondence also throws many amusing side lights on the private affairs of these kings, who one and all appear to be chronically "hard up" and who turn to Egypt, whose wealth is proverbial, to help them out of their impecunious condition. The King of the Mitanni, evidently feeling himself especially privileged to ask favours, writes: "Let my brother send gold in very great quantity, without measure, and let him send more gold to me than to my father. For in my brother's land, gold is as common as dust. May the gods grant that in the land of my brother, where already so much gold is, there may be ten times more in times to come! Certainly the gold that I require will not trouble my brother's heart, but let him also not grieve my heart!" — by not sending the gold! He then complains that the last lot of gold sent him had been "very little" and bad gold at that, "chiefly copper." He adds reproachfully: "And who would give to anyone whatsoever a thing which is alloyed like this!" Babylonia, suffering from the same penury, writes: "Why did you send me only two minas of gold? Send me much good gold," and he begs that the Pharaoh will have this precious metal measured in his presence, for he says that the last lot "which they brought me, when I put it in the furnace, was not full weight." Amenhotep, with a certain tolerant good nature, apparently does send gold time after time, but his friendliness has its limits, for when a princess of the Royal House is asked in marriage by Babylonia, Amenhotep, with conscious pride of race, replies: "From of old, a daughter of the King of Egypt has not been given to anyone," meaning, of course, any foreigner. Babylonia, recovering serenely from this royal snub, declares that he will be quite satisfied with *any* Egyptian lady whom he can safely impose on his own people as the King's daughter, and with *bourgeois* pertinacity mixed with a kind of insolent logic, he maintains that nothing should be impossible to the Pharaoh: "Why so? The King art thou and canst do according to thy will. If thou give her (the Egyptian princess), who shall say anything against it? I wrote before 'Send at least a beautiful woman.' Who is there to say she is not the King's daughter? If thou wilt not do this thou hast no regard for our brotherhood and friendship."[1] A large number of these letters also come from correspondents of much lower rank, sheiks, emirs and governors of towns, who address the Pharaoh as their "god," their "sun in the heavens," who "smell the earth" and who protest their loyalty

[1] Winckler, *Tell el-Amarna Letters;* Niebuhr, *Tell el-Amarna Period.*

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in the most abject terms. No adulation was too great, no efforts were spared to make the Pharaoh appear as the sole dispenser of benefits; and it is probable that even a less vain man than Amenhotep would have fallen a victim to the blandishments of his "Syrian vassals."

So Amenhotep, flattered and humoured, and feeling himself secure from all danger abroad, turned his attention to the building of temples and palaces at home, to the chase, and to other peace-time occupations, paying no heed to the writing on the wall. When he was still Crown Prince, and very young, he had married a girl who turned into one of the most remarkable women of Egypt. Her name was Tiy. There has been much speculation as to her ancestry, and that she was not, strictly speaking, of Royal Blood is vigorously maintained by some writers. As she became the mother of Akhnaton, however, she has a peculiar interest for us, and we may say in passing that, considering the strict law of matrilineal descent and the emphasis laid upon it, it is not clear how it came to pass that the claim of Akhnaton to the throne was never disputed, unless Tiy was actually of the Royal House. This, like many other obscure points in Egyptian history, may one day be entirely cleared up. Tiy's father, Yuaa, was Syrian by birth, perhaps one of those Syrian princes already spoken of, whom Thothmes III brought back to Thebes to be educated, and though this idea has been stoutly opposed by some writers, the recent discovery of a vase bearing his name has established at least his Syrian origin beyond a doubt, though whether it was royal or not is still uncertain. His high position at the court of both Amenhotep II and Thothmes IV, and his unquestionable authority during the reign of Amenhotep III, would certainly indicate that by birth as well as intellect he had a right to the trust imposed in him. He was a man of commanding presence, with a square determined jaw and a high prominent nose denoting great forcefulness. Maspero says that his "services were really of the priestly order." Among his many titles he was known as a "prophet of Min" (the god of Koptos), "the wise one," "the favourite, excellent above all favourites," also as "the mouth and ears of the King," in short, the Pharaoh's most trusted adviser. His wife, Tuau, was without doubt Egyptian, and it is thought more than likely of Royal Blood, possibly a granddaughter of Thothmes III. One of her titles was "Royal Mother of the Chief Wife of the King," which supports this idea. It was their daughter, Tiy, of whom we now speak. Whether Tiy owes the high position which she held throughout her long life to great strength of character and unequalled charm of person, or whether it was the natural result of high rank, we do not know. Whatever may have been the origin of her influence, she became the "Great Queen" and received almost equal honours with the King. Her name is to be found not only on scarabs, amulets and other such objects, but it was affixed beside that of her husband to state documents, and she is always spoken of as "Royal Wife" and "Royal Daughter." Although these terms were by no means unusual, they may bespeak her as really of the Royal Line. Among the Tell el-Amarna letters are several addressed to Tiy by various Asiatic Kings who beseech her to use her influence

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with the Pharaoh on their behalf, and it is more than evident that to the end of her life her power at court was tremendous, her protection and favour sought by the highest both in Egypt and abroad. She was in all respects the great mother of a great son.

Amenhotep, then, with no eye for the gathering clouds on the confines of his vast Empire, and feeling himself to be invulnerable, threw his interests and his limitless wealth into building on a scale far surpassing all former efforts in splendour and size. On the western plain of the river, backed by the rugged Theban hills, he built his own mortuary temple of such proportions as to dwarf all other monuments which had been erected by his ancestors in the vicinity, and although he wrote, "My majesty has done these things for millions of years, and I know that they will abide in the earth" (a not uncommon statement, by the way, made by many of the Kings of Egypt, and undoubtedly referring to a consciousness of work during past incarnations) — of this particular building now hardly a trace remains, save the two mighty colossi which guarded the entrance and which still sit enthroned in lonely grandeur silently watching, as they have done through more than three thousand years, for the daily miracle of the rising of the sun. Behind the temple, and nearer those wonderful elemental cliffs which stand guard over the Theban plain, shutting out the Lybian desert on the west, he built his own palace of brick and costly woods, light and airy, bright with colour, beautifully decorated on pavement and ceiling with the most delicate designs; all the animal and plant life of the fields and marshland under foot; above, the blue sky of the ceiling, where floated white, hovering doves with outstretched wings and little coral feet bright against the snow of their breasts; the walls hung with dextrously woven tapestry of brilliant colour and finest texture, and everywhere glittering vessels of gold and silver made by the most cunning craftsmen of that day. Not far from his palace he excavated a large lake, more than a mile long, for Queen Tiy, surrounded by irregular small hills covered with bushes and flowers. Here the Queen must have spent many long hours, floating in her royal barge, protected from the hot sun by tapestries stretched over her head, the sides open to the cool breezes as they crept up from the river; and here she must have dreamed many of those devout and holy dreams which later sprang into such splendid life and action in her yet unborn son, Akhnaton.

But Amenhotep did not forget his god Amen. Across the river, on the opposite shore, could be seen the temples and obelisks already erected by his forefathers, and here he himself started a series of temples and monuments making of Luxor and Karnak, which formed the religious quarter to the south of Thebes, a fitting dwelling-place for so rich, prosperous and splendour-loving a god as Amen. The beautiful long colonnades at Luxor, of clustered papyrus columns with calyx capitals, or the still more lovely closed lotus buds, must have been the wonder of the Egyptian world. Amenhotep set himself the task of unifying this vast sacred city, and of making Karnak and Luxor one large metropolis for Amen. An immense pylon and two huge, red granite obelisks were built in front of the Temple of Karnak, making it more imposing than it

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had ever been before. Also a colossus, equal in size to those on the plain across the river, towered above the smaller monuments. A sacred lake was made to the southeast of the temple, a lake which mirrored in clear-cut, crystalline reflections the forest of columns and the vast masses of the pylons and slender obelisks of the temple. Other smaller sanctuaries were built, and the whole of Karnak was connected with the temples of Luxor, a mile and a half distant, by means of a luxuriant park, where grew tall, waving palm trees, the feathery acacia, the sturdy sycamore, and which was everywhere brilliant with flowers. Along the centre of this park, in a straight, undeviating line, was an imposing avenue, bordered at regular intervals with huge ram-headed sphinxes, carved in sandstone, each one bearing the names and titles of the King. Even to-day, in its ruin, the effect of all this is so stupendous that it beggars description, and what it must have been in the days of the "Magnificent One" can hardly be imagined.

Thebes had now become a monumental city, and more than ever the centre of the world. Its streets were busy with foreigners, brought there by the trade which had never been so prosperous. Rich stuffs, chased vessels and weapons, spices and aromatic woods, metals and precious stones, horses, cattle great and small — all the riches of the east poured in. And side by side with the wealth of trade in the streets and market places, was the dazzling wealth and splendour of the Court. Amenhotep III loved pleasure with all the intensity of a vain egoist. He loved hunting and never missed an opportunity to boast an imposing slaughter of lions, wild cattle and game of all sorts. His love of display led him into giving the most spectacular fêtes, when he would appear before his people, Queen Tiy at his side, in bewildering majesty and state. There is a record of a brilliant water pageant in which the whole court, led by the King and Queen, took part, and so sumptuous was it that a special inscription was made to immortalize it. The seventh month, the month of religious feasts, became one of such pomp and circumstance that it soon got the name of "that of Amenhotep," for he spared no effort to impress on the minds of his people his own glory as well as that of his god Amen. To celebrate each of these gorgeous occasions he caused to be issued a series of scarabs with his own name and that of Queen Tiy engraved on them, just as we to-day would have medals struck to commemorate some public ceremony.

Curiously enough, very little literature of this period survives, though undoubtedly it must have existed. As most of the XVIIIth Dynasty is, however, given up chiefly to action, it is not surprising that we have less writing than in the Middle Kingdom.

Art flourished in the utmost luxuriance. Wall-painting, sculpture in the round, and bas-relief reached a point in the way of finish which alone would make this brilliant period celebrated. But we can see how the times have changed, and it is perhaps as much in the art as in historical events that we get our clearest realization as to the altered standards. We have but to compare the portrait statues of the different periods to see what has happened, for while in the Old Kingdom the lofty, unapproachable Pharaoh, belonging to

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a race apart, still awes us with his silent, hidden power; while in the Middle Kingdom we see in the majestic, kingly faces a certain sternness, almost weariness, as though for all their consecrated efforts they felt themselves powerless to stem the tide of humanity's egoism; now, in the Empire, there is a kind of smiling friendliness which, though still kingly, tells more eloquently than anything else of broken barriers.

So, while Amenhotep was living his life of luxury and idleness at Thebes, the storm clouds were gathering in ever more threatening masses in his Syrian provinces. Too many years had been allowed to elapse since Egypt's Pharaoh had been seen there in person. Also it was whispered that his life was drawing to a close. At last the storm broke. Serious invasions by the Kheta in the north threw the tributary princes of Naharin into a panic of fear, and at the same time, Semitic tribes from the southern desert poured in upon them in swarms. Thothmes III would have marched at the head of his army straight into the jaws of the trouble. Not so "Amenhotep the Magnificent," the indolent, pleasure-loving King; besides which it is possible that having, for so many years, felt himself secure, he could not realize that there was any serious danger. He sent troops, but himself stayed comfortably at home. The trouble was temporarily smoothed out, and no doubt he thought it to be safely past. In this, however, he was mistaken, — it was only the beginning of worse troubles which followed later, though Amenhotep did not live long enough to face these troubles for, after a reign of thirty-six years, he died, leaving his Empire in all but a crumbling state.

We have had to enter into rather a lengthy account of the political and social events of the XVIIIth Dynasty in order to give some idea of the world into which Akhnaton was born, and the Empire which he inherited; but before passing on to Akhnaton himself we must note a few of the changes which had taken place in the world of religious thought, — that world against which Akhnaton waged his great religious combat.

HETEP EN NETER.

(*To be continued*)

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*He who can see the inward in the outward, to him the inward is more inward than to him who can only see the inward in the inward.* — SUSO.

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*The life of a nation and all the manifestations of its civilization are simply the reflection of its soul, the visible signs of an invisible but very real thing. External events are only the appearance on the surface of the hidden woof which determines them.* — GUSTAVE LE BON.

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# STUDENTS' SCRAP BOOK

## Powers of Adepts

THE power of making himself invisible is one that has been attributed to the Adept in all ages, and the various references in the Gospels to the use made of this power by the Master Christ, are by no means unusual. Everyone is familiar with the incident when the multitude in the synagogue who had heard the teaching of the Master, wrathfully led him to the brow of a hill and prepared to cast him headlong — "But he passing through the midst of them went his way" (Luke IV, 30). Equally familiar is the healing at the pool of Bethesda when "he that was healed wist not who it was: for Jesus had conveyed himself away" (John V, 13); and that other occasion on which the multitude prepared to kill him, this time by stoning, but "Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by" (John VIII, 59).

The Buddhist scriptures contain many references to the different Iddhis, or powers — among them this power of making oneself invisible — with instances of their use. In one of the Suttas (*Sacred Books of the East*, vol. XI, pp. 214, 215), Gautama says: "If a Bhikkhu [disciple] should desire, Brethren, to exercise one by one each of the different Iddhis, being one to become multiform, being multiform to become one; to become visible, or to become invisible; to go without being stopped to the further side of a wall, or a fence, or a mountain, as if through air; to penetrate up and down through solid ground, as if through water; . . . If a Bhikkhu should desire, Brethren, to hear with clear and heavenly ear, surpassing that of men, sounds both human and celestial, whether far or near, let him then fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

Perhaps one of the most graphic accounts of the employment of this power is given in the life of Apollonius of Tyana, written by Philostratus. Apollonius, with his disciple Damis, had gone to Rome and was on trial for his life before the tyrant Domitian. Previous to the trial, he sent Damis to Dicæarchia, some days' journey from Rome, to stay with his friend Demetrius, promising at the same time to appear there later. To a question from Damis as to the nature of this appearance, whether in the body or otherwise, the teacher rather significantly replied, "As I myself believe, alive, but as you will believe, risen from the dead." Apollonius pleaded his cause without success; then brought the trial to a sudden close with the words ". . . my soul you cannot take. Nay, you cannot take even my body, — 'For thou shalt not slay me, since I tell thee I am not mortal.'" Whereupon he vanished from the court (to the great confusion of the Emperor), "which," observes his biographer, "was the very best thing he could do under the circumstances"! He left the



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court before midday, and at dusk appeared in Dicæarchia to Damis and Demetrius, who were mourning his loss. Damis is represented as exclaiming in his grief, "Shall we ever behold, O ye gods, our noble and good companion?" When Apollonius replied: "Ye shall see him, nay, ye have already seen him." "Alive?" said Demetrius, "For if you are dead, we have anyhow never ceased to lament you." The account continues: "Apollonius stretched out his hand and said: 'Take hold of me, and if I evade you, then I am indeed a ghost come to you from the realm of Persephone, such as the gods of the under-world reveal to those who are dejected with much mourning. But if I resist your touch, then you shall persuade Damis also that I am both alive and that I have not abandoned my body.' They were no longer able to disbelieve, but rose up and threw themselves on his neck and kissed him."

In Iamblichus' *Life of Pythagoras* there is the following: "In one and the same day he [Pythagoras] was present at Metapontum in Italy, and Tauromenium in Sicily, and discoursed in common with his disciples in both places, though these cities are separated from each other by many stadia both by land and sea, and cannot be passed through in a great number of days." Elsewhere, there is the statement that it was thought he accomplished this "like one walking on air."

X.

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## Occultism

Occultism means the study of things hidden. It means bringing the sub-conscious into the field of self-consciousness. There is a sub-consciousness of the lower nature, and there is what might be called a super-consciousness of the higher nature. In both cases, we have to become conscious of the thoughts, feelings and desires which, in the ordinary man, prompt his actions, both good and evil, without his being aware of their nature or origin.

The ordinary man possesses hardly any self-consciousness. He says things without knowing why he says them. And he deceives himself. He will tell a story about his past exploits. His motive, perhaps, is his desire to shine in the estimation of others; or he may talk from sheer nervousness and inability to keep still. He is not conscious of this. He imagines that he tells his story in order to entertain others. He will give away money, persuading himself that he is charitable. Actually his motive, impelling him from the sub-conscious strata of his lower nature, may be the desire to avoid trouble, or the desire to appear well in his own eyes or in the eyes of others. He is not self-conscious, and he has got to become self-conscious before he can become, in the real sense, a man.

Lack of self-consciousness means that an individual is the victim, or in any case the slave, of innumerable motives of which he has no understanding and over which he has no control. Even when, for some particular act, he guesses one of his motives correctly, the probability is that the motive he sees is a minor thread in a mixture of several different threads.

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No one can become conscious of his higher self until he has become conscious of his lower self, though the two processes can and should take place concurrently.

A disciple knows what he is saying and why, at all times and in all circumstances. The beginner knows occasionally. The ordinary man talks when he feels like it; rarely knows what he has said even after he has said it, and has about as much understanding of his motives as a moth.

Z.

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## KARMA

Karma means the Will of the Logos in action. Paul of Tarsus speaks of the Logos as the wisdom of God and the power of God (*Θεου-σοφία* and *δυναμίς*). Karma is absolute Justice, because God is absolute Justice. But God is Love. Therefore Karma is the law of Love and the ultimate expression of Love. Nothing can happen to us except as the expression of the Wisdom and Love of the Logos for us. All our trials, whether inner or outer, should be welcomed by us as though they were priceless gifts. These gifts come to us concealed very often under a veil of disagreeable and even painful events, — perhaps in the form of an "unmerited reprimand" or in the form of contempt or some wound to our pride or vanity. They may come to us under the veil of some infirmity, some disease, or adversity. Why should we allow ourselves to be deceived by appearances? Need we mistake the clothing for the reality? No one has begun to understand the meaning or purpose of life until he at least tries to pierce through the veil of outer appearances, and to find concealed within them that which is, in truth, an expression of the being and substance of divinity. To find that is to find Paradise on earth, even in the midst of affliction.

T.

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## THE TRANSMISSION OF SPIRITUAL ENERGY

The monads are contained within the Eternal, as suns and planets are contained within the ether. If the Eternal be represented as abstract space, each monad will appear as a "point" in that space. If abstract space be further conceived as a Plenum, as the "promise and potency" of all manifestation, every "point" in the Plenum would be a centre of manifestation, a vehicle through which Spirit could express Itself.

Spirit, being One and Indivisible, is present in its entirety in every monad, but the monads differ infinitely among themselves according to their responses to it. They vary from being primordial nuclei of "fire-mist," to being the most glorious of Spiritual Suns. But, one and all, they are in perpetual evolution, so that in time the dullest will become a shining host.

The monad becomes a radiant vehicle for the Light of the Supreme, in so far as it grows in consciousness of the Light. The degree of its consciousness is

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the measure of its brightness. One monad is a more perfect vehicle than another, when its response to the Spirit is more conscious, — which is to say, when this monad has conceived by the Spirit a more conscious soul.

Potentially, each monad is perfect. Actually, there is no conceivable absolute perfection in the manifested worlds. There is only progress, or, to use a less abused word, procession toward perfection. What was veiled and potential yesterday, becomes visible and active now, and to-morrow will unfold the Unknown as surely as to-day.

How is this procession maintained? How is the faint glow of promise blown into a living flame?

There is only one known method of stirring a latent centre to activity. It is by a transmission of energy to the latent centre from a centre already active. The planets, themselves dark, are made radiant by the transmitted light of the sun. The wheels of an engine are turned by the transmission of the energy contained in coal. We learn by adopting what has already been learned by someone else.

According to the universal law of correspondences, a similar process of transmission of energy takes place on the more spiritual planes. But what seems automatic and uninspired here below, is enlightened and transfigured above. When the illumined monad transmits its light to a monad in darkness, it transmits its gift from the Spirit, its very life. It is the self-sacrifice of the First Born of the Light, of the Sons of God.

The illumined terrestrial monad is the Master, by whose light we see our world, in Whose light, if we could but look steadfastly, we should see the reflections of our ideal selves. How does the Master maintain Himself in Heaven? Is it by seeking avidly to absorb and to keep all the light and life which He can reach? Or, is it by giving freely of all that He has to the ignorant and needy; by seeking to acquire more, only that He may give more?

We believe that He gives more gladly than He receives. And we say that this is the law of spiritual being; that, if He did not obey it, He could not be recognized as Master.

But what does He give? Not external things. He has told us distinctly that He does not give us these. He gives what He cannot so easily replace — His consciousness, His life, His wisdom. He entrusts them to us, to use as we will, to dedicate to the Giver or to cast into the mire of self-indulgence. We are free. We can choose. But if we betray Him, we destroy not only ourselves, but part of Him. Yet, as time passes and we abuse Him more cruelly with every gift, He sacrifices for us not less of Himself, but more.

By the sacrifice of the Logos, we are told, the great world was born, and by sacrifice every episode of its history has been prompted, — all the climaxes of evolution, of the long fall into generation, culminating in the gift of self-conscious free will in man; and since that turning-point, the civilizations, which, one and all, have passed away, because they perverted the gifts of the Avatars. Do we imagine that this perpetual Self-giving means nothing to the life of the

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Logos; that we can waste our lives, without disturbing the balance of vital forces in Those who devote themselves daily for us?

The Logos shines not only by the Light of the Father, but by reflection from the Light which It has transmitted to all those lesser hosts who were in darkness at the beginning. If their light go out, the "Bright Star of the Morning" is by so much the darker, for their Light is Its own.

STANLEY V. LADOW.

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## ARE WE HUMAN?

Mark Twain suggested that when Adam named the animals of Eden, he called the frog a frog because it looked like a frog. One can only hope that the frog has remained true to its prototype.

In like manner, we call ourselves human, because we are convinced that we look human. But the title of Man is the proudest and noblest upon earth. We must do more than look human to retain it.

What is Man?

Above the ancient sanctuary, it was written, "Man, know thyself." In the Mysteries within the sanctuary, it was shown how Man can only know himself by becoming himself. The neophyte learned that he was not yet Man, but an aspirant towards Manhood. By aspiration he placed himself, as it were, under the form or *species* of Man: his potential humanity could become actual.

All this seems remote to our modern thought, for we find it difficult to conceive of earthly things as imperfect realizations of their archetypes or species in Heaven. "Professional thinkers" still use the good old word "species," but not in the good old sense. Thus the biologist groups and classifies living beings into species, but he means nothing exalted by that term. It merely signifies for him a group of living things, which have certain properties and functions in common. Species, in biology, are convenient figments imposed by the mind upon the multitudinous forms and aspects of physical nature; they are names not things, *nomina non res*, in the language of the mediaeval nominalist.

In ancient times another view prevailed. The species, the prototype, the Divine Idea, was held to be more important and more real than the individuals manifesting it, for it was at once their goal and their motive power. All things aspired towards their appointed ends, towards the expression or revelation of their species: even the stone, said Aristotle, yearns to become a doorstep.

If we agree with the biologist that species are names, not things, it is useless to discuss the question, how human we are. We are human, just as we are, — by definition. The species, Man, is nothing but the name of a wholly imaginary collective unit, the sum of all the creatures already defined as human.

However, according to the ancient doctrine, Man as a collective unit is

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real, not imaginary. Humanity is the state of being towards which we aspire, not that state in which we now are. If we agree with the ancients, it must be obvious that we are not yet, in any real sense, human beings.

At first sight, the ancient doctrine seems dogmatic and fantastic, and to contradict itself. How can one become deliberately that which one cannot know, until one has become it? But it was part of the tradition of the Mysteries that there are and have always been those who do know: the Adept, the Hierophant, the Initiate, who gave instruction to the neophyte, knew the doctrine to be true, because he had lived it. The neophyte was not asked to accept it upon blind faith, but to follow the Initiate by testing it through experience, by proving it through life. It is our present unwillingness to make the necessary experiments, that causes the doctrine to seem so remote and dissociated from facts.

Consider what that old occultist meant, who said that Man is the thaumaturge of the earth, that is to say, the magical power which has built and directed the earth. For the ancients conceived that not only the so-called human races, but all sublunar things and creatures are informed and awakened to life by the radiance of the Heavenly Man, who is Himself the radiance of the Creative Logos. He is the archetype and model of the earthly, as the Adam Kadmon of the Kabalah is the forerunner of the Adam formed of clay. He emanates a world from His nature and again He draws it back into Himself.

But, although He transcends our imagination so greatly, we are warned not to fall into the error of thinking of him as an abstraction, like some bare trellis, to be covered, in a future inconceivably remote, with the flowers and fruits of a self-conscious humanity. The Heavenly Man, the Christos, is the living source of our life, as well as its goal. *Omne vivum ex vivo.* His consciousness has been compared to that of a Host; it overflows the barriers of personal existence, and all the members of the Host share in it equally. It is that Oversoul, of which Emerson has said that "every man is an inlet to the same and to the whole of the same."

It is our destiny — if tradition speak true — for one and all of us finally to be glorified by union with that all-compassing life of the Oversoul. But tradition states also that there never was a time, since the first foundation of the earth, when there were no "Sons of Man"; when the Oversoul was not fully self-conscious. It is said that the earth was informed by a Host, who had already become men in other Manvantaras upon earlier chains of globes; and that, from the beginning of our planetary evolution, these "Elder Brothers" have shown the way for the earth-born races to become men in their turn. We tread upon a path blazed for us by our forerunners. If there had been no such forerunners, there could have been no earth.

STANLEY V. LADOW.

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## WONDER-WORKING YOGIS

It would be unfortunate if members of The Theosophical Society, younger in their membership than some of us, should be impressed unduly if they were

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to meet with a "wonder-working" Yogi. Years ago this happened to an unseasoned member, who was swept off her feet and who by now has forgotten what "feet" mean.

It may be well, therefore, for present-day members to read about such things, once in a while, and to realize that great mesmeric and clairvoyant powers do not in the least imply spiritual attainment. In many cases such powers imply quite the reverse.

We quote from an Appendix to *Posthumous Humanity*, translated from the French of Adolphe d'Assier by Colonel H. S. Olcott in 1887. The Appendix consists of answers to questions which Olcott sent to prominent native members of the Theosophical Society in India. We believe the following to have been written by S. Ramaswamier, then living at Madura in Southern India: —

"I have lived with Ramanuja Yogi for three years. He was an Iyengar by caste. He died about four years ago; and although I am a Tamil Brahmin, I alone performed funeral ceremonies for him. He has taught me something, and I am trying to lead the life to the best of my ability and circumstances. The following are one or two of the actions I have seen him perform on several occasions.

"I. He ordered my nephew, a child of a year old, to be brought to him. The child was made to sit on the floor in front of us. He said he was going to show some wonder, and that I could ask any question of the child, in any language I chose. He then covered himself with his rettarium [upper garment], and touched the child with a light rattan he had in his hand. The child immediately sat in the posture known as Virásanam, and gave me a learned discourse on Raja Yoga in beautiful Tamil verse. I was so struck with this wonder that I did not then avail myself of his permission to ask the child questions, but continued to be a passive hearer. While this was going on I looked at the Yogi, and found that his body was motionless and rigid. I thought he was in a trance, and tried to wake him. His body was at first like a corpse; but in a few seconds he got up, and at the same instant the child began to weep very loudly. His first words were, 'Take the child away, and give it milk instantly.' This was done.

"II. On another occasion there was a trial going on, in the High Court of Madras, of a case in which I was interested. On the day appointed for hearing the case I was in Madura, and felt anxious about the result. The Yogi was then with me, and to him I communicated my anxiety. In a few seconds there was a bright spot before me of the size of a rupee. Gradually it increased, and I was in the midst of the light. I found that I was in the High Court, in the midst of the people there, and that the trial had already closed. I asked one of the parties present in the court the result of the trial. He told me that judgment was given against him. After this the Yogi touched my shoulders, and the light was gone. Subsequently, when I saw the same person, he described everything as I had seen it. But he knew nothing of my asking him the question.

"III. On one occasion I left, through forgetfulness, my sampudam (a small

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circular brass vessel, containing ashes, money, etc., usually kept in the fold of the cloth about the waist) by the river where I had bathed. As soon as I returned home I looked for the sampudam, and missed it. I was sorry. The Yogi, who was then with me, told me to unlock a certain room of my house and search a particular corner. I looked in the place, and there was the sampudam as I had had it on the river bank.

"IV. On another occasion he was talking of various things while on the river-bed, when we were performing japam, and all of a sudden he asked me to confess before him all the sins I had committed. I told him I had nothing of importance to tell him. He then ordered me to bring *olai* and iron stylus. He then made a seat of sand in a square shape, wrote on it some letters, and asked me to sit on it. After I had taken my seat, he gave me a smart blow with his rod. I then all of a sudden began to write. I was conscious I was writing, but had no control over what I wrote. I could not but write; some mysterious force compelled me to do it. I yielded. I felt a sort of mild intoxication. About half an hour afterwards the Yogi snatched the *ola* from my hands, splashed cold water over my face, and took me out for a walk. He then, after some time, gave me the *ola* to read. But what was my amazement when, in my own handwriting, I found a detailed and circumstantial account of all my disgraceful peccadilloes which I would not for the world have had anybody know, much less the revered Yogi. He took pity on my state of mind, tore the *ola* into pieces, and directed me to prostrate myself before the sun, which was then setting in the west, and devoutly pray God that all my sins might be consumed in His eternal *jyoti* (light)."

T.

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*A human soul is worth all the universe, someone has said magnificently. A human soul, mind you! Not a human life. And it happens that the less a man believes in the soul — that is to say in his conscious immortality, personal and concrete — the more he will exaggerate the worth of this poor transitory life. This is the source from which springs all that effeminate, sentimental ebullition against war. True, a man ought not to wish to die, but the death to be renounced is the death of the soul.* — MIGUEL DE UNAMUNO.

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*"Take up, from His nature, what is contrary to thy nature."*

*Think about His nature, and about that, in His nature, which is contrary to thy nature. Think about it; imagine it; learn to admire, to love, to desire it. Practise being and doing that which thou art beginning to admire. Thus thou shalt both empty thyself and fill thyself from Him.* — Z.

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# TAO-TEH-KING

## An Interpretation of Lao Tse's Book of the Way and of Righteousness

### VI

50. *Man departs from life to enter into death.*

*There are thirteen causes of life and thirteen causes of death.*

*No sooner is the man born, than these thirteen causes of death drag him swiftly toward his end.*

*What is the reason? It is because he desires to live too impetuously.*

*But I have learnt that he who rightly rules his life fears neither rhinoceros nor tiger in his path.*

*He enters the host and needs neither breastplate nor sword.*

*The rhinoceros finds no unguarded place to pierce with his horn, nor the tiger to tear him with its claws, nor the soldier to pierce him with his sword.*

*What is the cause? There is no place of death in him.*

COMMENTING on the second line, one of the Chinese commentators says: "There are thirteen causes of life, that is, thirteen means for reaching spiritual life, namely: Emptiness of self, attachment to non-action, purity, quietude, humility, poverty, gentleness, tenderness, lowliness, simplicity, modesty, docility, economy. There are thirteen causes of death, which are the opposites of these, namely: Being filled with self, attachment to creatures, impurity, agitation, vanity, wealth, hardness, violence, pride, lavishness, haughtiness, rigidity, prodigality."

Of the next sentences, a commentator says: "Lao Tse is speaking here of worldly men, who are passionately attached to worldly life and who know not the Way. How comes it that, thirstily seeking happiness, they find misery? It is because they work only to satisfy their passions and their personal interests; they do not know that, the more ardently they pursue the things of this life, the closer they come to death."

Another commentator adds: "One of the men of old said: He who loves his life may be killed; he who is self-righteous may be soiled; he who thirsts for fame may be covered with shame; he who seeks perfection for himself may lose it. But if he stand apart from bodily life, who can kill him? If he stand apart from self-righteousness, who can soil him? If he stand apart from fame, who can put him to shame? If he seek not perfection for himself, who can make him lose it? He who understands this, has risen above life and death."

51. *The Way produces beings; righteousness nourishes them. These two give them a body and perfect them through a secret impulsion.*

*This is why all beings revere the Way and honour righteousness.*



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*None conferred on the Way its dignity, nor on righteousness its nobility: they possess them eternally in themselves.*

*This is why the Way produces beings, nourishes them, increases them, perfects them, ripens them, feeds them, protects them.*

*It produces them, but does not appropriate them; It makes them what they are, but does not therefore exalt itself; It reigns over them and leaves them free.*

*This is what is called perfect righteousness.*

The righteousness of which Lao Tse speaks here, says a Chinese commentator, is the manifestation of the Way in creatures. The Way expands like a river; it manifests itself outwardly, and becomes righteousness. When unmanifested, immaterial, void, it is called the Way; when it transforms and nourishes creatures, it is called righteousness.

Another commentator finds a striking parallel for the secret impulsion of the Way and of righteousness: By the force of impulsion, they perfect beings and lead them to their complete development. In the same way, if the force of Spring impels plants, they cannot resist coming to birth; if the force of Autumn impels them, they cannot resist coming to maturity. There is no being, says the same commentator, which from its birth to its complete development does not need the Way and righteousness. This is why all beings honour and revere them. There is no being that brings its nobility with it at birth. In order that the Emperor may be revered and surrounded with honours, he must have been consecrated by Heaven; that his vassals may be revered and surrounded with honours, they must have been appointed by the Emperor. But the Way and righteousness have no need that any should confer on them their dignity and their nobility; they are honourable of themselves.

The ruler of the kingdom, says a third commentator, must find all his glory in adhering closely to the Way and in emptying his heart, in order to attain to the perfection of righteousness.

52. *The Principle of the world became the Mother of the world.*

*Gaining the Mother, one knows her children.*

*He who knows the children and retains their Mother, to the end of his days is exposed to no danger.*

*If he close his mouth, if he shut his ears and eyes, to the end of his days he shall feel no weariness.*

*But if he open his mouth and increase his desires, to the end of his life he cannot be saved.*

*He who sees the most subtile things is called enlightened; he who preserves his weakness is called strong.*

*He who uses the brightness of the Way and returns to its light, need fear no bodily calamity.*

*He is said to be doubly enlightened.*

Before the Way had a name, says the commentator, beings received their principle from It; when It had a name, they received their life from It. This is

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why the Way is first called Principle, and afterwards Mother. The words, "her children," designate all beings. The Saint knows all beings, because he identifies himself with the Way, just as through the mother one knows the children. But, though his rare insight allows him to penetrate all beings, beings must never make him forget the Way. This is why to the end of his life he retains the Mother. The misfortune of the worldly is to forget the Way, through ardently seeking those things which flatter their senses.

Concerning the shutting of the ears and eyes, a commentator says: If a man allow himself to be drawn away by the enjoyment of music or the love of beauty, and forget to retrace his steps, he pursues beings and revolts against his nature. Therefore he should inwardly concentrate his hearing and his sight. Therefore Lao Tse advises him to close his ears and eyes, in order that outward things may not enter into his soul. If he act thus, through his whole life he may use the Way, never suffering weariness. But if he gave himself up to the desires which flatter the ears and the eyes, if he let himself be drawn away by the impetuousness of the senses without returning to the good way, he would lose his heart under the influence of beings and, to the end of his life, he could not be saved.

With this we may compare the sentences of *Light on the Path:* "Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness."

Concerning enlightenment by the light of the Way, a commentator says: The Way may be considered as a tree of which its light is the root, and the emanation of its light, the branches. These branches spread themselves forth and produce in man the faculty of seeing, hearing, feeling, perceiving. The Way flows from the root to the branches. Enlightenment sets forth from the branches to seek the root. This is why Lao Tse says: He who uses the brightness of the Way to return to its light, is called doubly enlightened.

53. *If I were endowed with perception, I would walk in the great Way.*
*The one thing that I fear is to be involved in action.*
*The great Way is one, but the people love by-ways.*
*If the palaces are splendid, the fields are untilled, the granaries are empty.*
*The princes are adorned with magnificent fabrics; they carry a sharp sword; they fill themselves with exquisite banquets; they are puffed up with riches.*
*This is what is called glorifying themselves through theft; it is not to follow the Way.*

In the second sentence of the text, "to be involved in action" means, to be bound by the bonds of Karma. The cure is detachment: to do the right because it is the right, without thought of personal gain or loss.

For the fourth and following sentences, the best commentary is the saying, "All that ever came before me are thieves and robbers." This is said to be the echo of a sentence in a ritual of Initiation. The spiritual Self, awakened and coming into his kingdom, sees that the personal selves that went before, the selves of egotism and sensual desire, were thieves and robbers, plundering and

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impoverishing the spiritual nature; prostituting divine powers and gifts for self-indulgence. In Lao Tse's words, "This is what is called glorifying themselves through theft."

54. *He who knows how to establish, fears not destruction; he who knows how to preserve, fears not to lose.*

*His sons and grandsons will offer sacrifices to him in unbroken succession.*

*If he follow the Way within himself, his righteousness will become pure.*

*If he cultivate it in his family, his righteousness will become abounding.*

*If he cultivate it in the village, his righteousness will become extended.*

*If he cultivate it in the province, his righteousness will become flourishing.*

*If he cultivate it in the kingdom, his righteousness will become universal.*

*This is why I judge other men after myself; I judge other families after one family; I judge other villages after one village; I judge other provinces after one province; I judge the kingdom after the kingdom.*

*How do I know that it is thus with the kingdom? I know it solely by that (Way).*

The Chinese commentator says that, if one plant a tree on a plain, a time will surely come when it will be torn up and thrown down. But that which is rightly established is never torn up. If one hold an object between his hands, a moment will surely come when he will let it go. But that which we rightly preserve will never escape us. This double comparison refers to him who is established in righteousness and firmly keeps the Way.

We may cite in comparison: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

It would seem that the "sons and grandsons" are spiritual descendants, disciples of a Master of Wisdom, and that the sentences that follow may be taken to indicate the widening outlook of the disciple as he ascends from the branches toward the root of that tree of light, rooted in Heaven, which is the Way. Beginning by seeking the Way within himself, and looking within his own heart for the light, he is presently able to recognize that light in the hearts of others, a group of co-disciples, his own spiritual family. And so onward, until he becomes a Master of the kingdom.

55. *He who possesses firmly established righteousness is like a child new born, who fears neither the stings of poisonous creatures, nor the claws of wild beasts, nor the talons of birds of prey.*

*His bones are weak, his muscles are soft, and yet he seizes objects firmly.*

*He is without the passions of sex, yet there is creative power within him. This comes from the perfection of the life-force.*

*The new-born will cry all day without losing his voice; this comes from the perfection of harmony in his powers.*

*To know harmony is to be firmly established.*

*To be firmly established is to be enlightened.*

*To extend his life outward is calamity.*

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*When the impulse of vital energy springs from the heart, this is called strength.*
*When beings have thus reached their full growth, they begin to grow old.*
*This is what is called failure to follow the Way.*
*He who follows not the Way, soon perishes.*

Lao Tse is here speaking of the birth of the spiritual man, of whom it is said: "Except a man be born again, he cannot see the kingdom of God; except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The stinging, poisonous creature from whom the spiritual man is set free, is the snake of the lower self; the wild beasts are the passions; the birds of prey are the harpies of evil desires.

It is a quaint simile, the new-born child crying all day with unwearied voice; the thought appears to be the power of the spiritual man to "toil terribly," with spiritual second wind.

To be firmly established is to be enlightened: "He who is perfected in devotion finds wisdom springing up within him." Then comes the contrast, where all the vital impulses go outward after sensual aims, and the heart is filled with impetuous desires. On the heels of that strength come decay and death.

56. *The man who knows the Way speaks not; he who speaks knows it not.*
*He closes his lips, he shuts his ears and eyes, he controls his activity, he frees himself from all bonds, he tempers his light, he seems as one of the multitude. He may be said to be like the Way.*
*He is untouched by favour as by disgrace, by loss as by gain, by honour as by dishonour.*
*This is why he is the most honourable man under heaven.*

The commentator says that the Saint keeps himself in calm and silence. He restrains the intemperance of the tongue. He pays no heed to the things which may flatter the ears and eyes. He concentrates inwardly his power of seeing and hearing.

He tempers his light; he brings light, but without dazzling anyone, giving to each the light he can receive. As he has few desires, the commentator adds, and few private interests, he cannot be rewarded; as he possesses the fullness of righteousness, he cannot be harmed; as he desires neither the favour of princes nor glory, he cannot be honoured; as he shrinks not from lowliness and abjection, he cannot be abased. This is the character of perfect righteousness; therefore he is the most honourable man under heaven.

Or, as an English poet has said of one who was thus perfected in righteousness, he was "the first true gentleman that ever breathed."

57. *With rectitude he governs the realm; with strategy he makes war; with detachment in action he becomes master of the kingdom.*
*How do I know that it is thus with the kingdom? By this:*
*The more the ruler multiplies interdictions and restrictions, the poorer become the people;*

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*The more the people seek means of wealth, the more the realm is disturbed;*
*The more the people gain of craft and subtlety, the more fantastic possessions are multiplied;*
*The more the laws are complicated, the more robbers increase.*
*Therefore the Saint says: I practise detachment in action, and the people are converted spontaneously.*
*I love quietude, and the people become righteous of their own accord.*
*I do not busy myself, and the people spontaneously grow rich.*
*I free myself from desires, and the people of themselves return to simplicity.*

The present commentator is inclined to think that Lao Tse has in mind a contrast between two methods of religious training: on the one hand, such a system of multiplied commands and restrictions as that of the Pharisees; on the other, such an Order as that instituted by the Buddha, with renunciation of all possessions and all worldly activities, in order to secure inwardness and quietude of heart. There may be a reconciliation of the two which, with complete detachment and devotion, combines an ordered discipline of all the powers, and it would seem certain that, on the inner side of his Order, the Buddha perfected such a discipline.

58. *When the government does not scrutinize too closely, the people become rich.*
*When the government is inquisitorial, the people lack all things.*
*Happiness is born from misfortune; misfortune is hidden in the heart of happiness. Who can foresee the outcome?*
*If the prince be not upright, upright men become deceitful, and righteous men perverse.*
*Men are plunged in errors, and this has already lasted long.*
*This is why the Saint is just, and injures not.*
*He is disinterested and harms not.*
*He is upright and does not chastise.*
*He is enlightened and does not dazzle.*

The Chinese commentators are inclined to take this and the preceding, as well as the two following sections as aphorisms of practical politics, in the general sense of "less government in business," and modern students of excessive government intervention may find much to agree with in this view.

But it seems to the present commentator that Lao Tse, while he may have been considering and criticizing the interfering and meticulous princes of his time, had also in mind something deeper; some such contrast as that between the legalistic Brahmans and the simplicity of the Buddha, or what Paul had in mind when he set faith against the works of the law.

The Chinese commentators go deeper when they take up the sentence: Happiness is born of misfortune. One of them declares that, when a man has fallen into some calamity, if he be able to repent of his faults, diligently to examine himself, and to be ceaselessly vigilant, he changes his misfortune into happiness. But when, on the contrary, a man sees all his desires fulfilled, if

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he grow haughty, abandoning himself to his passions without thinking of returning to righteousness, a host of misfortunes will descend upon him.

The same commentator, considering later sentences in this section, says that it is not only since yesterday that men are blind, abandoning rectitude. This blindness comes on insensibly; their misfortune is, that they are unconscious of it. This is why the Saint is careful of even the least things; he is always fearful that the people may come to destruction. Unjust and greedy men become just and disinterested under the influence of the Saint's example, so that he has no need to punish them.

There is much in this part of Lao Tse's work that suggests the sentences: "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

59. *To govern men and serve Heaven, nothing can be compared to moderation.*
*Moderation should be the first care of man.*
*When it has become his first care, it may be said that he is storing up righteousness abundantly.*
*When he stores up righteousness abundantly, there is nothing that he does not overcome.*
*When there is nothing that he does not overcome, no one knows his limits.*
*When no one knows his limits, he is able to possess the kingdom.*
*He who possesses the Mother of the kingdom maintains himself long.*
*This is to be deeply rooted, and to have a well set stem.*
*This is the way of long life and an existence that endures.*

The Chinese commentators suppose that by moderation Lao Tse here means a wise governance both of outward possessions and of the inner powers of one's nature. One of them holds that the sovereign virtue, which is the Mother of the kingdom, is indeed the spirit and method of the Way. He who conforms himself to the spirit of the Way, the divine light that shines from above, both governs men and serves heaven.

Beginning to follow the Way, making the profound obeisance of the soul to the dim star that burns within, in the fullness of time he is able to possess the kingdom; rooted in the Eternal, he is conformed to the life of the Eternal and inherits eternal life.

C.J.

*(To be continued)*

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*To think evil is very much the same as doing it.* — ARISTOPHANES.

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# LOUIS CLAUDE DE SAINT-MARTIN

## "The Unknown Philosopher"

IT has been said that the office of a mystic is to penetrate to the bottom of mystery, and, leading mysticism captive, to open to our view and understanding the fundamental laws controlling all things in the universe, and to show the connection of these laws with their directing force, which is God. Truly has this been said; through the centuries the method of expression only has varied as the individual has varied. Sometimes this expression has been in terms of an intricate philosophy, with its most vital truths carefully concealed from any but the most persistent and determined search; sometimes it has been in terms of inner spiritual experience gained through the most complete sacrifice and renunciation, as in the lives of the great Saints. Sometimes, too, it has come, not through any system of philosophy alone, nor restricted by the mould of any one creed or church, but through the fervour of some great spirit, far removed from the seclusion and quiet of the contemplative life, working almost alone in the strife and turmoil of the world; toiling untiringly with the impelling, overmastering purpose that light might shine in the darkness even although the darkness comprehended it not; working ceaselessly to bear witness of that Light which is life itself and the light of men; expressing itself in terms of philosophy, but reaching the heart of each one who would give heed through a fire of devotion, through a life of conscious discipleship.

A great mystic, who was consciously a disciple: such was Louis Claude de Saint-Martin. He wrote most often under the pseudonym of "The Unknown Philosopher," partly, no doubt, because of restrictions imposed by the occult societies with which he was early affiliated, partly because of the dangers of the time, for he lived in the period of the French Revolution, and belonged, through his high social position, to the proscribed classes. Born at Amboise, in Touraine, in 1743, he was the son of noble parents, and was brought up in the Catholic Church, "devotion to God and the love of men being impressed ineffaceably on his mind."[1] At an early age he was sent to the College of Pontlevoi, where he happened upon a book on *Self-Knowledge* by Abadie, which appears to have made a most profound impression upon him. From Pontlevoi he went to Orleans for the study of law, which his parents wished him to make his life's work. Later he became King's Advocate at the High Court of Tours. Al-

[1] The quotations in this article, as well as the facts in regard to the external life of Saint-Martin, are from the following works:

*The Life of Louis Claude de Saint-Martin*, by Arthur Edward Waite, London; Philip Wellby, 1901.

*Man: His True Nature and Ministry*, translated from the French of Louis Claude de Saint-Martin by Edward Burton Penny, London; William Allan and Co., 1864.

*Selections from the Correspondence between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebistorf*, translated from the original by E. B. Penny, London; Hamilton Adams and Co., 1863.

It is interesting to note that in the Preface to this latter work Penny repeatedly makes use of the word "theosophy."



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though, through the friendship for his family of the Duc de Choiseul, his prospects were most brilliant, Saint-Martin soon experienced a profound distaste for the technicalities of the law, and was able to obtain through this same powerful protector a commission as lieutenant in a regiment stationed at Bordeaux. The military profession in peace-time afforded him ample opportunity and leisure for the prosecution of his studies in religion and philosophy, for although at that time he was not yet twenty-four years of age, he had read deeply; "he had been dazzled by the brilliance of Voltaire, he had been fascinated by the natural magician of Geneva, but he had been misled by neither."

There came to Bordeaux in the year 1767 Don Martines de Pasqually de la Tour, originally probably a Spaniard, also called Martinez de Pasquales, "an initiate of the Rose Cross, a transfigured disciple of Swedenborg, and the propagator and Grand Sovereign of a rite of Masonic Illuminism which probably was of his own foundation, namely, the Order of the Elect Cohens," or High Priests. The early history of Pasquales has remained shrouded in mystery. At the time when Saint-Martin came under this influence the Order, apparently an outgrowth of a centre of Illuminism which Pasquales had established earlier, probably about 1754, in Paris, was engaged in the study of occult science and of the principles of an occult philosophy, the ultimate secrets of which Pasquales does not appear to have divulged. Although destined later on to go far beyond the teachings of the Elect Cohens, Saint-Martin for several years laboured unceasingly in the various cities of France in disseminating, within certain definite limits prescribed by Pasquales, the doctrines of the Order, unquestionably even then imbued with that sense of an inspired mission which became more sure and definite in his later life. But in 1772 Martinez de Pasquales was called to the island of St. Domingo, from which he never returned, and the various branches of this mystic Order sustained by his death, which followed soon after his departure, a very definite check to their further growth and development.

In 1774, the year of the death of Pasquales, Saint-Martin was writing at Lyons his first book, *Des Erreurs et de la Vérité*. He spent much time in Paris where, by virtue of his birth and education and of his distinction and polished manners, he mingled in the highest circles of aristocratic French society; "he loved mankind, as being better than they seemed to be, and the charm of good society led him to think what social meetings might become, in a more perfect intimacy with our Principle." Always there was the thought of his purpose, his mission, that it was for him to give to others of this fervent religion which was his real life; "he had nothing of his own while he had anything to give, and he was overpaid in happiness for all that he gave. . . . He did not seek to make proselytes; he wanted only friends for disciples — friends, not of his books only, but of each other." He gave, then, by this personal contact and intercourse, and by his books; but gradually he came to realize that his mission was to be accomplished by his writings, rather than by his influence, in a society that was already rocking on its very foundations. "There is no need to say that it was a time of disillusion and unbelief, of expectancy which had at least a touch of awe, for the Revolution was already at hand, and so also it was a

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time of wonder-seeking, of portents, and prophets, and marvels. . . . It was the worst of all times for the message of true mysticism to be heard with much effect, but there were yet many persons, anxious, willing, and sincere up to a certain point, if not wholly capable, who turned readily enough towards Louis Claude de Saint-Martin."

In 1778 he published his *Natural Table of the Correspondences between God, Man, and the Universe*, which was written at Paris and Luxembourg. After the publication of this work, a period in his life ensues about which little is definitely known; it is probable that during this period he lived in Paris and Lyons, and that he made a journey to Russia. In 1787 he was in London, where his intimate relations with the French Embassy insured his reception in the highest circles. It was during this visit that he came to know William Law. The following year finds him travelling in Italy, always with the same mission and motive, "where again the most distinguished names, cardinals, princes, bishops, figure in his memorial notes." From 1788 for three years he resided at Strasbourg, mingling always in the same aristocratic circles, and it was there that he, for the first time, made acquaintance with the writings of Jacob Boehme, whose influence was so profound upon all his subsequent thought and feeling, and to whom he himself stated he owed his most important progress. During this period he completed *L'Homme de Désir*, as well as *L'Homme Nouveau*, the latter having been written at the suggestion of the Chevalier de Silferhielm, a nephew of Swedenborg. In 1791, owing to the ill health of his father, he returned to Amboise, "and from that time till the death of the latter in February, 1793" (the King was executed in January, 1793), "he was either there or at Paris, where he witnessed the terrors of the 10th of August, 1792. 'The streets near the house I was in were a field of battle; the house itself' — probably the palace of the Duchesse de Bourbon — 'was a hospital where the wounded were brought, and, moreover, was every moment threatened with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling.' So he writes in the most memorable, the most beautiful, the most fascinating of all theosophic correspondences, which was begun on the 22nd of May, 1792, and continued for five years, between himself and the Swiss Baron Kirchberger de Liebistorf."

From the end of the Revolution until his death in 1803, Saint-Martin spent his time between Paris and Amboise. He was chosen a member of the electoral assembly from the latter place, and it is probable that his duties in this connection turned his mind to the political aspects of his philosophical system, and were the inspiration of those later and lesser-known writings of his along political lines. In 1798 the Spanish Inquisition placed on the Index his first work, and this, because of the strong ties which had bound him to the Church in his early life, appears to have affected him deeply. It has been said that he was conscious considerably in advance that the end of his life was near, and this fact inspired him to fresh effort, for he published in the three years preceding his death, *L'Esprit des Choses*, and that work which was the crown of his life and of all his literary effort, *Le Ministère de l'Homme-Esprit*. His work was then done, and

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the end came soon after. "I feel that I am going," he said. "Providence calls me; I am ready. The germs which I have endeavoured to sow will fructify."

One of Saint-Martin's commentators says truly, "When Saint-Martin was led into the true light of theosophy and the Gospel, he then perceived the dim twilight or practical blindness of all his former conceptions of the means or media of spiritual renovation." This vision first took the form of revulsion from the psychic practices of the school of Pasquales; "what can I learn from them (spirits)," said Saint-Martin, "which the scriptures have not already told me, and mysteries which I ought not to know?" And in regard to communications with the souls of the departed, he says, in a letter to Baron Kirchberger from Amboise, written much later on from a greater wealth of spiritual experience, ". . . I think you will find all you want, about intercourse. . . . Add to this what I told you of the relations of the living; add again this remark, that while we look for them in the sensible (psychic) principles in which they no longer are, they seek us in the spiritual and divine principle in which we are not yet. Finally add to all this what Jesus Christ said: 'Who are my brothers, my mother, etc?' 'It is they who do the will of my Father, etc.' And we shall here learn where to seek for those we love." His final emancipation from all his earlier psychic trammels, his complete surrender to the devotional side of true religion, finds its expression in the following words, which might well serve as a concentrated statement of a devotion to the doctrine of the Sacred Heart: "The only initiation which I preach and seek with all the ardour of my soul, is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our divine Redeemer."

More and more, as Saint-Martin turned away from the illusions of the psychic world, did he become acutely conscious of that unseen world of the real, of the spirit, that lies within and all around us, visible to the eyes that have the power of vision. He says: "It is much easier to attain to the light and certainty which shine in the world in which we are not, than to naturalize ourselves with the shadows and darkness which envelop the world we are in; in short, since it must be said, we are much nearer to what we call the other world than we are to this. It will not even be very difficult to acknowledge that, to call the other world the world in which we are not, is an abuse, and that this world is the other world to us." In the light of this seeing, and of this spirit of devotion, the circumstances and surroundings of every day, the duties and responsibilities and cares of the station in life in which Spiritual Law has placed us, their spiritual interrelation and significance, are thrown into clear perspective. "Even the obstacles and dangers we meet with in our work, and which become our crosses when we recede from them, are steps and means of rising when we surmount them; Wisdom, in exposing us to them, meant that we should triumph." And, again, "The man who is called to the Work has no need to remove from his place; the disease and the remedy are everywhere, and he has nothing to do but cry 'Abba!' It is not an earthly, but a spiritual change of place, that can serve us."

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A spiritual transfer of consciousness, then, a change of polarity from this world of shadows and illusions to the world of the real, in order that the Work may be accomplished, and by this Work Saint-Martin means, as all mystics and alchemists through the ages have meant, the birth and development of that Spiritual Man of which St. Paul so often speaks. How is this transfer of consciousness to be consciously effected, for, as he says, "the only difference between men is, that some are in the other world, knowing it, and the others are there without knowing it"? Very like the words in *Light on the Path*, that before the ear can hear it must have lost its sensitiveness, are the words which Saint-Martin uses to point out the Way. "Listen very attentively to this word sorrow when it speaks within you; listen to it as the first helping voice that can make itself heard in the wilderness. . . . In fact, the Word is learnt only in the silence of everything in this world; there only is it to be heard." But we must "kill out" desire as well, in order that aspiration and accomplishment may reign supreme; the lower nature must be met and conquered, in order that the divine power may work in and through us to overcome the forces of darkness. "O man of aspiration, whatever you have allowed to coagulate and darken within you, must be dissolved and revealed to the eyes of your spirit. As long as you can see a stain there, or the smallest thing remains to obstruct your view, take no rest till you have dispersed it. The more you penetrate to the depths of your being, the better you will know the ground on which the work rests. . . . It is not surprising that it should be necessary for this living, active power to come into us to fit us to do its work. Those who know the real state of things are sensible that we must be alive and strong to do this work, or for it to be done in us, for evil is no mere fable, it is a power."

Saint-Martin saw this as a continuing task, not necessarily to be completed in one lifetime. He does not write of this continuity of spiritual effort and of spiritual existence in terms of Theosophy, in terms of Reincarnation and of Karma, but the theosophic truth is there. Of death he says, "Death should be regarded only as a relay in our journey; we reach it with exhausted horses, and we pause to get fresh ones to carry us farther. But we must also pay what is due for the stage already travelled, and until the account is settled, we are not allowed to go forward." And again, "Death is the target at which all men strike; but the angle of incidence being equal to the angle of reflection, they find themselves after death in their former degree, whether above or below."

When the Spiritual Man is thus awakened, when aspiration has grown and crystallized into intention and effort, what are the means by which the Work is furthered and by which the Divine power is enabled to work in and through us, — how do we know the steps that we must take along the way? "Ask, and ye shall receive. Seek, and ye shall find." Saint-Martin says: "I can vouch that our uncertainty as to the Will of God, in regard to ourselves, vanishes gradually, in proportion as we seek that will, and desire it with all our faculties, and regulate all our acts and conduct to that end. . . . Our own wills accomplish nothing without their being, as it were, injected by the Divine Will, which is the only will to good, with power to produce it." We know this Divine will

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for us in all simplicity, through faith, through prayer and communion: "Every formula is detrimental to faith, whilst faith, on the contrary, would wish to take the place of all formulas. This kind of faith is the ultimate end of all law; and, consequently, the only thing which our divine Master laboured to preach and inculcate in the heart of man, because He well knew that, by inculcating this virtue, He inculcated all others. . . . Prayer ought to be a continual spiritual partnership; for we ought to pray only with God, and our prayer does not deserve even the name, but in so far as God prays in us, for only thus do they pray in God's Kingdom."

Again we find in Saint-Martin's words a parallel with St. Paul, in the expressed conviction that there is a natural body and there is a spiritual body; that the first man is of the earth, earthy; that the second man is the Lord from heaven. He says, in speaking of comparative anatomy: "They would do better to compare our superior body, which is not animal, with our own animal body, if they would have our veritable comparative anatomy; because it is not enough to observe things in their similitudes, it is essential to observe them also in their differences." With this deeper conviction of the nature of the Spiritual Man, of ever greater and greater things to be spiritually discerned, there came the conviction as well of a greater Work following, in the nature of things, upon this inner awakening and development, — a consciousness of a still more glorious ministration of the Spiritual Man; the vision of a hierarchy of Workmen consciously serving the higher powers, of a spiritual brotherhood drawn closely together in ways unseen, serving all mankind as a living, vital force, rendering obedience and devotion to the Master who is their leader. He says, "If Man has the power to be the workman and handicraftsman of earthly productions, why should he not be the same of a superior order? . . . But if . . . good, pious, and even enlightened men, cause joy to the Father of the family, by seeking to be admitted amongst his children, they would cause him still more, by seeking to be admitted amongst his workmen, or servants: for these may render real service to him; the others render it only to themselves. . . . And when God admits a man to the first rank in the Spiritual Ministry of Man, it is to transform him into a living, penetrating agent, whose action shall be universal and permanent; God's ways are not thus made manifest for trifling or transient objects. Therefore, the whole universe should be as nothing in value in our eyes, compared with such an election, if we were happy enough for it to be offered to us; since we then might work successfully for the relief of the human Soul. . . . Why should not I aspire to the honour of serving in thy Army, and devote every member of my Soul to the fortune of battle, that I may participate in the life which is in thee, the First and the Prince of the Warriors of the Spirit?"

We thrill at the splendour of this vision, at this militant cry of the soul; our hearts burn within us in the realization of the underlying purpose and motive. Here was no laying hold of the Kingdom of Heaven for growth in personal stature and personal holiness; the purpose was, to give. Through this cry there rings the consciousness of an instant and pressing necessity; of the world's great

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burden of sin; of the infinite need of mankind, ceaselessly existing, for the wisdom of God and the power and love of God. For Saint-Martin time and place were transcended and transmuted, and there came to him a vision of the continuity of spiritual life and of spiritual effort in the universe, of the brotherhood of man and of our mutual interdependence. His heart went out in pity and in love to all those in darkness and in shadow, unknown and unknowing; to all mankind, past, present and to come; he asks incessantly for those things of the real and infinite world in which we have been born, that he might the more truly give, that through him these things might in some measure descend upon all.

A great Christian mystic, Louis Claude de Saint-Martin, on fire with love and devotion to his Master and Lord, labouring ceaselessly that not only his own day and generation, but also that souls in years to come, might know that those things which come to pass in the Kingdom of God may come to pass also in us. But something more than a great Christian mystic, for although he wrote so often in terms of the religion of Christ and in words that the great Saints of the Church might themselves have used, there shines through and between and behind the words themselves the light of a higher vision, of a deeper and wider understanding — nay, of a surer knowledge — than is often vouchsafed to those who are hemmed in by the restrictions, by the dogma of any one religion or creed. It is the Light of Divine Wisdom, kindled in the heart of a true disciple by the great Elder Brothers; the light of Truth itself, ever the same and unchanging, than which no religion is higher, that irradiates his thought and its expression. Unquestionably conscious of this Light, consciously using it as a representative of the Lodge in furthering their Work, of which he so constantly speaks, it is difficult to doubt that Saint-Martin was, too, in conscious relationship with those great Companions, under their guidance and direction; it were difficult otherwise to account for some of the things which he says, still more difficult to explain some of the things which he does not say. A great Theosophist as well as a great mystic, but, above all, a great soul, who laboured for the Masters of Light in the holy land of France, where mighty works have been done in their name; who had worked for them before, perhaps; who will work for them again.

STUART DUDLEY.

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*Courage is always accompanied with clear insight and a keen sense of our own nothingness.* — XX.

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# A VEDIC MASTER

## PRASHNA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

### I

PRASHNA UPANISHAD, "the Mystical Teaching of the Questions," brief though it be, is a masterly summary of the Secret Wisdom. It illustrates two fundamental principles in the method of the Eastern Schools: first, that the seekers for wisdom must be tried and tested by a protracted period of probation, during which they must show that they possess real aspiration, selfless devotion and moral purity; second, that the disciple is taught in response to his own questions. He must have worked out the question for himself, and it must be a real question, before he is given the answer.

The six questions here asked and answered are not taken at random. They begin with the universal, and proceed gradually to the particular, so that both macrocosm and microcosm are covered. And, without pressing the likeness too far, we may see, in this group of six disciples under their Master, a symbol of the six principles of man's complex nature, synthesized by the seventh, Atma, the Divine Self.

*Sukeshan son of Bharadvaja, Satyakama son of Shiva, Gargya grandson of Surya, Kaushalya son of Ashvala, Bhargava of Vidarbha, Kabandhin son of Katya: these, verily, devoted to the Eternal, set firm in the Eternal, seeking after the supreme Eternal, drew near to the Master Pippalada, with kindling-wood in their hands, saying, He will declare it all.*

*To them, verily, the Seer said, Dwell together with me for a year more, with fervour, service of the Eternal and faith; then ask questions according to your desire. If we know, we shall declare everything to you.*

*And so Kabandhin son of Katya approaching asked:*

*Master, whence, verily do these beings come forth in birth?*

*To him he said:*

*The Lord of beings was desirous of offspring. He brooded with fervour. Brooding with fervour, he produces a pair, Matter and Life. These two will make beings manifold for me, said he.*

*The sun, verily, is Life, and Matter, the moon; Matter, verily, is everything here, the formed and the unformed; therefore form, verily, is Matter.*

*And so the sun, rising, enters the eastern space; thereby it gathers up the eastern lives among its rays. As it illumines the southern, the western, the northern, the lower, the upper, the intermediate spaces, as it illumines all, thereby it gathers up all the lives among its rays.*

*Thus, verily, the Fire-lord, the universal, all-formed Life arises.*



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*It is this that is declared in the Vedic verse:*

*The all-formed, the golden, the all-knowing,*
*The final goal, the one light, fervent.*
*Thousand-rayed, hundredfold turning,*
*The Life of beings, rises this sun.*

*The circling year, verily, is a Lord of beings. Of it there are two courses, the southern and the northern. Therefore they who worship, saying, "Offerings and rewards are our work!" win for themselves the lunar world. They, verily, return again. Therefore those seers who desire offspring follow the southern course. Matter, verily, is this Path of the Fathers.*

*And so by the northern, by fervour, by service of the Eternal, by faith, by wisdom seeking the Divine Self, they win the sun. This is the home of lives, this is the immortal, the fearless, this is the higher way; from this, they return not again. This is the resting place. And so there is this verse:*

*The five-footed father, twelve-faced, they declare,*
*In the upper half of heaven, a giver of sustenance.*
*But these others call him the far-shining one in the upper heaven,*
*Set in a seven-wheeled chariot of six spokes.*

*The month, verily, is a Lord of beings. Its dark half is Matter, and the bright, Life. Therefore these seers offer sacrifice in the bright half, but the others, in the other.*

*Day and night, verily, is a Lord of beings. Of this, verily, day is Life, and night is Matter. They waste their life who find love in the outward, but service of the Eternal finds love in the hidden.*

*Food, verily, is a Lord of beings. From it, verily, is the seed of life, from which these beings are born forth. Therefore they who fulfil the vow of the Lord of beings, produce a pair.*

*Theirs, verily is the world of the Eternal,*
*Whose are fervour and service of the Eternal,*
*In whom truth is set firm.*

*Theirs is the stainless world of the Eternal; not theirs, in whom are crookedness, untruth, or glamour.*

The answer of the Master Pippalada begins with the First Logos: the triune Being, manifested threefold, as the Lord of beings, the Life, and Matter, or primordial substance. The general tendency of the whole answer is, by applying the law of correspondence, to show that this threefold division is found throughout the whole of the manifested worlds, here represented by the sun and moon, the circling year, day and night, food. The unfolding of the whole cosmic process is implied.

The cosmic process is first illustrated by the visible sun and moon, the sun shining by its own light, the moon reflecting that light; the two thus symbolizing Spirit and Matter.

But every phrase should be carefully thought out; every epithet is full of meaning. For example, the sevenfold division of the spaces, east, south, west,

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north, lower, upper, intermediate, corresponds to every sevenfold system, such as the Sevenfold Heavenly Host, the seven globes, the seven races. It may be said that the globes or the races develop in succession as the life-power of the Logos enters them and penetrates them with its rays. The Vedic verse, on the surface a description of the visible sun, is likewise a parable of the spiritual sun, the Logos.

What is said of the circling year has also its deeper meaning. It refers to the two ways, Liberation and Reincarnation; also called the Path of the sun and the Path of the moon, or the Path of the Gods and the Path of the Fathers.

And there is here also an allusion to the fundamental division in the spiritual history of India: on the one side, the Mystery teaching of the Rajputs; on the other, the sacrificial system and priestcraft of the Brahman hierarchy, who say, "Offerings and rewards are our work!" As against this sacrificial system, the Rajput sages taught "fervour, service of the Eternal, faith, wisdom, the seeking of the Divine Self." This is the way of the Gods, of the sun, of Liberation; those who go that way return not again. They are not constrained by Karma to fall again into rebirth.

In later ages, Krishna and Siddhartha the Buddha taught this way of the sun; both were Rajputs and not Brahmans; both pointed out the way of Liberation.

The five-footed father is the year divided into five seasons: the cold season, the hot season, the lesser rains, the greater rains, the period after the rains. The twelve faces are the twelve months. The seven-wheeled chariot is the sevenfold body of the sun: the visible sun with its higher principles. The wheel with six spokes set in the nave is a symbol of every system of six principles synthesized by the seventh.

The contrasted halves of the year, and of the months, are elsewhere used in the Upanishads to symbolize the positive and negative poles of a series of ascending planes; the soul which passes from the smoke of the funeral pyre, through the negative pole of plane after plane, is the soul following the way of reincarnation under the bondage of Karma. The soul which rises from the flame of the funeral pyre to the positive pole of each plane is the soul free from the bondage of Karma, following the path of Liberation.

It is said that theirs is the world of the Eternal, whose are fervour and service of the Eternal. This latter also has the technical meaning of chastity, as opposed to the desire of offspring. The graces which lead to the Eternal are those already enumerated, as possessed by the six disciples who came to the Master Pippalada. They came, bringing kindling-wood in their hands: the readiness to be enkindled, to "take fire."

*And so Bhargava of Vidarbha asked him:*

*Master, how many bright powers uphold a being? How many cause this to shine forth? Which of them is the chiefest?*

*To him he said:*

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*Radiant ether is a bright power, air, fire, water, earth; voice, mind, sight and hearing also. They, shining forth, declare, We uphold this frame, establishing it.*

*To them the chiefest Life said: Fall not into delusion. I, verily, dividing myself fivefold, uphold this frame, establishing it.*

*They were incredulous. He, from pride, ascends as it were above. As he departs upward, the lesser lives all, verily, depart; and as he returns, all, verily, return. Like as the bees all follow the honeymakers' king when he departs, and all return when he returns, so did voice, mind, sight and hearing. They, rejoicing, praise the Life:*

*This burns as the Fire-lord, this is the sun,*
*This is the Rain-lord, this the Wind-lord,*
*This is the Earth, Matter, the bright one,*
*Being, non-being and what is immortal.*
*As the spokes in the nave of a wheel,*
*In the Life all is established;*
*Verses and formulas and chants,*
*Sacrifice and weapon and prayer.*
*As Lord of beings thou movest in the germ,*
*Thou, verily, art born forth;*
*To thee, Life, these beings bring the offering,*
*Thou, who standest firm through the lives.*
*Thou art chief bringer of offerings to the bright powers,*
*Of the Fathers, thou art the first oblation;*
*Thou art righteousness and truth of seers,*
*Of the line of Atharvan and Angiras.*
*Thou art Indra, Life, by thy radiance,*
*Thou art Rudra the preserver;*
*Thou movest in the sky as the sun,*
*Thou art the Master of the stars.*
*When thou descendest as rain,*
*These thy beings, O Life,*
*Stand rejoicing, for they say,*
*We shall have food according to our desire.*
*Thou art the Exile, Life, the one Seer,*
*Thou art the consumer, the good Lord of all;*
*We are the givers of thy food,*
*Thou art our Father, the great Breath.*
*That form of thine which dwells in speech,*
*That form of thine in hearing and sight,*
*That which is spread forth in mind,*
*Make it auspicious! Go not forth!*
*All this is under Life's sway,*
*Whatever is set firm in the three heavens;*
*Guard us as a mother her sons,*
*Grant us grace and understanding!*

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The second question and answer carry us from the universal to the individual, to what we may call an enumeration of the Seven Principles. These are Atma, the Life, and the five elements: radiant ether, air, fire, water, earth; with the powers, both of perception and of action, which correspond to these, though not all the powers are enumerated.

Then we have another version of the parable, translated in *Kena Upanishad*, where it is said that the Eternal won a victory for the Bright Powers, who exalted themselves in this victory, claiming it as their own. And, just as the Eternal there showed them its superiority and their dependence, so the Life here demonstrates its sovereignty over the lesser lives. These lesser lives, the lower principles, are but reflections and aspects of the spiritual Life. This is the fundamental reason why the personal self must in all things be subordinated to the Divine Self, each one of the personal powers being rendered obedient to that.

In the hymn of praise sung by the powers, the One Life is recognized as the living and spiritual reality in all manifestations, whether of the celestial powers, or the spiritual forces which were held to dwell in the Rig Veda verses, the Yajur Veda formulas, the Sama Veda chants, and the seers of the line of Atharvan and Angiras, who, through these verses and chants, offered adoration and sought divine graces.

This hymn is a spiritualization of the whole system of the Three Vedas; or, perhaps, a recognition and revival of the spiritual life with which they were at first endowed, and which later was obscured for those who handed them down.

*And so Kaushalya son of Ashvala asked him:*

*Master, whence is this Life born? How does it come into this body? Or dividing itself, how is it established? Through what does it depart? How does it lay hold of what is outside? How is it with reference to the Self?*

*To him he said:*

*Many questions thou askest! Thou art bent on the Eternal, therefore I tell it to thee.*

*From the Divine Self, verily, this Life is born. As the shadow extended beside a man, so is it with this. Through the power of mind it comes into this body.*

*Like as a king, verily, enjoins his lords, saying, Rule over these villages and these villages! thus, verily, the Life disposes hither and thither the lesser lives: in the lower powers, the downward-life; in sight, in hearing, in the mouth and nostrils, as the forward-life it establishes itself; but in the midst, the binding-life, for this binds together the food which has been offered, and from this these seven flames arise.*

*In the heart is the Self. Here are the hundred and one channels; from each of these, a hundred; from each of these, two and seventy thousand branch channels. In these, the distributing-life moves.*

*And by one, the upward-life ascends; it leads through holiness to a holy world, through evil to an evil world, through both to the world of men.*

*As the sun, verily, the Life rises outwardly, and it links itself with this forward-*

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*life in the power of sight; and the power that is in earth, supports the downward-life; what is between, the shining ether, is the binding-life; the wind is the distributing-life.*

*The radiance is the upward-life. Therefore, when his radiance has become quiescent, he goes to rebirth through the powers dwelling in mind.*

*According to his thinking, he comes to life; his life being linked by the radiance with the Self, leads him to the world that he has moulded for himself.*

*Whosoever, thus knowing, knows the Life, his offspring fails not; he becomes immortal. There is this verse:*

*He who knows the origin, the entrance, the dwelling and the lordship of Life fivefold, he reaches the immortal; knowing this, he reaches the immortal.*

There is a touch of humour in the eager disciple who, permitted to ask his Master one question, straightway asks six; and there is charming urbanity in the Master who answers, because the disciple is bent on the Eternal.

This third question, or group of questions, brings to a point what has been said concerning the Life. Whence comes this Life? Through what impulsion does it enter the body? The answer is, that the Life comes from the Divine Self. Or, to put it in phrases more familiar to some, Buddhi, which is the substance and source of the lower principles, is itself a manifestation of Atma. Nor could there be a finer and more beautiful expression of the relation of Buddhi to the lower principles than the parable of the king and his lords whom he set over these and these villages.

We have next what may, perhaps, be described as the anatomy of the astral or magnetic body, in which the life-force circulates; with the five modes of the life-force and the properties of each. The hundred and one channels have already been spoken of in the story of Death and Nachiketas: "A hundred and one are the channels of the heart; of them, one rises to the crown." This upward-life carries the soul to the paradise between death and rebirth, through the power called "the radiance." When this radiance expands, the soul enjoys paradise. When the radiance has expended itself and grows quiescent, he returns again to birth, drawn by the impulses dwelling in mind, the mental-emotional nature; powers that have remained latent through the period of paradise. He enters a life moulded by his own thoughts and deeds; his Karma shapes his destiny. We have, therefore, though only in outline, the teaching of Karma and reincarnation, as a part of the teaching revealed by the Vedic Master to his six disciples.

C. J.

*(To be continued)*

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# ON THE SCREEN OF TIME

"THE THEOSOPHICAL SOCIETY," said our Visitor, as we sat in the garden at dusk, pretending there were no mosquitoes, — "there seem to be several Theosophical Societies: which of them does the THEOSOPHICAL QUARTERLY represent?"

This was easy, so the Recorder volunteered an answer. "There is but one Theosophical Society entitled to the name," he said, "and that is The Theosophical Society which the QUARTERLY represents. In their respective ways, both the Adyar Society, of which Mrs. Annie Besant is the head, and the Point Loma Society, for which Mrs. Tingley is responsible, seriously and deplorably misrepresent Theosophy and the purposes of the real Society. But properly to understand this, you would have to know about the past as well as about the performances of the present. I strongly advise you to read Professor Mitchell's pamphlet on the subject, — *The Theosophical Society and Theosophy*, which is advertised for sale under "Standard Books" on the inside cover-page of the QUARTERLY. Every inquirer would find it interesting, and every student ought to familiarize himself thoroughly with its contents. There are several little societies, in addition to the two I have mentioned, which use the name 'theosophical,' but which have no connection with the parent Society founded in New York in 1875."

We were a smaller group than usual. Someone asked for a friend and was told that he was absent on account of his sister's illness. "She is a devout Christian, — a most saintly woman," the Philosopher remarked. "And I think her illness is due in part to that fact. It is not easy to explain. But hanging on the wall by her bedside is that splendid passage from MacLaren which runs to this effect: 'The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.'

"Nothing could be more sound or more true, but like every truth that can be uttered, there is a world of trouble in it! People who are devout, are far too much inclined, as a rule, to assume that illness is a cross which it is their duty to accept as an expression of God's will. Yet illness is a handicap. If there are letters to be answered, household or business duties to attend to, — illness means that we have to drive ourselves to the point of exhaustion in order to get anything done. This, in turn, means that we are less well able to perform the same tasks to-morrow, and less well able to resist disease."

"You do not agree with Zeno, then," the Student interjected.

"Excuse me, but I do," replied the Philosopher. "Zeno declared that, unlike moral evils, illness is not an evil in itself. And I agree with him abso-



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lutely. Illness may be a man's pathway to Heaven, and his only pathway. But you will remember that Zeno classed illness with poverty, saying that wealth and health on the one hand, and poverty and illness on the other, are neither good nor bad in themselves, but that everything depends upon the use we make of them. To be poor does not imply that it is our duty to remain poor. On the contrary, poverty may best serve its purpose if it galvanize a man into intense activity and the fixed determination to escape from it. And the same thing is true of illness, except that there is a far more positive and general obligation to escape from that, than to escape from poverty. Illness worries your friends, and at times may cloud your mind. In my opinion, it is just as much a duty to throw it off, as to throw off your clothing should that catch fire. You will not be able to throw it off as quickly, but intelligence and will should be set to the task, with absolute determination to succeed. If one remedy fail, another should be tried. We may be beaten, but we need not surrender: we can go down fighting. In other words, it is not the illness that is the 'cross'; it is the labour of combating it."

"But how about an incurable disease, such as tuberculosis in its latest stages?" our Visitor asked.

"While there is life there is hope," the Philosopher answered. "More battles have been lost for lack of final perseverance than for any other cause. Therapeutics is in its infancy. Forgotten remedies are being rediscovered daily. Just as physics is working with invisibles, etiology is becoming more and more inclined to seek for the cause of disease in what we should call the astral or psychic body. I am not a homeopathist; none the less, following Hahnemann, and Paracelsus before him, I suspect that the most orthodox practitioner of the future will prescribe odours of different kinds where now he would prescribe pills. . . . But I am not arguing that all diseases are curable. My whole point is that *God alone knows*, and that we have no business to assume the possession of omniscience and to pronounce ourselves or others incurable, so long as the breath of life remains. And if this be true of acute diseases, it is even more true of what are known as 'chronic ailments.' The very word 'chronic' suggests 'habit' — and there are mental as well as physical habits. As I have several chronic ailments at this moment, I ought to know what I am talking about!"

We laughed. Then the Student became personal. "You are at that interesting age, my friend, when chronic ailments are almost certain to develop."

But the Philosopher, in this case, proved himself a philosopher. "And what age would you call that?" he asked serenely.

"Oh, anywhere between forty-five and sixty," the Student smiled at him.

"The prime of life," countered the Philosopher.

At this point our Antiquity, as we affectionately call him, interjected with a seriousness which impressed us: "A critical age, as dangerous, almost, as that of adolescence and young manhood. Read *Through the Gates of Gold*, and read between the lines, for one of its tendencies, which Michel Corday, among other French authors, has perceived so clearly that he has turned it into a fatality.

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But it has other tendencies, even more dangerous because more subtle. The desire, though deeply hidden, to renew youth by reverting to the sensations and stimulations of youth, if it be gratified, precipitates an end that corresponds with the last flare of a guttering candle. The danger in that case, however, is evident. A man's previous training in the control of his imagination, ought easily to save him. But it is far more difficult, at that age, to use the imagination positively and creatively and in new channels, than simply to forbid its activities along lines we know to be wrong. Yet it is this new and constructive use of the imagination which alone can save a man, whose 'moon is waning,' from the consequences I have in mind.

"The symptoms of those consequences are manifold. Different people are affected in different ways. Generally speaking, the trouble is loss of hope, boredom, or perhaps a turning of the heart from the pains of life. We have 'had enough.' We are disillusioned. We begin to realize how infinitely little we can accomplish, either in ourselves or for others. We fail to realize how infinitely important that little is. Youth nearly always has an objective, which it sees as intensely worth while. Middle age often reaches a condition in which it has no objective, except the determination to do its duty to the end, — and, as an objective, that spells defeat."

"I don't feel a bit like that," the Philosopher exclaimed, jubilantly.

"So much the better for you," our Antiquity replied. "In the nature of things, if a man were to feel like that all the way through himself, all of the time, he would die in short order. His liver, and in fact all his vital organs would cease to function! It does happen occasionally. But in most cases Karma comes to the rescue. The man has children who nearly worry him to death, and the lethargy of his liver is jostled by the irritations and anxieties provided by his environment. You laugh. I suppose that is because I have made his liver the scapegoat. But science is beginning to find in the change of the electrical polarity of the cell, the cause of cellular disintegration or in any case of cell disease; and it is only one step from that to the discovery that an acid condition in the mind will affect the electrical balance and thus will produce an acid condition in the blood.

"However, even worries and irritations will not save our friend from himself, for they entail a reaction in their turn, and sometimes extinguish the last spark of fight in him."

"So it is —

"'Fight one last greatest battle under shield,
Wage that war well:
Then seek thy fellows in the shadowy field
Of asphodel. . . .'

— that you are coming to, is it?" the Philosopher inquired.

"Not if you mean a fight between the human will and the will of nature," answered our Antiquity. "Very far from that. Part of the trouble is that at the age we are considering, a man feels that he must either fight or go under, when in fact it is not resistance that is needed, but co-operation."

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"Co-operation with what, may I ask?" said our Visitor, as the speaker paused, seeming to look at his own thought at a distance.

"Co-operation with the soul, would be one way to express it. But let me illustrate my meaning. Take two partners in business. One is about thirty. He has immense vitality, which enables him to go through a day's hard work as if it were a game of base-ball. His idea of a 'rest' is to organize amateur theatricals, or a Boy Scout parade, or a lawn tennis tournament. Even when business is worrying, it is still a game, which he plays as he might play chess — keen to win, but not greatly more so than if he had a nickel bet with his wife on the performance of the new bake-oven he had selected and purchased. He would work like a demon to win (to prove his wife a pessimist!), but all in the spirit of a game. The other partner, let us suppose, is at what the Student called the 'interesting' age of the Philosopher — more than thirty in any case! He works hard, nearly always against the grain, uncomplainingly it is true, and occasionally with enjoyment, but for the most part from a strong sense of duty. He needs money, or those dependent upon him need money. So he works and works, with the same motive that actuated him last year and the year before that and the year before that. When he feels tired, he tells himself he is growing old, and, by an effort of will, sticks at it. He knows just the things that money can give him — and others — and he knows just the things that money cannot give him, and others. He knows, for one thing, that money cannot give him or anyone happiness, even though it can prevent certain minor kinds of unhappiness. Can you imagine his condition, as time passes? And then, can you transfer the picture from the sphere of business to the sphere of discipleship? Can you see what the older man needs to do?"

If we had any suggestions in mind, none of us produced them. So our Antiquity proceeded to answer his own questions.

"The older man," he said, "has been functioning on the same plane, has been using the same weapons, has been actuated by the same motives, for years. In his lower nature he craves novelty and in truth needs it — though in all probability he recognizes neither the craving nor the need. His soul craves novelty too, though in an entirely different sense, because the new condition his soul craves can be brought about only by the transfer of motives to another and a higher plane, and by the use of new weapons which are powers of the soul as yet uncultivated in the personality. In some cases he must cultivate the positive side of virtues which in the past he has exercised only negatively."

"That is absolutely beyond me," our Visitor protested, pleadingly.

"I beg your pardon," our Antiquity murmured. "Let me try to explain. The passive aspect of virtues is their *pralaya*, which is the reason we make no progress with them when we take them in their passive form. For we then work against the law of their nature (that which is in *pralaya* cannot manifest), and we also work against the law of acquirement, which demands positiveness at every point. Endurance is an example. In itself it is a passive virtue, the negative aspect of courage. Yet endurance, in the nature of things, has its

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positive and negative sides. To acquire it, or to practice it, we must take its positive aspect."

Once more we laughed, this time in sympathy for our Vistor, whose only comment was, "For pity's sake!"

"Let me try," said the Student. "I think it may be easier to express in terms of our failings rather than in terms of virtue. But let us begin with a diagram."

"Worse and worse," our Visitor sighed.

"All right," assented the Student. "Let us postpone the diagram and begin with a straight line! At one end you have ordinary human shyness, which wants to hide self from observation, and which is due to extreme self-consciousness. At the other end, or pole, you have the self-consciousness which loves to be 'in the lime-light,' which longs to occupy the centre of the stage, which projects itself, and a picture of itself as seen by others, into every event and decision. Clearly, as I see it, they are opposite poles of one and the same defect, no matter, for the moment, how we may define that defect. You may have noticed in family heredity, that a shy generation, representing the negative side of the defect, often produces offspring the reverse of shy, and vice versa. Some children, anyhow, have a genius for picking out the most innocent qualities of their parents, and of deflecting these into aggressive faults! But the point I want to make is that while the positive side of a defect is more objectionable and is more of an obstacle than its negative side, the negative side of a virtue is almost indistinguishable from a positive fault. Charity which consists merely in not being unkind, means complete lack of charity in the true and positive sense. Our friend the Antiquity said that the passive aspect of virtues is their *pralaya*. This means that they are asleep, and charity which is asleep is about as useful as a gun without a cartridge."

"I think I see what you are driving at," our Visitor conceded. "But what has this got to do with the middle-aged man?"

"Everything," our Antiquity answered. "His condition primarily is due to negativeness. He may be immensely positive in some ways; he may be capable of aggression in the best sense and for the best purposes. But whenever, deep in a man's heart, you find depression, discouragement, lack of hope, above all, lack of an objective which he is determined to attain and which he believes he can attain *now*, — you may be sure that the fundamental cause is negativeness, and that he can make himself positive only by the right use of the imagination. He must create an objective if he has not got one. He must create new motives in place of those he has used. He must evoke from his own soul, and in that sense must create in his personality, the new powers or weapons, the right use of which represent the next step in his development. 'Nothing is but thinking makes it so.' Reflection is a magical power which the middle-aged man (or woman) may use and ought to use to make a new creature of himself before the old creature dies for lack of youth and of youth's illusions."

"Where do I come in?" inquired the Philosopher, ruefully. "I want to be

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told just where I am wrong and what I ought to do about it. The fault I find with your dissertation is that it has been far too general. Now I want you to be specific and to aim straight at me!"

But our Antiquity knew better. "That is not my job," he said. "I leave that to my betters — and to yours. The one suggestion I can make is that not only a man at your age, but every man, of any age, who is on the path of discipleship, ought at regular intervals most carefully to re-examine his method of prayer and of meditation, to see if it is sufficiently positive, sufficiently constructive, and to determine also whether he has fallen into a *habit*, because, if so, he should change his method for a time, even if in other respects it should seem satisfactory.

"I suppose you will still think me too general; but surely you must see that every case is different. It would be misleading in the extreme to attempt more than a statement of the principles involved. For one thing, many cases are complicated by the fact that through the blindness or sins of their youth, men, by the time they have reached middle age, often have missed their true vocation. If they had found and followed that, they would now be 'healthy, wealthy and wise,' and happy into the bargain. As it is, the channels along which their life-forces were intended to flow, are blocked. Their outlets, so to speak, are stopped up. Their *prana* is thrown back upon itself. This causes congestion, and the negativeness of which I was speaking. In such cases, new channels have to be dug, which is no easy task. But it can be done, and the secret of success is to proceed on the theory that victory is assured."

"But I thought you were speaking chiefly of discipleship," said our Visitor. "In what sense are you using the word 'vocation'? How can a disciple have missed his vocation?"

"There are many ways in which discipleship can be expressed," our Antiquity answered. "You know, for one thing, the difference between the active and the contemplative life, and the possible combination of the two. But a disciple may be married or unmarried; engaged in outer business or in what the world would call 'doing nothing'; may live near the centre of the Society's work, or may live in a place where any work of that sort is impossible."

"Our conversation has travelled a long way from its starting point," the Recorder ventured at this juncture.

"All well brought-up conversations do," retorted the Student.

"But occasionally they return home again," we persisted.

"I should like to lead ours there," the Philosopher volunteered. "It was I who began the trouble by speaking of the illness of our absent friend's sister — that devout and saintly Christian. Perhaps the heaviest part of her cross is that she can so rarely go to Church, for practically she is bed-ridden; and while she is sincerely interested in Theosophy, her Church comes first. She has missed discipleship for just that reason."

"What on earth do you mean?" exclaimed our Visitor. "You have reasoned with me because I frankly proclaim myself a heathen and because I cannot endure Church services!"

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"Thereby hangs a tale," the Philosopher answered. "I happen to know that the Historian, with her brother's approval, wrote to her very frankly about the way she was standing in her own light, and that the only result was that she clung more closely to her Church and grew still more cool, as it were, toward Theosophy."

"Perhaps that was due to the Historian's point-blank style," suggested the Student.

"I think not. I think he just told her the truth as he saw it, and that, confronted with the truth, she clung to the form and reacted against the spirit. As a matter of fact I saw the Historian's letter, before it was sent to her, and can remember what he wrote. It was something like this: —

"You want, I believe, completely to serve the Master Christ with all the powers, whatever they are, that you possess. You know that there are certain barriers between yourself and Him, as there are barriers between every one of us and Him, so long as any elements of radical 'unlikeness' to Him remain in us. You know that such barriers may exist on all planes — moral, intellectual and so forth. You know that *likeness to Him* is the key to the problem and the only way by which we can approach or serve Him, and you know that this 'likeness' is not simply a question of moral likeness, but that necessarily it includes similarity of attitude toward such problems of life as we at least can see as problems.

"For instance; neither you nor I could possibly interpret history as the Master interprets it. But our degree of blindness at that point would not lead us into the error of interpreting history as the result solely of economic forces. *He* sees far more deeply; but we *can* see how great a part is played by moral and spiritual factors, and that the evolution of nations must correspond to the evolution of souls.

"Obviously, the difference between ourselves and the materialist, in this case, is vital. The attitude of the materialist would make him stone blind to the Master's purposes, and utterly unable, therefore, to serve the Master or to co-operate with His agents.

"This means that in *every* respect we must try to see things and persons and events and organizations, as the Master sees them. We must use our imagination; we must try, in all humility, 'to put ourselves in His place.' And do not say that this is too bold a thing to do, because, in the interpretation of history, you can do it and have in fact done it.

"How, then, does the Master regard the different Churches? Let us admit at once that we do not know. Would His attitude be at all like that of the Gael, in the last 'Screen of Time'? Frankly, I do not think so. I can imagine a high chêla reading that 'explosion' with considerable amusement, commenting, perhaps, that it is fortunate for the Gael that the Master's patience with *him* is so much greater than the Gael's with any of the Churches! But we can be sure of this: that the Master sees the different Churches as means, more or less good, more or less bad, — *as means to the Father's ends*, and as one set of means among many, because He would see art and science and literature

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and politics, and the relations of races, not to speak of health and disease, of hunger and climate and a host of other things, as means which He can use to the same divine ends.

"But what is the attitude of a disciple toward the Churches? Even here, we cannot afford to dogmatize, because the attitude would not be exactly alike in any two cases. In all cases, however, there would be great detachment (the opposite of indifference, by the way). A disciple would work *through* a Church *for* the Master. Except in unusual circumstances, he would work in and through the Church in which he was born, as part of his family Karma. But while necessarily he would receive inspiration and help from the Church of which he is a member, his primary motive would not be to receive, but to give. And he would be entirely independent, spiritually, of its ministrations. Even excommunication from its membership, while it would grieve him, would do so on account of the Church he had desired to serve, rather than for any reason personal to himself.

"The more enlightened of the Christian saints have made this quite clear. St. John of the Cross, in the third Book of his *Ascent of Mount Carmel*, speaking of the 'right use of Churches and Oratories,' declares in effect that they should be used only as means to an end, and never as ends in themselves. People who cling to Churches, he says, are 'like children to whom, when we want to take anything from them which they hold in one hand, we give something to hold in the other, that they may not cry, having both hands empty.'

"The saints of other religions have been still more explicit. No more hide-bound Church has ever existed than that of the Brahmins, yet Shankara Acharya, a Brahmin, dared to say openly that no man could become a disciple until he had acquired 'the condition of refusing to lean on external things,' the first and most elementary definition of which includes all ritual and Church observance. A disciple may practise ritual; he may observe the Law in the Jewish sense of the word: but he cannot be a disciple so long as he leans upon it or is in any way dependent upon its observance. The Law is for the multitude, which must lean upon something, and cannot lean upon anything unless it be external. But such dependence upon external things makes likeness to the Master impossible at that point, and therefore acts as a barrier between ourselves and Him, — between you and Him. In other words, you are 'tied and bound,' not by 'the chain of your sins,' but by that which in most people would be a virtue.

"The Historian, as an old and admiring friend, then told her that he cared too much for her happiness to be willing to remain silent when he knew on the one hand how sincere and deep was her desire for discipleship, and, on the other hand, how impossible her own attitude was making the attainment of her goal."

"She was offended?"

"I think not. But she did not understand. And she might at least have remembered that St. John of the Cross was canonized, and that Shankara is acclaimed Acharya by every living Brahmin of to-day, who thereby recognizes in him, as Mr. Johnston has told us, a saint 'who causes others to go forward.'"

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At this point it occurred to the Recorder that the topic of Church membership, its opportunities and its pitfalls, would make a good subject for an article in the QUARTERLY. So he turned to one of our regular contributors who was present, and asked, "What are you thinking of as the subject of your next article?" The reply was prompt: "Of nothing. Each article I undertake shows up such lamentable deficiencies and such lack of ability to think, that I would rather dig post holes than write anything."

This raised a storm. Every one of us instantly desired to contribute! Theoretically it would have seemed impossible to crowd so much good advice into five minutes. The Philosopher led off.

"Yours is an old complaint," he remarked. "But the worst of it is, in your case, that you feel the same way about most of your efforts, and not only about the QUARTERLY, — you feel like that about your business, even about your prayer and meditation, I suspect. You would feel that way about your post holes if you dug them. And you do not realize that this attitude toward what you do is your most formidable barrier and limitation, and *not* the performance which you see and criticize and condemn."

"At any rate," observed the Contributor cheerfully, "after writing articles all these years, the very number of them ought to act as a remedy before long, — at least if there is anything in the proverb about water wearing away stone."

"Don't build on any such false hope," warned the Student. "The only remedy is to attack the attitude in itself, trying to understand it. Begin by absolutely forbidding yourself any such thoughts — by regarding such thoughts as a sin — just as a man, who has been a drunkard, must stop drinking before he can hope really to understand the evil of which he has been guilty."

"It is one of the usual penalties of sin," interjected the Sage, "that we have to go to an opposite extreme for a time, before we can attain a balanced attitude."

"Yes," agreed the Student, "just as a man who has ruined his digestion by overeating, may have to starve himself for a time before he can afford to eat normally."

"And remember," continued the Sage," that there is only a hair-line between the power of anxiety which is constrictive (as Mr. Judge said), and really awful because of the paralysis it engenders, and that other power of anxiety — that simple but intense desire to serve — which, *because it trusts*, enables us to give our utmost and our best: just a hair-line, just a turn of the hand. And please believe, because it is the truth, that many people have passed from the one to the other, at least in some directions, and that you can do so too, gaining freedom of action thereby, which means the full, free use, of all your faculties of heart, mind, imagination."

"Public speaking," the Student took advantage of a momentary pause, "is, I think, as good an illustration as any. We have all seen more than one man, almost speechless from anxiety during his first attempts, pass from that to freedom."

"Remember, too," added the Sage, "that the greater the initial constriction, the greater may and should be the ultimate ability to give, in this as in all other fields of 'self-expression.'"

T.

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# LETTERS TO STUDENTS

January 22nd, 1912.

DEAR ———

I am glad to acknowledge your letter of the 27th of December which has interested me greatly. You write about meditation and the difficulties you experience. It *is* one of the most difficult of subjects and we all have lots to learn about it. I shall try to reply to your several questions and comments in the hope that it will shed some light on the matter.

First of all, you are quite right in thinking that confusion has arisen because of the mixing up of the names "meditation," "concentration," "contemplation," and others. For instance the *Meditations of Marcus Aurelius* are really only thoughts about life, and from our point of view this is a misuse of the term.

The fundamental difficulty, however, is because real meditation is an activity of the inner self and transcends the brain and all forms of mental activity. Consequently there is immediate trouble when you attempt to describe it in terms of thought; when you try to explain it to the brain, whether your own or another's.

Please keep this fundamental idea in mind, that meditation is an activity of the inner self, and not of the intellect or mind. In order to induce this inner activity, or in order to give it a chance, we have to quiet the outer activity; hence the advice to practise concentration, which is in order to learn control of the activity of the brain or mind. Concentration itself is not a part of meditation, nor does the mind or brain have anything to do with it. Of course it is here that there is the greatest confusion, for nearly everyone tries to meditate with their minds, as if it were some kind of mental activity. On the other hand, if we were to divide meditation into stages, in order to make it clearer to beginners, we should certainly consider that the preliminary stage had to do with mental control. The borderland, therefore, makes another area of confusion. People who want to learn how to meditate are told to do certain things with their minds. They understand those stages, but do not realize that they are only preliminary exercises, as it were, which precede the real thing.

We do have to learn how to quiet our minds entirely, and at the same time remain awake and positive and active. Most people go to sleep as soon as their minds cease functioning, but that is not necessary; it is simply that their inner selves are not sufficiently awake and sufficiently alive to take the place of mental activity when mental activity stops.

There are several ways of helping to awaken this inner self and to assist the general situation. Aspiration, devotion, love of the Masters, prayer — especially prayer — all are activities of the inner self, and when cultivated tend to awaken and strengthen it. I do not believe that it is possible to learn how to meditate in the real sense without these other qualities or virtues being developed to a considerable degree. The inner self must be fed and must be given life and strength and virility before it can function freely, as it does in meditation.



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These thoughts may help to make the matter a little clearer. I shall be glad to go back to the subject if you care to ask more questions.

I am most grateful for your good wishes, which I heartily reciprocate.

With kindest regards, I am

Sincerely yours,

C. A. GRISCOM, JR.

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June 2nd, 1912.

DEAR ———

My reply to your letter of April fourth has been delayed by the extra work entailed by the Convention. I am very glad you sent me a copy of the newspaper containing your verses, which I have read with interest.

You say that you have no actual knowledge of the existence of Masters, and that you do not consider the proof of the existence of the living Christ as conclusive; and therefore you find it difficult to cultivate in your heart love of the Masters or of the living Christ. It is a common trouble, and has a very simple solution. We never can *know* of the existence of the Masters through our minds, because our minds do not reach to the plane where they exist. We have got to learn of their existence through our hearts, through feeling, through the power of love, which I advise you to cultivate. In speaking of the heart, I of course do not mean the physical heart, but that part of the nature which we designate by that word, the part with which and through which operate not only our deepest feelings but also our wills and such qualities as devotion and aspiration. If you attempt to weigh evidence of the existence of the Master, you are entering on an endless and a hopeless problem, with a faculty that will never and can never get you to a safe haven. I strongly advise you to drop all that side of the question, for the time being at any rate, and to centre all the powers of your nature on the effort to reach your own soul, and through it the great spiritual beings who function on the plane where your soul dwells.

You say that even if you could reach these great spiritual beings they would fill you with awe, but would not of necessity inspire you with love. That is again because you are considering the matter with your mind, which does not love and has no power to love. As a matter of fact when you do, as you undoubtedly will, come into contact with those great beings, through your devotion, aspiration and prayer, the reaction upon you will be not to inspire you with awe but to *fill you with love*, and the clearer the vision, the greater will be the love you feel.

The road to the Masters is through obedience, and until you are able to discover for yourself what they wish you to do, the only safe thing is to follow with perfect faithfulness those injunctions which reach you in other ways and which you have reason to believe come from them.

I thank you very much for your Easter greetings, and shall be glad to hear from you frequently.

Yours sincerely,

C. A. GRISCOM, JR.

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October 22nd, 1912.

DEAR ———

Going back to your letter of the third of July, and to your first question, as to whether I speak with authority or as one of the scribes: I don't quite know what you mean. No one in the Theosophical Movement speaks with authority save the Masters; and you will learn from experience that even they rarely exercise the authority which they have.

One of our cardinal principles is that you must always use your discrimination, and should not accept any statement save as something to be tested by your own intuition. On the other hand, there is a point reached in Occultism when the most implicit obedience, the most absolute self-surrender, are the essential requisites of progress.

There would appear to be a contradiction here; and indeed the spiritual life is a series of paradoxes. The reconciliation of this apparent contradiction lies in the fact that it is not until you realize that there is no essential difference between your own higher self, or your real inner self, and the Master who stands at the head of your Ray, that you *can* surrender yourself to him and be perfectly obedient to him.

So far as your particular point is concerned, it does not require authority to make a definite statement of that kind. It only requires a little experience, and a little knowledge of the spiritual experience of others. You, yourself, can test the validity of the statement by reading the biographies and the autobiographies of some of the saints and mystics.

It may seem to you presumptuous to believe that you can come into contact with Masters, by purification and self-conquest. Or it may seem to you that the amount of these virtues that will be necessary before you can hope for such a privilege is more than you would be capable of acquiring. But I think you are forgetting their side of it, and are overlooking the fact that they are most keenly anxious to reach you, and that they are doing everything in their power at all times (and I mean this literally) to encourage, stimulate and help you to the point where you can enter into conscious, daily communion with them. They want you, not only for your own sake, but because they want efficient disciples who will help them to reach and to gain other souls.

I have read with interest what you say about the way in which you attempt to meditate, and I think that, for the time being, the method ought to be fruitful and helpful. One comment I would make is that you should address your prayers to the Master whom you hope to reach, and not to some abstract, infinite and remote Heavenly Father who transcends your imagination.

The subject of meditation is one that you will learn a great deal more about as you progress, and — another paradox — is one that you have got to find out about for yourself!

I shall be glad to hear from you again when you feel like writing.

With kind regards,

Sincerely yours,

C. A. GRISCOM, JR.

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December 1st, 1912.

DEAR ———

I have your letter of November 26th, which I shall answer immediately because of the question which you ask me — whether I have seen the Masters myself, and whether I possess absolute knowledge of their existence.

* * * * * * * *

What earthly difference does it make to you what my opinion about such matters may be, or what my experience may have been? That is mine, not yours; and nothing can make it yours. I believe in the Masters and in their existence — so do a lot of other people, but the most that this can mean to you is that it justifies you (or you may think that it justifies you) in trying to find out for yourself about them and their existence.

It is the same thing with the experiences of the saints, except that we can say in addition that they have left detailed records of their inner experiences for the help and guidance of others. It is therefore possible for you intelligently to direct your own efforts and to check the validity of your resulting experiences with their recorded experiences.

You seem to think that because the visions of the saints differ, that is a criticism against them; but from my point of view it should have been so, or such things would not be in accord with our theosophical philosophy which teaches that there is not only a single spiritual being known as Jesus Christ, but that there are other Masters and countless disciples of all kinds and grades, who are helping the members of the human race to reach enlightenment. There is no doubt in my mind that Jeanne d'Arc did see the angel Michael and was helped and guided by him. But she also saw Saint Catherine and Saint Margaret; and all this means to my mind is that in her military exploits she was helped by Saint Michael, who for two thousand years has by tradition and legend been considered a warrior; and that in her personal life she was helped by two women disciples, who may actually have been Saint Catherine and Saint Margaret, or may have been two disciples to whom her mind with its Catholic education, gave these names.

You must remember that all of the experiences of the Saints that have come down to us, come through two colourings: one the colouring of the mind of the saint himself, through which they would naturally be affected by his time, environment, etc.; and the other, the layer of colour from his biographer. It is our business, with our enlarged vision, to see the fundamental truth beyond these veils, — and all that this fundamental truth really amounts to is that it is possible for human beings at any time to reach the spiritual world, and to come into conscious communion with spiritual beings who will help them in their fight for self-conquest and self-purification.

I should like to hear from you about these things when you have thought them over further. Thank you for the information you give me about your own past religious experiences.

With kindest regards, I am

Sincerely yours,

C. A. GRISCOM, JR.

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January 26th, 1913.

DEAR ———

* * * * * * * *

I have read with care what you say about the matter of asking me a personal question about my own experience, and that you did not mean this in any way to be an infraction of proper procedure.

Perhaps if I put the matter to you in another way it will help you to clear up your views. You can regard Christianity, real Christianity, which does not differ except as to method from any other kind of effort to reach the heart of life, as an experimental science, and you can approach it just as you would the study of chemistry. You read in books, or you are told by your teachers, certain general laws which govern the association of the elements. In accordance with these laws you are told that if you combine certain elements in certain ways, something definite will happen, an explosion, a reaction, a new combination. You take this on faith in most instances, for it has been verified by experiment so often that it is hardly worth your while to try it yourself. But you can if you like. So it is with the facts of the spiritual life. The laws are laid down in countless books of all religions. Methods differ, but not very much. The great difference is not in the method so much as in the style of language or the symbol or analogy which is used to explain the law, or in the emphasis which is placed upon some one or another part of the process. You are told that if you do certain things faithfully, you will get certain results. You can take this on faith because it has been verified so often in available human experience, or you can take the attitude of the doubter and say that you are not sure those results will follow. In either event the obvious thing to do is to try the experiment. The one difference between chemistry and discipleship is that in chemistry, the matter being one entirely of the mind, we can learn from the experience of others, while in discipleship we have to do everything ourselves in order to know, for we only know truly what we are, what we have ourselves lived.

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With best wishes, I am

Fraternally,

C. A. GRISCOM, JR.

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*Pure love is not mercenary; it does not find its strength in hope; it is content to love.* — BERNARD OF CLAIRVAUX.

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# REVIEWS

*Painted Windows*, by A Gentleman with a Duster (who is at this writing catalogued in the New York Public libraries as Henry Scott Oliver, and hailed in the London reviews as Harold Begbie); G. P. Putnam's Sons, 1922.

This book should be of interest to many readers of the QUARTERLY, not only because it is entertainingly and even brilliantly written, but because it is a sign of the times, of that fermentation of thought, and re-awakening, which have been increasingly manifest since 1875. The author "seeks to discover a reason for the present rather ignoble situation of the Church in the affections of men," and to this end he studies the character, utterances, and writings of twelve prominent leaders of religious thought in England. The character sketches are brilliant, fair-minded, seeking virtue rather than defect, and never carping or captious. Excellent selections are made from the published books or utterances of each individual; and the several characteristic contributions are brought out clearly The author strives to be constructive, and he seems to be thoroughly sincere — for he has been suspected of insincerity, we feel unjustly. He is looking for a "unifying principle" which should characterize the attitude and efforts of the many Christian denominations — not so much in the ordinary sense of Church Unity, as from a realization of the need for better understanding both of natural and of spiritual laws, and above all of the true purposes of Christianity. His attitude here is genuinely theosophic, and the method of his book is distinctly a parallel with the theosophic method. He sees that the intelligent worldly man of the Western world to-day, is outside the Christian field, even if he be sometimes nominally enrolled in one or another of its Churches. He sees that Christian principles do not rule statesmen or politicians except in so far as it is expedient to appeal to them. "Look closely into the great achievements of the Washington Conference and you will find that the nations are not voluntarily seeking the rational ideal of peace, but are being driven by urgent necessity into a course of reason" (p. 212). He hopes to turn the Church's "moral earnestness, its manifold self-sacrifice, and its great but conflicting energies" away from "a war of words," from blind satisfaction in, and dependence on, tradition alone, into a path of real and practical leadership in the things of the spirit, leading men consciously, as spirits, "out of the darkness of an animal ancestry into the Light of an immortal inheritance as children of God . . . born again into the knowledge of spiritual reality" (p. 228). "It is curious," he writes pointedly in conclusion, "if Christianity is from heaven, that it exercises so little power in the affairs of the human race. Far from exercising power in any noticeable degree, it now ceases to be even attractive. The successors of St. Paul are not shaping world policy at Washington; they are organizing whist drives and opening bazaars."

No one is likely to agree with all that the author suggests. His "politics of idealism" is linked with a lamentable pacifism; — he seems to have no understanding of a Master's peace. Yet he feels that out of her present lethargy "the Church can only be roused by the trumpets of war" (p. 226), and he approves of Bishop Temple's militant Christianity! He is, with so many others to-day, far more concerned with a reformation of the present world for the benefit of future generations, than in the transformation and salvation of the individual — forgetful that the individual of the future, however favourable his environment, must still be saved as an individual, and that only one by one is the true kingdom of heaven achieved as the hearts of men are changed.

A. G.



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*Blackwood's Magazine* for June (Edinburgh) contains the usual "Musings without Method," which always are instructive and with which the present reviewer almost invariably finds himself in complete sympathy. Very often we are asked where to obtain a sane view of current world events. We know of no better means than these "Musings," which are sound, and which never descend to the cheap tone of more than one English weekly. We are convinced that it is the duty of students of Theosophy — an opportunity for service as well as a duty — to understand what is going on in the world, and to keep in touch with the main currents of modern thought and action, with which the magazines and newspapers of America have, unfortunately, only a superficial acquaintance, and not always even that.

T.

*La Mystification des Peuples Alliés: Pourquoi? Comment? Par Qui?* by André Chéradame; Imprimerie Ch. Hérissey, Évreux (Eure), France.

Those who read the THEOSOPHICAL QUARTERLY while the great war was being fought, may remember frequent references to the earlier works of M. Chéradame, particularly to his *Le plan pangermaniste démasqué*, and to his *The United States and Pangermania*. His present book is at least as enlightening, and we wish greatly that it could be translated into English and widely read. The author again unveils Germany's plans, and also explains her purpose in debasing the value of the paper mark. The influences which surround Mr. Lloyd George are clearly indicated, as well as their connection with Hugo Stinnes and others in Germany who, while pretending to disagree among themselves, actually are co-operating, with amazing success, to mystify the Allies and to turn a military defeat into a Pangerman triumph.

Z.

*Will-Power and Work*, by Jules Payot, Rector of the Aix-Marseilles University; Funk and Wagnalls Company, 1921.

This is a book that deals with self-education, a subject in which all readers of the QUARTERLY are interested. It is suggestive and helpful. The author does not seem to be connected with any officially recognized religion, but his attitude is essentially religious. He defines real intelligence as the ability to profit by one's experience, and claims that he has done so. As one result, he discovered in the course of time "that human life would be in no way above the life of the beasts of the field if it were not an effort toward a spirituality more and more pure." Basing everything upon experience — upon that of others as well as upon his own — he gives us his conclusions upon such subjects as how to work with the least waste of time and energy; upon the management of attention; upon the right use of memory, and upon the advantages and dangers of reading. He insists that "intelligence implies a strong moral education," and he does not define "moral" narrowly, as may be judged from his corollary, — "We recognize the unintelligent by their inability to see a question dissociated from themselves." We wish that we could have been brought up with this book as part of our curriculum!

T.

*The Crowd — A Study of the Popular Mind*, by Gustave Le Bon; Fisher Unwin.

That he may understand more of himself and of the world in which he lives, every student of Theosophy should read and study this book. It deals primarily with the psychology of crowds, but it deals also with those elements in ourselves which enter into the composition of crowds, or, rather, which are likely to become predominant in us if ever we permit ourselves "to swim with the crowd." Further, it is an illuminating study of democracy as a method of government. It does not deal with principles, but with known facts, and draws the lesson from those. It is a book to read and to recommend.

E. T. H.

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# QUESTIONS AND ANSWERS

QUESTION NO. 269. — *As a question arising from answers in the January issue of the* QUARTERLY, *I should like to know whether the artist, who is a genius, gets a glimpse of Reality and expresses it through the medium of his art, whether painting, sculpture, music or poetry? Or is he merely imitating psychic reflections of the spiritual light? I wonder to what extent the instrument must be pure, in order to give us a faithful translation of a divine inspiration.*

ANSWER. — The answer to the first part of the question is, Yes. The second part of the question seems to be based upon the supposition that a psychic reflection necessarily is a distortion. The fact, as I understand it, is that the light of the spirit cannot be translated into terms of human consciousness, or be expressed in words, or colour, or form, or sound, as we know these modes of expression, except as the result of reflection from or through some plane of the psychic world. But this does not imply distortion. The three higher planes of the psychic world, corresponding to the Atma, Buddhi, Manas of the human principles, are pure and clear, and reflect truly. The four lower planes distort and pervert, because in themselves they are distorted and perverted: they are reflections of reflectors.

As an answer to the third part of the question, I suggest that theoretically the human instrument should be pure utterly in order to translate divine inspiration faithfully. But purity, in the deeper sense, as *Light on the Path* tells us, depends upon the plane from which the motive or impulse springs. We know, unfortunately, that a man who has been a creative genius, can fall from those heights to the depths of banality. We also know that a man who has sinned grievously, can rise to heights of pure and self-sacrificing devotion to truth, to beauty, to goodness. We know, finally, from the lives of great artists, that pure and unselfish devotion to beauty does not always imply pure and unselfish devotion to goodness or to truth. Impurity in one direction is certain, in time, to pollute other impulses and motives originally pure; but until that pollution has been consummated, we shall often find flashes of real genius from men whose lives, in the ordinary sense, are the reverse of pure.

T.

QUESTION NO. 270. — *The three Gunas in nature, Sattva, Rajas and Tamas, are said to be active in all created beings on the earth, and amongst the heavenly Hierarchies. ("There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature," Bhagavad Gita, Chapter 18.) 1. Do these Gunas act spontaneously and periodically at certain times, and after certain periodicity numbers for individuals and nations?*

*2. How can this law be combined with the law of Karma?*

ANSWER. — Gunas or Trigunas are defined in the *Theosophical Glossary* as: "The three divisions of the inherent qualities of differentiated matter — *i.e.*, of pure quiescence (sattva), of activity and desire (rajas), of stagnation and decay (tamas). They correspond with Vishnu, Brahma and Shiva." As inherent qualities of matter it would appear that they must affect all spirit incarnated in matter, that is all beings short of the Absolute, though in varying degree. The coarser the matter, the more tamas and the less sattva; the finer the matter, the more sattva will predominate and the less there will be of tamas. The "body" of a high spiritual



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being must be composed of matter, inconceivably fine, and yet still differentiated matter, with, potentially at least, all three qualities of sattva, rajas and tamas.

The law of cycles affects all forces in the universe. There are periods of out-breathing and in-breathing, of growth and of decay, of light and darkness, spirituality and materialism. So there must be periods of greater activity for the tamas quality, and other periods for rajas or sattva. When its cyclic time comes, stirred to activity by universal law, the tamas or sattva quality in the matter with which we are clothed is roused and acts on us, "spontaneously" so far as we are concerned. The same thing must be true not only of individuals but of nations, and of the very stars in their courses. This is the truth that lies back of much-ridiculed astrology, for stars and men are parts of one universe and are moved by the same laws and the same cycles.

2. There would seem to be no difficulty in reconciling this law with personal Karma. Where a man stands, in the path of his evolution, is determined by what he has done in the past, by the relation which his will has borne to universal law, by his obedience or disobedience. This is his Karma. Where he stands, again, determines the strength and kind of universal force that will play upon him. Two travellers start on a journey. One pushes on steadily, crossing the rivers in his path in the dry season and arrives safely at his goal. The other loiters by the way, is overtaken by floods in the rainy season and is drowned. Cyclic law was the same for both, and the Karma of daily duty, faithfully performed or faithlessly neglected, determined its effect on the individual.

J. F. B. M.

ANSWER. — (1) The questioner should begin by asking himself what he knows about the Gunas, from his own experience of them. What, for instance, does he know about Tamas, the quality of inertia, of lethargy, of sloth, inherent in nature? He must know that this quality has more power over him at certain times than ordinarily, — perhaps when he first rises in the morning. If so, he can answer at once that Tamas affects him periodically and, in a sense, spontaneously, though as an expression of the law of cause and effect, which is Karma, seeing that his inertia is not inflicted upon him by some outside agency, but is the result of his own past conduct, and may be due to some form of self-indulgence, such as over-eating.

Having answered the question in the light of his own experience, the questioner should remember that Tamas, like every other lower quality, is spiritual *in its origin*, and should ask himself of what it may be a perversion. He will then see that inertia results in stagnation, which is death, and he will understand what H. P. B. meant when she said that Tamas corresponds with Shiva, because Shiva is the Destroyer or Re-creator of the Hindu Trinity of qualities. As always, the perversion contains within itself its own antidote, by self-destruction. (2) As Karma is the law which governs the action of the Gunas — the Law of Cause and Effect — there can be no question of "combination." Gunas are qualities; Karma is law; both operate on the planes of differentiated matter. In Nature, everything save the will of man, acts under law; and even man's free will (or self-will) can do no more than *modify* the operation of law, — always to his own destruction if he persist.

C.-T

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# T·S·ACTIVITIES

## REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Delegates, members-at-large, and members of the New York and other Branches were assembled at 64 Washington Mews on Saturday, April 29th, 1922, long before the hour set for the opening of the Annual Convention of the T. S. At 10.30 A.M. the Convention was called to order by Mr. Charles Johnston, Chairman of the Executive Committee, who asked that temporary organization be effected. On motion made by Professor Henry Bedinger Mitchell, and seconded by Mr. Acton Griscom, Mr. Johnston was nominated and duly elected as Temporary Chairman. It was moved by Mr. J. F. B. Mitchell, and seconded by Mr. Gardiner Hope Miller, that Miss Julia Chickering be elected Temporary Secretary. She was so elected, and the temporary officers were installed. Mr. K. D. Perkins moved that the Temporary Chair appoint a Committee on Credentials. Motion seconded by Mr. E. T. Hargrove, and carried. The Chairman stated that since this was a Convention of Branches of the T. S., which had voting power according to the number of their members in good standing, he would appoint on that Committee those who knew these facts — Professor Mitchell, the Treasurer T. S.; Miss I. E. Perkins, the Secretary T. S., and Miss Martha E. Youngs, the Assistant Treasurer. The Committee was asked to report to the Convention as soon as possible.

### ADDRESS OF THE TEMPORARY CHAIRMAN

MR. JOHNSTON: While the Committee is performing its very essential work, I shall take the opportunity to address a very cordial welcome to all those here present as delegates of Branches of The Theosophical Society, or as members who are not delegates. Every Convention, I think, is quite properly called the most important Convention that The Theosophical Society has ever held. It ought to be so. Each year should see us in advance of our mark of the year before, better equipped for our work, and doing more valuable service. It is therefore entirely true that this is the most important Convention since the Society was founded forty-seven years ago, and the responsibility which we bear, as representing The Theosophical Society and as individual members thereof, is what I ask everyone to keep in mind throughout the whole of the Convention.

The atmosphere of the world to-day has been growing steadily more turbid: there is a failure to see intellectual principles, which is bad; and a failure to discern moral principles, which is far worse. In this steadily rising tide of confusion, The Theosophical Society stands, and must stand, as the one firm rock in the outer world, — the only centre where it is absolutely certain that moral principles will be discerned and that right intellectual principles will be enunciated. That is our responsibility to the world and to the future. The Theosophical Society is to form the foundation stone of the future religious movements of humanity. Each one of us is an integral part of that foundation stone and must share its firmness, steadiness, and integrity. Therefore each one of us, and the Society as a whole, has a heavy moral and spiritual responsibility which I hope that everyone of us will keep in mind during the Convention. Every moment of it is of vital importance. Our responsibility is the measure of our opportunity. Therefore let us go forward to our opportunity with faith, courage, and a splendid hope. Let us make the Convention a great success.



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### Report of the Committee on Credentials

Professor Mitchell: Having examined all the credentials presented, the Committee on Credentials begs to report that 22 Branches are represented here to-day, either by delegates or proxies, entitled to cast 101 votes. These Branches are in six different countries, Venezuela, South America; Great Britain; Norway; Canada; Czecho-Slovakia and the United States — while our members-at-large, not here entitled to representation, would add to the number of countries participating in our Movement. The Branches so represented are:

Altagracia de Orituco, Venezuela
Aurora, Oakland, Cal.
Aussig, Aussig, Czecho-Slovakia
Cincinnati, Cincinnati, O.
W. Q. Judge, Gateshead, England
Hope, Providence, R. I.
Indianapolis, Indianapolis, Ind.
Jehoshua, San Fernando de Apure, Venezuela
Karma, Kristiania, Norway
Krishna, South Shields, England
Middletown, Middletown, O.
Newcastle, Newcastle-on-Tyne, England
New York, New York
Norfolk, Norfolk, England
Pacific, Los Angeles, Cal.
Pittsburgh, Pittsburgh, Pa.
Sravakas, Salamanca, New York
Stockton, Stockton, Cal.
Toronto, Toronto, Canada
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado
Whitley Bay, Whitley Bay, England

On motion made and seconded, the report of the Committee on Credentials was accepted, with thanks, and the Committee discharged.

The next business being the permanent organization of the Convention, Doctor C. C. Clark nominated Professor Mitchell as Permanent Chairman; this was seconded by Mr. Hargrove, and carried. For Permanent Secretary and Assistant Secretary, respectively, Miss Perkins and Miss Chickering were nominated by Mr. Woodbridge, seconded by Mr. C. M. Saxe, and declared elected. The permanent officers being installed, a vote of thanks to the Temporary Chairman was moved, seconded, and carried.

### Address of the Permanent Chairman

The Chairman (Professor Mitchell): Each year that I have watched our Convention assemble, each year that you have given me the high privilege of serving as its Chairman, my first thought has been the same. I make no apology for the fact that it is mine again to-day, nor — since each one of us can give only what he is, speak only the truth that fills his own heart and soul — for the fact which may seem more to demand apology, that I shall again voice it as though I had never done so before. My first thought is of the age-long effort, the endless sacrifice and splendour of courage, the heroic self-giving, and indomitable will, the untiring patience and undimmed radiance of hope, the stored treasures of the spirit and the concentration of infinite power, which come here to a focus as on a single point.

My mind goes back in retrospect over the forty-seven years since the Society was founded — nearly half a century ago. I see again, as though they were still here with us, the figures of those, great or lowly, who gave to it their best, their life, their all — some of whom I knew and loved, in whose footsteps or by whose side the magic of a happy Karma permitted me for a time to walk; some whose pictures now look down upon us from these walls, — Mr. Griscom, Mrs. Keightley, Miss Hillard, General Ludlow, Madame Blavatsky, Mr. Judge. Judge! whom so many knew, and never knew! whose humility rose around him hiding him from us, till General Ludlow likened him to a submerged continent, revealing its lofty peaks as but islands jutting from the surface of the sea. But in the perspective of time, the sea subsides, and we see the height of those towering mountain ranges of attainment, the far expanse and fertile planes of his human sympathy. We need distance to see mountains; we can delimit continents only on a world-wide map.

And beyond these, antedating our present outer foundation — in that far perspective of our true history which these Conventions conjure to our sight — we see others, whom we never knew in life, those not of our own time or ray, but linking century to century through all the past: the long ranks of the servants and agents, the warriors and ambassadors of the great Lodge which

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sent them forth. For the most part their faces are hidden from us, but we catch the gleam of the divine radiance reflected from burnished helm and armour, from lance and shield and sword — the bright weapon of obedience with which they waged their immortal warfare — to which we, too, are called. And behind them others, and still others; long lines converging on the Masters and Avatars of many lands and races — Christ and Buddha, Krishna and Osiris, till sight is lost and blinded in a sea of light. The hosts of heaven look down on us to-day.

What is it that they see? We have no visitors here now. This is one of the few times in the year when we meet and speak as members and as delegates, with no outsiders present, with no need to conceal our feeling or to veil our thought. But if some passing stranger were to enter by yonder open door, what is it he would see? We are not meeting in an imposing hall — but in what was once a stable in an obscure mews. Our numbers are not impressive — a few score only are here. Nor is it a gathering of those whom the world acclaims, who have been given the world's gifts of place and fame. As we look about us we see only the kind familiar faces of trusted, long-tested friends. Very fortunately there is not a newspaper in the city which either knows what we are doing or would deem it worthy of a line of print. To the eyes of the curious we should seem too respectable to be interesting, too small and quiet to possess significance in this time of turgid talk and turmoil. And yet — the great Lodge of Masters, their chêlas and their chêlas' chêlas, are looking down on us to-day, as the inheritors of the ages, the trustees of the world's hope.

As Mr. Johnston reminded us, we have been told that the Society was founded to become the corner stone of the future religions of humanity, to form a nucleus of a universal brotherhood. Do we realize what these words mean? Do we think of what it means to be a nucleus? Of what lies stored in the nucleus of a living cell? So small we cannot see it with the unaided eye, in that tiny speck of living substance is concentrated the accumulated experience, the summed achievement, of æons upon æons of upward striving life. It is itself that life. It stretches back to the primordial slime and the primordial light, beginningless, infinite, divine. It sums and holds within itself all that preceded it. The whole evolution of its race or kind is stored in it. Every hard-learned lesson, every hard-fought struggle, every victory won and every power gained, through unnumbered generations, is here held and synthesized — made dynamic in the present and formative of the future. What that future may bring to it, to what such a living nucleus may lead, no man can say. For the goal to which life presses in its ceaseless evolution is as far beyond all human ken as the infinite transcends the finite.

If this be true of the nucleus of every living cell, of the germ plasm of fish and bird and beast, of the seed of every tree and plant, what must it mean to form the nucleus of a universal brotherhood of *humanity* — of the whole human race? Can there be any human achievement of the past, anything which has been created and gathered up in the unbroken stream of human life, that has not come down to be now contained in it? Can there be any virtue which man has ever exemplified, any experience of soul or heart or mind, any height of moral grandeur, any nobility of spirit or splendour of power, or heroism of self-sacrifice, any height or depth of wisdom, any reach of consciousness or gift from the Divine, that man has ever known, which must not be contained within the nucleus of the brotherhood of humanity; which must not now be here, living, dynamic, formative, the gifts from the great of all the past, to the nucleus The Theosophical Society is to form?

So small is the nucleus! So small these vehicles of life! So silent are life's processes, but so infinitely potent! There is no blare of trumpets attending the growth of a nucleus. It takes place silently, smoothly, surely, through generation after generation; unfolding its potentialities, gathering up again into itself its actualities; unhurriedly, undeviatingly, unrolling the divine plan of its evolution.

It faces forward. It presses ever on into the unknown. It fronts difficulties, hardships, change and enemies of every kind. It must conquer or cease to be. It conquers. It passes through wracking crises to emerge transformed by new powers born therein — and yet it is forever the same, itself, beginningless and from eternity. Such is the life of the nucleus — such the life of our movement; the life that lives in us here to-day, which we meet to further, to make manifest, and to pass on to those who shall inherit the trust which is now ours.

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"The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree." The thought comes to us in the words of Christ, but the parable is far older than his incarnation in Palestine. We find it also in the Upanishads, "This soul of mine, in the inner being, is smaller than a grain of rice, or a grain of barley, or a grain of mustard seed . . . ," for this symbol of the seed is drawn from the mystery teaching of the Lodge itself.

What makes the seed a true symbol of the soul, of the kingdom of heaven? It is because it is a nucleus. It is because it stores in itself the age-long evolution of the past, the infinite potentialities of the future. It is because, too, of its *power to respond* to the hidden forces of earth and air and water, and the light and heat of the sun — to the nether powers of darkness and to the etheric powers of light. It sends its roots deep into the earth, and draws upon the nether energies of decay and foulness, purifying and transmuting them by its magic alchemy. It sends its shoots upward to the light, and opens its budding leaves to the rays of the sun. It draws to itself the moisture of water and the breath of air, and from all combined, it builds an upward aspiring growth — a growth which is fruitful, which bears seed and reproduces itself. "But when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It has the power to *respond;* and that power, too, is ours.

Let us think, for a moment, of these nether and superior powers, to which the seed responds, to which we must respond, and which, themselves unbounded, bound the narrow zone in which our personal lives are lived.

The mathematics of the infinitesimal and of the infinite are alike different from the mathematics of the finite; and this same difference is manifest in physics and in mechanics, though it has not yet been so clearly formulated there. If we look within the atom, to the realm of the infinitesimal, and study those minute centres of force which we call electrons, we find ceaseless, dynamic motion, and the spontaneous, self-liberating energy of radio-activity. If we look above us to the infinitudes of space, to the blazing suns and stars and the planets that revolve about them, we see this same *self-moving* quality, the same inherent energy, the same infinity of power continually liberated and active. But in the world of the finite, in the realm between these two as in a zone of equilibrium, we find a different law — the law of inertia, that bodies remain at rest or in motion in a straight line, unless acted upon by an *external* force. Here alone do we find bodies which are not self-moving, forms which must draw from either above or below themselves for the vital energy that is to animate them.

So we must draw our life to live; and so, day by day, consciously or unconsciously we do draw, either upon the powers of those unplumbed depths of darkness which constitute the lower nature, or upon those yet greater forces of the divine light and radiance of the higher nature, — the infinite powers of the spirit, radiating from the hierarchy of heaven as light radiates from the suns of space. To one or the other, man opens and yields himself, now moved by good, now swept away by evil, held in duality, in passivity and inertia, confined to the finite, — till he learns the lesson of the seed, which is likened unto the kingdom of heaven, which responds to both, but makes its response selective and *creative*, transmuting the evil into good, drawing forth the power that is buried in darkness and turning it to the light; uniting both with the moisture of water and the breath of air which pertain to its own plane, and building from all its upward growth in obedience to the divine plan that lies within its nucleus.

Do we, I wonder, realize anything of the potency of these powers? We can see something of their effects if we care to look. The record has been written large in the history of mankind again and again. We can read it in the Russia of to-day, and learn from it what it means to liberate those dynamic energies which lie just below the threshold of human life — the self-moving demoniacal forces of envy, jealousy and hatred, of fear and falsehood, of lust and cruelty, torture and murder; the powers of unreason which drive men mad, and hurl them to their own destruction, causing them to destroy in one mad orgy the half of what civilization painfully acquired through the ages. By far the greater part of it was unconscious, mere ***mediumship***. But not all was unconscious. There were those who knew what they were doing and whose knowledge gave them power. They had studied long what to do and how to do it. They had

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deliberately chosen their part and prepared themselves to act it. They waited only opportunity, and when it came they seized it. They deliberately invoked the powers of darkness, deliberately opened the gate to all the host of demons who throng the nether world. It is they who are now Russia's rulers. By their acts they ceased to be human; and a brotherhood of humanity has no place for them, until, with the blood of their victims, the divine alchemy transmutes and transforms them through all the lower kingdoms back to the estate they threw away.

But on the other side we may see as clearly, if we will, the action of the powers of light in the heroism to which innumerable human souls were lifted in the Great War. The call of duty, the crying need, the pressure of circumstance — which is the pressure of God's hand — touched some secret spring within a man's nature and its walls fell away, opening him to an influx of divine power which swept him forward to heights of heroic valour of which, in himself, he could not have conceived. At such times, so animated, men moved careless of pain and mortal wounds, in a splendour of self-abnegation of which they were alike unconscious and personally incapable. Why? Because there the door had been opened, and the infinite powers of the spirit let loose. Because there men responded to the spirit, and so lived with its life. Often it was unconscious, mere mediumship, as I said before. But it was not always unconscious. There were those who were not mediums but *mediators*, who reached up consciously to the divine source of inspiration and of power, and who deliberately sought to make it operative in their own lives and in the lives of their fellows; who, also, had for long prepared themselves, long striven to fit themselves to do what they there did. If any human agencies can be said to have won the war they are these *mediators*, who added to the power to respond the power of *conscious invocation*.

It is this power which differentiates man from all the other finite forms of life. It is the power by which he may transcend himself and rise above the finite world, which is dominated by inertia, to the infinite world of the spirit where all is vibrant with inner vitality and moving with its own inherent energy. This power of consciousness is ours to-day—the power to become *conscious mediators*, drawing down into our own lives and into the life of the whole world, the infinite, transforming energies and divine wisdom of the hierarchies of the Spirit; for like can call to like across the depths of time and space, from pole to pole, from the nadir to the zenith, from the little to the great, and though these divine powers far transcend our human finiteness, yet are they immanent in the nucleus of what humanity has been and is to be. This is our most precious heritage, making us, in literal truth, the inheritors of the ages, the trustees of humanity's hope. Let us treasure and use it as such.

And so, even though we should be, in the eyes of a stranger, insignificant and small, even as a grain of mustard seed, let us cease to look upon ourselves with the eyes of strangers, ignorant of our origin and our destiny. Let us cease to act as strangers at our own doors, but entering into our inheritance, let us strive, in all humility, to see ourselves as the Lodge sees us, as the recipient of their gifts to us, as the inheritors of their achievements, as the nucleus of a universal brotherhood. And let us gratefully and gravely take up the responsibility which is ours.

Mr. Perkins' motion that the Chair appoint the usual three standing Committees was seconded and voted. The Chair made the following appointments:

*Committee on Nominations*
Mr. Charles Johnston, *Chairman*
Mr. George Woodbridge
Miss Hope Bagnell

*Committee on Resolutions*
Mr. E. T. Hargrove, *Chairman*
Mr. Acton Griscom
Mr. J. F. B. Mitchell

*Committee on Letters of Greeting*
Dr. Archibald Keightley, *Chairman*
Dr. C. C. Clark
Mrs. M. F. Gitt

The Reports of Officers were next called for, and Mr. Johnston, reporting on behalf of the Executive Committee, said:

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## Report of the Executive Committee

Mr. Johnston: Mr. Chairman and Fellow Members: Happy is The Theosophical Society in the year when it has very little history. That has not always been the case; but, happily it has been so this year; we have had no crises or major disturbances. There are events which are not destructive but constructive, and the Executive Committee has to record one such, which really marks the close of a period. In the report of this Committee a year ago, something was said about the situation of certain Branches outside this country. On one such situation, I shall ask another member of the Committee to report in detail. But I shall try to outline, for the benefit of many new members, the way in which the situation arose which is now being happily adjusted. That will make clear the present situation and perhaps something of the past history of the Society during a very eventful period as well.

Founded in 1875, The Theosophical Society entered, about 1894, a period of storms of exceptional violence. Following the line of thought that Professor Mitchell suggested, one may say that the great forces which he indicated were trying to shake the nucleus from its firm centre. The result was an external fractioning of The Theosophical Society. That was the period in which the many national theosophical societies came into being. The Theosophical Society in America took that title at the Boston Convention of 1895, because those who adhered to Adyar had, in fact, receded from the true principles of Theosophy, and it was necessary that the parent Society, founded in America, should affirm the fact that it represented the original impulse, the true principles, of the Theosophical Movement. The same sifting process acted throughout the whole field of Theosophical activity; as a result, national societies or branches took form in England, in other European countries, and in South America. Presently the process of reintegration began, and a memorial of that period is found in the fourth By-Law of our Constitution. This By-Law provides that "in the event of any organization, person or persons, outside of America applying for affiliation with or membership in the Society, the Executive Committee shall prescribe the manner in which the same shall be accomplished, and shall have power to adjust the dues." The process there indicated in due time established closer relations between The Theosophical Society in America and the national societies or branches in other countries. The next step would naturally be a thorough reintegration. One aspect of this, I shall ask Mr. Hargrove to report to you. This is the major subject of the Executive Committee's report.

The minor subject of the report overlaps that of the Secretary of The Theosophical Society. It may be described as an interweaving among the Branches, and the establishing of threads of connection with isolated members. A twofold effort has been carried out: to bring about a stronger flow or circulation of spiritual force and understanding among the Branches; and at the same time to establish lines of force between the heart of the Society and the isolated member. I shall ask Mr. Hargrove to report on the situation in England.

Mr. Hargrove: Mr. Chairman and Fellow Members: I do not find much to add to what Mr. Johnston has said. You will have seen in the Theosophical Quarterly of last January, under T. S. Activities, the report of the Convention of the British National Branch of The Theosophical Society, which was held at Newcastle-on-Tyne, on September 18th, 1921. And you will have noticed therefore that the following resolution was proposed by Mr. Lincoln, seconded by Captain Graves, carried unanimously, and afterwards signed by all the members present: — "Resolved that the British National Branch, as such, cease to exist, and that in future each Lodge would describe itself as the . . . Lodge of The Theosophical Society." That means that instead of a separate British Branch of The Theosophical Society composed of the group of lodges in England, we are now once again a single Theosophical Society with lodges or branches in England on exactly the same footing as the New York Branch, or any other Branch in the United States. This was certainly a very important step in the life of the Society, and in the life of its work in England.

It is true that one or two of the English members were inclined to say, "Well, I suppose that means that we are swallowed up by America." But you know there are worse fates than to be swallowed up! Everything depends upon who or what swallows you! Some people

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might say that I have been swallowed by America, — others, that I had swallowed America, — although, so far as that is concerned, I had to! You must, if you live here! Seriously, however, I cannot think of any better fate than being swallowed up by The Theosophical Society. Who was it who said, "The zeal of thine house hath eaten me up"? We are not speaking of annihilation, of Nirvana as some missionaries interpret Nirvana, but of a real swallowing up. And I would suggest to any of our good friends over there who may still be inclined to be fearful, that they should change the phrase, "swallowed up by America," which is not fair, and think instead of the one Theosophical Society; and should say to themselves, "It is not something to regret; we must necessarily desire above all things that we be swallowed up by the Society." I mean, of course, that society of which Professor Mitchell spoke to us this morning. Ideally speaking, that is what ought to have happened long ago, and if a Branch in this country or anywhere else begins to think of itself as something separate, something having a life independent of the Society as a whole, that Branch should recognize this as a fault and not a virtue, and should set to work to acquire that spirit of solidarity and unity, without which we separate ourselves and in that way cut ourselves off from the inspiration of the Movement as a whole. The large majority of English members, I am sure, recognized that this amalgamation of the Society as a whole was a step forward and not backward, an opportunity and not a handicap. Headquarters in this country, I know, has done everything possible to extend a hand of greeting, and to make the members in England recognize that they are closer than ever to the heart of the work.

What the Movement needs there, as everywhere, is to push its roots more deeply. In the past there has been too much concern about increasing the membership, too much concern about propaganda. Propaganda will take care of itself if each individual member will realize that the future of the work depends upon his own growth into Theosophy. We should think of that Ashvattha tree that is spoken of in the *Gita*, with its roots above and its branches below, drawing sustenance from above, spreading outwardly below; but incapable of growth, incapable in any case of fruitage — and leafage without fruitage is not what we want — unless its roots reach to the heavens. And so the future of the work, there or anywhere, depends ultimately, in my opinion at least, upon the number of disciples that the membership develops. What would be gained if all of England at this moment were converted to a belief in Reincarnation and Karma? You would not change the nature of the people an atom. You would not change, you could not change the character of the people by a hair's breadth. You would put one dogma in the place of another. That is all. And therefore propaganda as sometimes conceived — the propaganda of talk — is not what is needed. What is needed is the realization that only by incorporating Theosophy in the will is outer growth desirable or safe, or in the real sense, possible. Now I am sure, as I have said, that the large majority of members in England realize that to the full, and that therefore, if for no other reason, they recognized their opportunity when the Society as a whole drew them closer to itself. Because no man can grow alone. Every member of the Society is dependent upon his fellows, is dependent upon the life that he draws from the centre of the Society, which is the centre of Theosophy, which is the Lodge.

On motion made by Mr. Auchincloss and seconded by Mr. Mitchell, the Convention voted to accept the report of the Executive Committee, with thanks to the Chairman of the Committee and to Mr. Hargrove. The next report was that of the Secretary.

### Report of the Secretary T. S. for the Year Ending April 28th, 1922

#### *Branch Activities*

Were it possible, I should like to reflect to you the glimpses of our different outposts that come through the Branch reports and the year's correspondence. None, let us say with profound gratitude, are satisfied with what they have done for the Movement. Yet, as one reads these reports, one cannot fail to recognize the presence of *life*. Not the life of the ordinary association, based on common likes and ambitions, — but a life from above that broods over those little groups because they are serving, not themselves, but the Great Lodge.

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Willed effort, purposed devotion, determination to serve, — these are the characteristic marks of the year. Those who have made the most intelligent effort have the most to harvest for the Movement. One of the gratifying features of the year has been that seed which appeared sterile has sprouted. Branches which had wistfully ministered to visitors, year after year, have now had the reward of seeing them apply for membership and set to work. Such ought to prove good recruits, for at least they should know us as we are, — while new recruits occasionally make the mistake of expecting that every T. S. Branch will consistently maintain an ideal attitude, overlooking the fact that they, themselves, might be very much out of place in such company.

It has been gratifying also to note the new sense of solidarity in the English Branches, and a closer touch with headquarters, as well as a new impetus. They made a sacrifice, in relinquishing their national organization, — taking the same status as all other Branches. The reward of whole-hearted sacrifice appears to have come to them in new life and opportunity.

Certain Branches whose membership is widely scattered have tried, with success, making definite assignments for Branch reading — each member contributing, by letter, questions or comments which are then sent the rounds, and serve to illumine the study for all. Other Branches have corresponding members. That plan, which had already been tried in America, was proposed to members in England by the Executive Committee. The response has been enthusiastic. Each one of the older Branches there has now taken in some unattached members, and the Branch Secretaries are keeping those distant members in touch with the Branch work.

There is another significant element in certain reports — a greater sense of collective responsibility. Some express it as the need for concentration in their own ranks; others speak of definitely striving to maintain that unity of heart which alone will enable them to be of service; others speak, quite simply, of preparations for the training of those younger members who will succeed them.

### *The Theosophical Quarterly*

The reports show a constant increase in the use made of the QUARTERLY in Branch meetings and in Study Classes. Perhaps another year more Branches will try the experiment of putting the magazine into the hands of their regular visitors, with advance announcement of the points to be covered. While the enthusiastic commendations of the QUARTERLY leave nothing further to be desired in that direction, it appears to your Secretary, that some return current ought to flow from the membership of the T. S. back to those who produce the magazine. That would mean *giving* — and what have most of us to give to those who make the magazine what it is? Much, I suspect — just because we are where we are; because the current that flows from them to us must have its return, however poor and diminutive at the start. Better *use* of the magazine is one phase of a return current. There must be other very natural ones.

### *New Activities*

One of the new activities of the year came about in the natural, incidental manner which one comes to associate with Lodge guidance. The New York Branch had the good fortune to get a very comprehensive Syllabus for the year's work. It was suggested (by Doctor Keightley, to be exact) that this was too good to be restricted to local use. So copies were sent to each Branch. Some promptly adopted it as their plan of study, seeing the advantage to all of unified effort. One Branch, in England, wished to know what was said on those topics; notes were taken for their benefit. Then the Executive Committee designated the Assistant Secretary T. S. as recorder. After each meeting, she sends a digest of the addresses to the English Branches, and to several other Branches which have asked for it. All the reports received from these Branches speak with the most sincere appreciation of the impetus which their Branch work has thus received. [A letter just received from Venezuela speaks of excellent reports they have had from one of their members who is temporarily in New York.]

The generous subscriptions to the "propaganda fund" at the last Convention, and since, have made it possible to send specimen copies of the magazine, without charge, to all interested inquirers; also, regularly, to all libraries asking for it.

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Special Convention Day meetings are held by several Branches. Their object, they say, is to unite themselves with the Society in action; to send all the reinforcement they can, and to receive the new life poured out by the Lodge.

One Branch, none of whose members ever saw Mr. Griscom, has instituted a memorial meeting, held in December, at which his immense contribution to the Movement is gratefully reviewed and commemorated.

One Charter has been issued, for a Branch at Gateshead, England. The members there followed a course that is to be commended. First they held meetings, to test out the quality of the interest; then when additions came, they organized and applied for their Charter. In several other quarters a similar plan is now being tried.

*Members-at-Large*

Not long ago, a member of the Executive Committee remarked that this seemed to be the era of members-at-large, their time of great opportunity. How, I have been asking myself, is it possible for this Convention to pass on to our isolated members its appreciation both of the difficulty of their position and of the doors to great usefulness which are open to them? Most of the members here present are in Branches, and know the stimulus to renewed effort received through Branch associations. What should *we* accomplish if we were alone, pioneers, required to find the means to sustain ourselves and to be fruitful, in a country that is outwardly hostile or undeveloped? All members of the T. S. are expected to seek the gift of tongues; not eloquence, but that discriminating sympathy which speaks to each man in his terms, and broadens for him his own faith. The member-at-large is forced to learn this lesson. He often finds that nobody wants to hear about Karma and Reincarnation — even though knowledge of them has remade the whole of life for him. Perhaps this means that he was set in those surroundings not to expound Theosophy but to show, first by life and then by word, some of those deeper meanings of the religious forms he finds about him to which his Theosophy, if he understands it truly, is the key. Or perhaps he is to learn to be the heart of his little community, sensitive to the real needs of others, striving constantly to keep true to his own centre that he may know what Masters want and may serve them aright. There are many possibilities — and being a T. S. member he need not consider and ponder them alone. He has open to him, through the Secretary's Office, the experience and judgment of the older members. Never was there a university in which knowledge was so freely and discriminatingly given. Would that those isolated members who are in earnest might believe this in literal fact, and seek such help. It would not be permissible to present this appeal — for indeed I mean it to be such — had there not been response, already. A simple letter of friendly inquiry was sent out from Headquarters to members not recently heard from. Your Secretary had no idea whether some of them were, theosophically speaking, dead or alive. *Alive*, was the response in most cases. It makes one's heart glow to recall some of those letters from isolated members who for years had had no contact with their fellows, yet had kept their lamps burning (drawing their supplies largely from the QUARTERLY) and were desirous to be of use in the Movement. Still with all that splendid courage and persistence, many of them are fully persuaded that for them, as they are placed, there is no way to help in the Movement; things must always go on as they have gone. What might they not accomplish if their devotion, their experience in living the theosophic life, could be rightly directed, could be harnessed, and so set to work! But in the world to-day there are only a few among many millions who have had the advantage of theosophic teaching. Should not those few, in all humility, ask and keep asking, — How can the Movement use me? What do I need to learn before I can be set to work? Such questions, if persistently sent in, would have to be answered. There is training to be had; there is need of trained workers.

P. O. Box 64, which visiting members sometimes propose to visit, stands as the entrance to several departments of the work. The addressing of magazine envelopes has again been done by Mrs. Helle, Miss Hascall, and Miss Goss; Mrs. Vaile has the subscribers for her portion; the book orders are put up by Miss Lewis and Miss Graves; Miss Youngs is cashier, while Miss Wood and others have regular "chores." The Secretary wishes to thank these members most cordially, on your behalf, — also the officers of the Society, whose experience the Secretary is permitted to have the great pleasure of transmitting to members who need and desire it.

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At eighty-five, your Secretary-Emeritus is taking a rest from the routine work of the Office. She will always be delighted to receive letters from old friends in the Society. But let them be letters which need no other answer than the immediate one that will go from her generous, responsive heart. Until long after eighty she carried on the Secretary's work in such a manner that many of our isolated members say they look forward to seeing her, face to face, beyond "the change that men call death."

Respectfully submitted,

ISABEL E. PERKINS,
*Secretary, T. S.*

Mr. La Dow moved, Mr. Miller seconded, and the Convention voted the acceptance of the Secretary's report, with thanks. The Chairman then read the following greeting which Mrs. Gregg sent to the Convention:

"Greeting and blessing and love to all members in Convention assembled. I want to assure you and *all* our members that I shall be with you in spirit on Convention Day; also that I shall do what I can to aid in the Theosophical Movement, in every possible way. I am comforted to know that 'they also serve who only stand and wait.' Again I would send my love to each one and would assure you of my devotion to our Cause."

MR. PERKINS: Those of us who have had the privilege of meeting here, year after year, always look forward to the happiness of seeing Mrs. Gregg, and of getting that little, shy smile of greeting which was always waiting for us. I know this Convention wants to send its love to Mrs. Gregg, and I hope the Convention can send her some flowers, to tell her of the love our hearts are sending out to her. During all these years she has laboured so faithfully; she has been a true mother to our far-off members. She kept in touch with them, kept the life-current of the Society flowing to them, made them feel the reality of their membership, when often they had no other way of feeling it. I should like to have flowers go to her to express the love of the Convention for her.

MR. WOODBRIDGE: One of the great Masters has said that we tend to think in worn grooves, and that it takes courage to fill them up. It takes courage to think of our Secretary as eighty-five. I had always thought of her as the spirit of youth. I am glad Mr. Perkins suggested that our greeting should go in the form of flowers, for the spirit of purity and devotion and sacrifice that flowers typify, in giving up their life, seems a fitting means of expressing our love.

THE CHAIRMAN: I am quite sure there can be but one opinion in regard to this motion, but I shall put it to the vote so that all present may have the pleasure of recording their feeling. [It was unanimously carried.] The Chair appoints Mr. Perkins and Mr. Woodbridge, a committee of two to carry into action their very happy suggestion. The report of the Treasurer being next in order, I shall ask Mr. Johnston to take the Chair.

### REPORT OF THE TREASURER OF THE THEOSOPHICAL SOCIETY

PROFESSOR MITCHELL: I should like to say at once that it is a happy report. I want to remove your fears and establish a sense of ease as soon as possible. You will see as I read the report, that the dues for the current year represent the smallest item in our list of receipts. There are special contributions of $500; general contributions of over $550; subscriptions and donations to the QUARTERLY of over $650; and our Propaganda Fund, over $1400. It is in such contributions that our credit balance originates, for there is little chance of decreasing our disbursements. The large item is one from which we all gain immeasurably, — the printing and mailing of the THEOSOPHICAL QUARTERLY. Beside the pension of $240, the other expense items are for the postage and stationery used by the Secretary's Office and the Treasurer's office. When one recalls the list of helpers whose constant assistance was recorded by the Secretary T. S., and sets over against this volunteer corps, the multitudinous duties that in the ordinary magazine require a staff of well-paid assistants, — it is interesting to note that the expense of carrying on this work for our magazine was $3.75. All the other expenses of the Society's work for the year appear in that final item, — miscellaneous, 50 cents.

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APRIL 28, 1921 – APRIL 27, 1922

| *Receipts* | | *Disbursements* | |
|---|---|---|---|
| Current dues | $468.61 | Pension | $240.00 |
| General contributions | 564.14 | Printing and mailing the THEOSOPHICAL QUARTERLY (4 numbers) | 2365.36 |
| Special contributions | 500.00 | | |
| Propaganda Fund | 1475.00 | | |
| Subscriptions and donations to the THEOSOPHICAL QUARTERLY | 657.28 | Expense of Subscription Department — THEOSOPHICAL QUARTERLY | 3.75 |
| | $3665.03 | Stationery | 48.38 |
| 1923 Dues prepaid | 155.84 | Postage | 71.15 |
| | | Miscellaneous | .50 |
| | $3820.87 | | $2729.14 |
| Balance April 27, 1921 | 456.14 | Balance April 27, 1922 | 1547.87 |
| | $4277.01 | | $4277.01 |

| *Assets* | | *Liabilities* | |
|---|---|---|---|
| On deposit Corn Exchange Bank, April 27, 1922 | $1559.87 | April issue of the THEOSOPHICAL QUARTERLY | $559.19 |
| Deducting outstanding checks uncashed | 12.00 | 1923 dues prepaid | 155.84 |
| | | | $715.03 |
| | | Excess of assets over liabilities | 832.84 |
| | $1547.87 | | $1547.87 |

HENRY BEDINGER MITCHELL,
*Treasurer, The Theosophical Society.*

April 27, 1922.

You see, it is a very satisfactory report, particularly if we can hope, as was the understanding and intention when the propaganda fund was established, for subscriptions to it each year. Let us remember, however, what was said last year, that the Society does not wish any member to subscribe for more than he or she can do, in the just proportionment of other expenses and with the reduction of income which very many people in these days have to face. If we are to continue the magazine at its present low rate, we must rely upon donations as we have always done, and we therefore hope that the subscribers to the propaganda fund of last year may be willing to renew their subscriptions this year, increasing or decreasing them, as may be. Before I close this report, I wish to extend my thanks, and trust you will extend your thanks, to the Assistant Treasurer, Miss Youngs, who has done all the work, to whom this report is due, and to whom our very grateful thanks are due.

MR. JOHNSTON: While reporting for the Executive Committee, I said there were no crises in our history this year, but I think the fact that we have a balance, a substantial one, running into three figures, *is* a crisis! When I heard the Treasurer say, "But against this balance we have also this liability," I once more breathed familiar air.

Dr. Stedman moved, and Mr. Acton Griscom seconded, the acceptance of the report and the hearty thanks of the Convention to the Treasurer and Assistant Treasurer. This being voted, Professor Mitchell resumed the Chair.

MR. J. F. B. MITCHELL: If it is in order, in connection with what was said about the propaganda fund, I should like to ask if the time is near at hand when the price of printing books is getting down to the point where we can hope for reprints from the QUARTERLY. There are a

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great many series of articles that I, for one, have been looking forward to having in book form for many years. During the war, prices were high. I am in hopes that if the propaganda fund comes up to the figures of last year, we may look forward to the publication of some of these articles in book form.

THE CHAIRMAN: The suggestion is one which the Book Department and the Executive Committee will take very seriously into consideration. I quite agree that there is a vast supply of material in the QUARTERLY which it is desirable to put into available form. The Secretary tells me, however, that whatever else may have come down, the item of labour, as represented in all phases of bookmaking, has not come down. Our next business is the report of the Committee on Nominations.

### REPORT OF THE COMMITTEE ON NOMINATIONS AND ELECTION OF OFFICERS

MR. JOHNSTON: The Committee on Nominations presents names for two members of the Executive Committee, for a Treasurer and Assistant Treasurer, for a Secretary and Assistant Secretary, — six names in all. Members know, I think, that the Executive Committee consists of six members, and is built on the plan of having two of them go out of office each year. So at any time there are four members in office, and being a majority, this provides absolute continuity and stability. Besides this principle of rotation, we have another very excellent principle, — that is, when you get a good man do not let him go. On the basis of that principle, we nominate Dr. Keightley and Mr. Perkins to serve for three years on the Executive Committee, succeeding themselves. The same principle applies to the nomination of Professor Mitchell as Treasurer and Miss Youngs as Assistant Treasurer; and of Miss Perkins as Secretary and Miss Chickering as Assistant Secretary.

MR. WOODBRIDGE: The Committee feels that it has been so successful in expressing the real desires of this Convention that I would move that the Secretary be empowered to symbolize this by casting one ballot for all six nominees. [This motion was seconded by Mr. Acton Griscom; and the Secretary of the Convention reported that the ballot had been so cast.]

CAPTAIN HAMLEN: I notice in that report no mention whatever of rent. That conveys to my mind that we owe somebody a very enormous vote of thanks for the quarters in which we are meeting. I have asked two members of this organization, and they do not seem to know. May I ask who it is?

THE CHAIRMAN: That question would be a little difficult to answer, publicly. But we may say that as a Convention of the Society, the Convention owes its presence here to-day to the fact that the New York Branch is able to offer it the hospitality of this studio.

On motion made by Mr. Acton Griscom and seconded by Mr. La Dow, the Convention adjourned until 2.30 P.M.

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## AFTERNOON SESSION

When the Convention reconvened, at 2.30 P.M., the Chairman called for the report of the Committee on Letters of Greeting.

### REPORT OF THE COMMITTEE ON LETTERS OF GREETING

DOCTOR KEIGHTLEY: The Committee has received, and read with deep interest, a large number of greetings. Time will not permit me to read them all to you, but I hope that in the Convention Report for the July QUARTERLY, space will prove to be more elastic than to-day's time, and that these letters may all be represented there. I should like, first, to read you the message received from an absent member of the Executive Committee, Colonel Thomas H. Knoff, — and to precede it by a reference to his desire to be here which I am permitted to quote from a letter written by him to the Secretary T. S.

"Circumstances prevent me, as usual, from coming over to the U. S. A. and from attending the Convention. I suppose that I shall never have the opportunity to profit by being present at such an occasion. But I can join you in mind and heart, and partake in the spiritual strength and blessings bestowed on the Convention."

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Doctor Keightley then read Colonel Knoff's greetings, followed by the letter from Mr. Julin of Arvika, Sweden, by letters from Venezuela, and by others, all of which are printed under "Letters of Greeting" at the end of this Report. The reading was interspersed with interesting comment on the work in different countries, as reflected in the letters. Also there was the following recommendation:

DOCTOR KEIGHTLEY: Your Committee would like to be permitted to step somewhat out of its prescribed line, and to make a suggestion, which grows out of the study of these letters. Would it not be possible to arrange to have the reports of the proceedings of the New York Branch still further multiplied, so that a copy could be sent to each Branch that wishes them? As the Branches in England say these records have been so helpful in uniting and stimulating their efforts, I wish that other Branches, and some of our isolated members also, might have the incentive and the encouragement of receiving these reports which emanate from New York.

THE CHAIRMAN: With Doctor Keightley's permission, I shall ask that this suggestion be referred to the Executive Committee, for more detailed attention than could be given it here. In addition to these formal letters of greeting, surely members have received other letters which are in their hands more personally.

MR. HARGROVE: Since I spoke to you this morning, I have received a letter from Mrs. Graves which more than confirms what I ventured to suggest, — about the feeling of the large majority of the members in England, and certainly of members of the Norfolk Branch, such as Mrs. Bagnell and others, regarding the step in advance taken by the Society in England. I do not think there could be a better, briefer summary of what I attempted to say this morning of the attitude of most of the members in England than that given by Mrs. Graves in the following letter:

NORFOLK, ENGLAND,
April 16th, 1922.

The Norfolk Branch of the T. S. has sent greetings through me, as its Secretary, to our fellow members in America, at the time of the annual Convention, and we are fortunate, this year, in having a delegate, in the person of Miss Bagnell. But I should like to add to what I have written, the expression of our great appreciation of the arrangement by which we, as a Branch, are now directly affiliated to the Headquarters of the Movement in America, and our gratitude for the advice and help that we have received, directly and indirectly, as a consequence of this. I think we are realizing that it is not the number of members, but the sincerity and earnestness and sustained effort of each individual, that counts, and in this connection we may take literally the saying of the great Christian Master, — "Where *two* or *three* are gathered together in My Name." In these days of apparent chaos and confusion and self-seeking, it is hard to see clear through the mists and waves of psychism and materialism. So much the more, I think, do we need to realize that it is a time for inner, and not for outer, work; that each of us should see to it that our own inner light is well trimmed and kept burning steadily; that we should strive unceasingly and faithfully to reach our ideal, the ideal of discipleship, with all that it means.

With the greetings of our Branch to our comrades, I am

Yours sincerely,
ALICE GRAVES.

THE CHAIRMAN: We have also a further letter from the Norfolk Branch which I should like to read at this time. [Printed under "Letters of Greeting."] It is a matter of gratification and a very real gain to hear these letters, bringing to a focus the power and force of the Movement which is manifest in so many different lines. Here is another letter in which the writer, a member of the Cincinnati Branch who was their delegate last year, explains her inability to be present, and expresses her regret. And again a letter from one of the Pittsburgh Branch delegates, Mrs. Danner, stating that Mr. Danner's sudden illness, from which he is fortunately recovering, prevented their being here to represent the Branch.

A vote of thanks to the Committee on Letters of Greeting was moved, seconded, and carried. The Chairman then asked Mr. Hargrove to report for the Committee on Resolutions.

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REPORT OF THE COMMITTEE ON RESOLUTIONS

MR. HARGROVE: Mr. Chairman and Fellow Members: On behalf of the Committee that you heard nominated, I have to introduce first the three customary resolutions:

I. *Resolved* that Mr. Johnston, as Chairman of the Executive Committee, be requested to reply to the letters of greeting. [Carried.]

II. *Resolved* that this Convention of The Theosophical Society hereby requests and authorizes visits of the officers of the Society to the Branches. [Carried].

III. *Resolved* that the thanks of the Convention and the Society be extended to the New York Branch for the hospitality received. [Carried.]

During the war and prior to the war, it was my privilege, as Chairman of this Committee, to introduce certain resolutions that bore upon the outstanding problems of that time; and it was objected, by certain former members in Germany, that this was subversive in so far as it committed the Society to opinions. They were mistaken about that, as they were mistaken about most other things. But I do not feel it necessary to-day to introduce a resolution that would attempt to epitomize the points which I would now venture to present for your consideration.

First, there is the hint about the flood, the deluge, that we discussed at one of the meetings of the New York Branch, early this winter. We know that the Biblical account was derived from the Chaldeans, and that in all probability it refers to an actual flood or deluge of water. But we know also that water, in universal symbolism, typifies the Astral Light, and it was pointed out to us that the Chaldean-Biblical deluge is typical of the psychic deluge which overwhelms different parts of the world at different periods of time. So we to-day, both in this country and in Europe, are experiencing a flood, a psychic flood, which has submerged the mind and the conscience of the large majority of peoples. It was explained to us that The Theosophical Society is expected to serve as an ark in the midst of this deluge, to preserve the ancient wisdom and the noblest traditions of the past from the destruction which otherwise would be inevitable. As members of the Society it is our duty to hold fast to all that is best in civilization and in life; to hold fast to the high standards that have distinguished men of honour from men without honour; to hold fast, in brief, to the eternal principles of Theosophy.

We can resist this psychic flood in two ways: by constituting within ourselves a nucleus of universal brotherhood in the true meaning of the words, that is, by forming within ourselves a nucleus of discipleship, that the tradition of discipleship may be preserved, and that, if possible, the living fact of discipleship may be carried forward into the future. The second way of impressing the world and of resisting this great tide of folly and of psychic sentimentality, is by striving in all things for right thought, followed by right action. As members of The Theosophical Society, reinforced as we are by those behind it and by the accumulated force of the Society itself, our thought, if clear cut and based upon sound understanding, will have an immense influence upon the unstable and cloudy emotionalism which passes for thought in the world around us. We have established and must maintain a steady centre of light. This light, which is truth, if only by the shock of truth — to which the world is unaccustomed — will in time reveal facts for what they are, apart from the glamour with which sentimentalism and materialism have covered them.

Right thought and right action, in the midst of wrong thought or of no thought, and of action that often is lunatic: this is what we must supply. There is one most important direction to which our thought has been turned, and where our thought ought to be clear cut and in accordance with the principles of Theosophy. Never, at any meeting of this Society or its Branches, can politics be discussed, but we ought most carefully to consider the principles which underlie policies, and upon which policies ought to be based, — principles to which most politicians are totally blind. Particularly is this true of international politics. As those who aspire to form the nucleus of a universal brotherhood of humanity, we must learn to see international problems in the light of theosophic principles. To do this, we must learn to interpret history in the light of theosophic principles.

History, as you know, is interpreted for the most part to-day in terms of economics, as if economics and the mere appetites of men controlled the destinies of the world. In the light of

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Theosophy, what do we see? First of all, a spiritual purpose in evolution, and therefore in the evolution of nations. Second, we see that the evolution of nations, as of men, within the limits of free will, is guided by the conscious agents of divinity, — agents we call Masters. Masters work to perfect nations just as they work to perfect individuals, and the goal in both cases is the same, — is discipleship in ever-ascending degree.

Even the most enlightened among those who attempt to interpret history, outside the ranks of our Society, fail to see any purpose in it. They cannot, because they lack the light which Theosophy sheds on the problem. Gustave Le Bon, for instance, has escaped completely from the materialistic and economic interpretation. He insists that a nation is controlled above all else by its character, not by its intelligence, but by its character. He insists — and he is in no sense a spiritualist — the Japanese would call him a Shintoist — he insists that in times of crisis, nations are controlled by their dead rather than by the living, because nations act from their bones, as it were, or from deep-seated ancestral instinct. He compares nations with those among us — children and others — whose reasons at best are after-thoughts, even when their conduct has been right. Instinct governs, he says. It is deep-seated instinct, the product of ages of action, incorporated into the very fibre of their being, which accounts for the emotions, the excitements, the paroxysms and the decisions of nations in a time of crisis. Seeing truly up to that point, he fails none the less to discover any purpose in the life of nations, any goal toward which their activities should lead them. Theosophy alone gives the key, because Theosophy shows us that a nation is not merely an aggregation of individuals, but an aggregation which constitutes in itself a more or less permanent entity, a distinct and separate character. Some people would describe this entity as a soul, but that, in my opinion, would be misleading, because it does not follow necessarily that a nation has or is a soul, any more than it follows that a person has or is a soul. Just as there are elementals masquerading in human form, so also there are nations that are elementals masquerading in national form. You need look no further than Russia. Yet, because each nation is an entity, a character, you can set to work to understand that character, both higher and lower in many cases, just as you would study the character of an individual.

It follows also that it takes just as long to change the character of a nation as it takes to change the character of an individual. An individual can experience conversion when that individual, in spite of his many faults, is above all else a soul. And when a nation is developed to that point, it also may experience conversion. So far, however, not one of them has reached the stage at which conversion would be possible. Consequently, a nation is going to repeat itself, with only the smallest modifications, from year to year and from century to century; — it is going to remain true to type. It may be said without exaggeration, I believe, that it takes nearly as long to effect a permanent psychological change in a nation as it does to produce an anatomical change in a species.

What Theosophy reveals, then, is the life, the probation, of nations as entities, — each nation a character developing under spiritual law for spiritual purposes, and the goal, perfection! Not identity of nature and appearance, but just as strongly marked differences as we are told exist between Masters, the one supplementing the other, forming between them, the white light, the one light of the Logos.

Now let us see the bearing of these general principles upon immediate problems, or upon one of them in any case, that is, upon the international attitude toward France. It should not be supposed that members of this Society hold a sort of brief for France, or that we can be so foolish as to think of her as sinless. We know too well that France to-day is not only suffering for her sins of the past, but has not yet realized their enormity, — is inclined at times to be proud of them. There is the great outstanding fact of the French Revolution, with its hideous crimes, and the Republic which exists to-day as its aftermath. Truly, much to suffer for, much to expiate, — and no possible escape from the expiation, if only for the reason that a republic is limited by its own terms, and can produce only one sort of policy, namely, a policy based upon compromise. A republic is incapable, inherently, of acting on principle, because its conduct is regulated by a balancing of expediencies. We should know this from our own experience. Even supposing that instead of having to obtain the support of a majority in the Senate or of a

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majority in the House of Representatives, it were necessary only to obtain the approval of three or four men, is it not evident that if these men had equal votes, it would be out of the question to secure unanimity of action based upon principle, unless all four men were detached to the point of discipleship? One of them would advocate this, another that, the third a modification, the fourth something else. The result perhaps would be representative of suggestions made by each, but it would be a compromise, and if anyone could doubt that the result must be a compromise, rather than clear cut action based upon principle, all that needs to be done is to look at the facts all over the world, from any of our Tariff laws to the Armistice and the Treaty of Versailles.

Fully aware, then, not only of how France has sinned, but also of how far short of ideal her policy is bound to be, it is both right and necessary that members of this Society should see things as they are, instead of through the discolouring glasses of selfishness, or of envy, hatred and malice. For what do we hear to-day on all sides? We hear that France is ambitious, militaristic, imperialistic, while anyone who knows the character of France; who knows what is in the bones of France, knows that France desires above all else peace, and that she desires it as we in this country do not know desire. We may think that we desire peace. England thinks that she desires peace, — not only thinks it, but assures Germany almost daily that peace at any price is now the desire of her soul. Yet both here and in England, peace is desired as food is desired by a man who had a good dinner last night, plenty for breakfast and for lunch, and who is certain of this evening's dinner. France, on the other hand, desires peace as food is desired by a man who is starving; who has had no breakfast, no lunch, and does not know where or how he will get any dinner, — worse than that, who cannot remember a day when he had really enough to eat. That is the way France desires peace — she desires it ravenously. And that is why France says, I shall not lay down my arms until I have made sure of it! My friends, France is right, not wrong, in her attitude. It would be criminal if she were to adopt any other. Her statesmen must think, not only of the convenience of to-day, but of the safety of the women and children of the future. To accuse her of imperialism, as this country accuses her, as England accuses her, is in flat contradiction of the truth, and is grossly unfair: and The Theosophical Society stands for the truth, for justice, for fair play.

Then we are told that France lacks the "international spirit." Well, how about this country? Are we in a position to accuse any other nation of lacking the "international spirit"! We refuse to have anything to do with them over there. Not for one moment do I suggest that in this we are wrong, but *are we in a position to accuse any other nation!* And how about England? For England also says that France lacks that spirit, — England, advocating the League of Nations! But if I know anything of England (and I think I do), just wait till Lenine or some international committee attempts to dictate to England, against the grain of her interests, how England must behave, — and then see! I do not blame England for that — far from it. I should not blame her if she were to tell an international committee that she would protect her own interests as she sees fit. But I do deeply regret that England should turn on France and accuse France of lacking the international spirit merely because France refuses to accept dictation at the hands of England. And — speaking for myself only — I say that England would never have done it, if she were not dominated at this moment by a clever but shyster attorney, cheap and vulgar, a demagogue who, at his best, was a mere medium for the will of England. Tragic indeed, that England should be represented by anything like that, incapable of acting on principle, ignorant even of the meaning of the word! And once more, the result is wrong, is unfair, and members of The Theosophical Society must set it right so far as lies in their power (and their power is great), by right seeing, by right thinking, — not by being unfair to England because others are unfair to France, but by being just, by seeing things as they are, and perhaps, incidentally, by recognizing that England's condition to-day is the inevitable result (I am going to be frank, because again I speak for myself only) — is the inevitable result of her democracy. For if a nation is governed by a mob, what do you get? Mob leadership; mob morals; mob lack of responsibility, — and sometimes mob crimes! And there are those who want to carry it yet further, and who talk delightedly about a democratic United States of Europe. Heaven defend us from a United States of Europe! Is there not confusion enough as

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things are? Just think: what do we know about the United States of America? What does everyone know? A great country and a great people, if you choose. But behind our adjectives, what do we know? We know that in Congress the representative of one State trades his vote with the representative of another — says quite openly, Vote for my reservoir and I will vote for your harbour. There is no concealment about it. Different groups are formed to push particular interests: anything for votes! Now transfer that to the international field, and imagine the representative from Portugal trading his vote with the representative from the Ukraine, and so on round the circle, with the interests of America or England or France at stake! Nothing settled on principle, but everything on the basis of commerce, of trading votes, of expediency, — confusion worse confounded. If such a thing should happen; if the United States of Europe, or of the world, should materialize, it would come upon us for our sins, as yet one more nightmare through which we have to pass before the world wakes up on the other side. And when will it wake up? How long must we wait? How long must those wait for whom "the passage of Time is as the stroke of a sledge-hammer"? We do not know; but what we do know is that the world will not be saved from itself until it prays to be saved from itself. Here are men, some of whom, a few of whom, are supposed to be gentlemen, shaking hands and eating with the Bolsheviki — with creatures dripping with blood and foul with murder — murder of innocent women and girls, among hosts of others. Yet those same men, the willing associates of murderers, are governing Europe and are convinced they can do so satisfactorily; are convinced — worse than that, are able to convince others — that they are entirely equal to the task! As if anyone could be equal to it, who thinks himself equal to it! And from this insanity there will be no escape; there will be no salvation for Europe or for the world, until man at last throws up his hands and cries aloud, — "God, I cannot do it! I do not know how!" When he has learned that much, he will at least have made a beginning. Then let him pray and labour, labour and pray, that he may fit himself for the coming of the King. For when his desire is real and his prayer ardent and his labour has become a prayer, then someone from the Lodge itself may answer, who will rule as a King rules. Then, and only then, shall we have a government, worthy of men. There was a golden age. There were Adept Kings. That was long ago, in the innocence of the world, and man has lost his innocence. But he may win all back again with much more added. He may now enter knowingly upon that which before he enjoyed unknowingly. He may achieve a golden age; he may obtain the government of the wise. All he needs to do is to labour for it and to long for it, — as he will, when he ceases to be satisfied with himself and learns how great and dire is his need.

So we see something of the light that Theosophy throws on the evolution of nations — nations developing, struggling, failing, succeeding, very much as we, individuals, do, evolving toward a conscious discipleship, and attaining at last as the reward of their effort and in spite of all their failures, — government from above, the government of wisdom and of strength. Let us work for that attainment!

THE CHAIRMAN: The matter thus put before us is evidently not one to be formulated in resolutions, but rather in our own thoughts. Can it be elucidated in detail by discussion? Is there any discussion on the points which have been presented to us? Above all, is there objection? Is there question? Is there comment? If not, it would seem to me that a resolution to accept the report of the Committee is in order. [So moved and voted.] It may be well not to discharge the Committee with thanks as yet. There may be other resolutions to be referred to it. Therefore we will accept the report, holding in our minds the matters that have been presented to us, for consideration, and pass on to other business.

MR. WOODBRIDGE: There echoes back from what Mr. Hargrove said, his statement that Theosophy involves the spirit of fair play. I think every one of us hesitates to follow up what has just been said, yet it seems to me unfair that we should sit silent, merely because we feel that we have nothing to offer. From one point of view I have nothing to say, but I asked myself how the law of correspondences could be applied. How is it with the individual? When an individual becomes a democracy, he is either insane or diseased. As a concrete example, take an infected finger. Each one of us illustrates the principle Mr. Hargrove set forth. When we are at our best, we are ruled by an adept king. We have within us a fragment of the Lodge.

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Each man can find proof in his best moments, that he is under the rule of an adept king. At his worst he is a Bolshevik.

THE CHAIRMAN: I am wondering if Mr. Hargrove would quote an ancient Arab saying which he quoted recently. [Mr. Hargrove found a pencil copy and handed it to the Chairman.] It reads: "According to Avicenna, the great Arabian adept, 'the soul is created for eternity, and the object of its union with the body is the formation of a spiritual and independent microcosm.' In other words, every human soul is intended to become the God of a universe."

I too find myself very hesitant to speak on this theme. Yet I do wish to remind the members of something which I feel is vitally important, and that is that they should realize the power which lies in consciousness, — the power which comes from simple understanding. There is much that needs doing, much more than we can do. The propaganda which began before the war, the propaganda of misrepresentation, of glamour, of evil, the propaganda which seems to have led in this country and elsewhere to loving your enemies and hating your friends, has not ceased. We find all about us a campaign of misrepresentation of our allies. We take great credit to ourselves that we would ask no indemnity from our supposedly beaten enemy. We would ask them to pay us not one cent for the expenses of the war. It was a noble gesture of forgiveness of an enemy; but there is no such gesture in the case of the debts of our allies who fought for three years for a cause supposed to be our own. All through the country there is now the same propaganda which held us out of the war; propaganda of misrepresentation, of suspicion, jealousy against our allies; the propaganda of subtle excuse for our enemies. And if we can do nothing else, we can perform a service in the world by seeing through that, by having here a real focus of consciousness; for there is no power greater than the power of consciousness.

MR. MITCHELL: I do not think I can add to what has been said, but I have got to indulge myself in the opportunity to try to follow on. It is such a gorgeous privilege to be here, and hear the things that are said, and have the light that is given here, — I think every one of us wants to stand up and do what he can to follow the lead. The Chairman spoke of the Lodge looking down on us, chêlas of the Lodge, Masters of the Lodge, watching the Society here. I was asking myself what it was they would ask of us. It seems to me the answer has been given in what has just been said. What is it that the world needs? We see all around us well-meaning stupidity. That is as bad as crime, or worse. There are, to be sure, well-meaning efforts to help here or there. We do ten thousand things from blindness, and do infinite harm, because, as Mr. Johnston said this morning, the world is morally and intellectually blind — blind because of the Karma of its own sin. That, as we have been told many times, is the worst of the penalties of sin. As we remember what has been said of the Masters forming the guardian wall, holding back the heavy Karma of the world, — they must do that in many ways, but one way we can all see is in holding back the blindness that would make still worse the psychic flood of which Mr. Hargrove spoke, still greater the darkness of the blindness. And here we have light. We hear the moral principles that the world needs above everything else, and it is ours to determine whether the light is to stay in the world or whether it will become a tradition and die out. Mr. Hargrove spoke of the need for disciples. What does that mean? That those who see the light, who are given the opportunity to see it, shall bring it down from the plane in which they see it as an ideal, and live it, show it forth on the physical plane. To give life to what we know as ideals, that those ideals may be made living things on earth which the Lodge can use, that they may spring up in the hearts and minds of other men, till the light may be communicated to the world, as many torches may be lighted from a single flame.

MR. MILLER: It seems to me that when we realize the extent of the psychic flood with which we are surrounded, and that we have light by which we can find our way out, — then, if we do not seize it, woe be upon us! We cannot be surrounded by all this wave without its affecting us so unconsciously that we are not aware of it. As *Light on the Path* says, we live and move and have our being in matter; our knowledge of it is instinctive. Therefore we must keep steady and be very careful to see to it that the evils which we see so prominently, so glaringly brought out to-day, are not reflected in ourselves. It seems to me that just as we all condemn the sitting down at table with cut-throats and murderers, so we should look at ourselves and see what the criminal in us is, with whom we are fraternizing.

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MR. ACTON GRISCOM: Mrs. Graves wrote of the need for discipleship. Mr. Hargrove suggested that image of the tree inverted, with its roots in heaven. The picture that comes up in my own mind is of an army or, if you choose, a regiment, — a regiment with a magnificent tradition — with an *esprit de corps*, of which the *esprit de corps* of any regiment that we know in history is but the pale reflection. And members of that regiment, outposts of that regiment, are appealing to us. They want recruits. They are not appealing to all the world, but to you and to me. And they want us to understand something of that *esprit de corps* of theirs, so that we can become corporate members of that great fighting unit. As we look back on the history of this Theosophical Movement, there were very few of its members who were soldiers: Madame Blavatsky, Mr. Judge, the latter a lawyer, — and yet I wish I could quote correctly a sentence from the article called the "Elixir of Life." It is to the effect that if you wish to defeat an enemy, you must first break his confidence. You must destroy his self-confidence. What was it that Madame Blavatsky did? She broke the moulds of the world, the mental, intellectual moulds. She did her fighting not on the physical plane with guns, but on the moral, the intellectual, the spiritual planes. She broke open and threw into confusion the morale of science, the morale of theology. She was a splendid fighter, and the world to-day is an evidence of the extent to which her fighting was successful. Theology to-day, taking it by and large, is a chaos. Science is struggling for principles to unite its mass of facts. Men's moral standards which were codified, were broken open — the weak are now suffering for it, but perchance a higher standard, a higher moral code may be given to the world. That, perhaps, is an indication of some of the fighting that Madame Blavatsky did. We are not soldiers, but we can look to the example of those older members who are waging that fight to-day and are in the front rank. As this Movement goes forward, year by year, it seems as if more of the spirit of the ages might be garnered into it.

Egypt, long unknown to the western world, is now giving to us once more its treasures — treasures of art, of architecture, and let us hope something of its wisdom. The same is true of India. All the riches of the past are the common property of the world to-day. In our own more recent history, we find renewed interest in the works and doings of the men of the Middle Ages, of Dante for example. We find the example of a Roland, of a King Arthur, of the saints, all lying before us. It is the opportunity of the members of this Society who have some understanding, some interest in the law of cycles, of Reincarnation, of Karma, to make themselves familiar with these great traditions of the past, to give them point, force, life; and by so doing, to garner not only their wisdom, but their insight into the problems of to-day, — those problems and difficulties which Mr. Hargrove and others have so clearly set before us. There have been psychic deluges in the past. Mayhap we have taken part in them and lived through them ourselves. To-day, we recognize this psychic deluge in some of the glamour which is cast about politics, statecraft, religion, art. How can we face these things and see the truth through them? When a lie is told us, how can we recognize it as such? We cannot unless we study the records of the past, gather the wisdom humanity has accumulated in the course of experience, and so learn to face one after another of these problems ourselves, to take our own stand, — not to have to be told by someone in whom we have confidence, what the problem is, but to be able to find the truth ourselves, to see it and know it, and take our stand upon it with confidence. It seems to me that is something of the tradition, of the *esprit* of this *corps* of the Lodge that we are asked to enter. In New York Branch meetings, emphasis has been laid on understanding. There is the fight against the cloud in our own minds, the fight against our habits of thought, demanding perseverance, every one of the qualities of the soldier. As we listened to such an address as that made by Mr. Hargrove, holding before us a glimpse of the magnificence of the future, we should find somewhere within ourselves a desire to respond, to enter into that fight, and if it be a question of understanding, then we should demand of ourselves the discipline that is required to learn and to understand. We can read our poetry, look at pictures, even read the daily paper, asking ourselves what, as would-be chêlas of this Lodge, we can do to see and to understand, to see somewhat in the way chêlas see, to understand somewhat in the way they may be conceived to understand. The most magnificent of armies, the most splendid of services, requiring not the knowledge of a musket, not the range of a physical gun, but the

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knowledge and understanding of all the powers of human nature, and back of those powers, all the powers of the divine and the spiritual which centre themselves in us and would make us gods in the universe.

MR. SAXE: I am reminded of *Light on the Path:* it is impossible to help others until you obtain some certainty of your own. This is one of the main truths which we learn and keep on learning. We get some understanding, and then a new event or occurrence will show us an entirely new angle. What we have been hearing brings new light on this particular point, and a new incentive for trying to realize it and act on it. And I think we are most grateful for having the truth brought to our attention as has been done this afternoon.

MR. AUCHINCLOSS: Real understanding, more of it, and how to get it. How to take that sense of the nearness of the Masters that comes at Convention time, taking it into our lives and making it live externally. Because unless we do hold fast to that sense of contact with the unseen world, we are going to be left working with a good motive and intention, but lacking entirely knowledge of the real meaning and purpose of things. We ask ourselves what difference it makes whether we really understand, — we have been told that our motive counts; then if our motive is right, is not the outcome all right? The answer to that is, the outcome is all right as far as it goes, but the degree of rightness of the outcome depends on the degree of effectiveness of our action, and that effectiveness in its turn depends upon the completeness of our motive, — the degree of understanding that we have back of our motive. Upon the extent, then, to which we understand the divine purpose and meaning that lies back of the things we are called upon to do, depends the whole outcome of our effort. We are automatons, or we are powers in a greater or less degree. We must try to make more and more a thing of everyday this sense of the unseen world, so that we may have at last something of the vision without which we cannot hope to stand to-day.

DR. CLARK: It would seem that this is part of the old Lodge tradition which the Christian Master was imparting to his disciples in the allegory of the vine and its branches. And his disciple, St. John, telling more about that tree of life, spoke of the branches and the leaves for the healing of the nations, and all manner of fruit was borne upon it. Certainly it would be fortunate for us, if that great opportunity for us of being a branch of the tree of life represented the truth about our condition. But we have made it so different. In the tropics there are trees that live not only from the parent trunk, but their branches send out roots to earth, and form an attachment there. From the branches of that tree, rooted in the spiritual world, from us as children of the Master, there have gone out roots of desire, rooted deep in the earth and drawing up from the earth that which defiles what comes down from above, until there has grown up a jungle of the giant weed of self. Our books urge us really to make for ourselves the path of discipleship, by destroying these giant weeds that have grown from the roots of desire which we have sent down to the earth below.

MR. LA DOW: Colonel Knoff's letter referred to the clouds of illusion with which we envelop the idea of divine life. There is a very ancient story which I apologize for telling, but it illustrates my point. It is of a lady and a little boy who were Christian Scientists. They were walking down a country road, and a goat came along the road, showing threatening signs. The boy was terrified. The mother reminded him that God is love and would not let the goat come after them. "Yes," said the boy, "I know it, and God knows it, but the goat doesn't know it!" I think if we remember that the goat is sometimes the symbol of Satan, we can apply the story to the present situation in the world and in ourselves. If the goat, if Satan, comes after us and attacks us, after all, it is not fair to blame God. I am sure that God would prefer that the goat would not butt us; yet I am convinced that to a certain extent God cannot help us, if we follow that particular line of foolishness. It is so certain that merely good intention and emotionally high motives can get us nowhere, can not give us strength to stand against the foe for an instant, unless we supplement them with wisdom, with ardour. The term wisdom there, must be relative. We cannot expect to have the wisdom of the gods now, but we can face in the direction of wisdom. We can act out the truths which we know to be the facts of the spiritual world. More damage has been done in the world by well-meaning idiots than by tyrants, just because of this lack of wisdom, this lack of recognition of facts. The power of

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action belongs to the enemy, if he puts more force into his particular false concept, than we put into our right concept. It will be due to our weakness in this respect, if we succumb to the hosts of darkness, who are said to be wiser than the children of light.

MR. PERKINS: Mr. Hargrove has made it so much easier for us to understand what Mr. Judge meant back in 1893, at the London Convention of the Theosophical Society, when he said that a theosophical convention is not a place for bureaucratic discussion and legislation and politics, but a great meeting of the Lodge. We have been helped to-day to feel what Mr. Judge meant, and if this Convention is in fact a great meeting of the Lodge, then we are meeting in the Lodge. And what does that mean? For we must recognize, then, not only our blessing and our privilege, but the responsibility that Mr. Hargrove spoke to us of. And what do we know of those great souls who have brought us where we are to-day, to whom we owe every grain of gratitude, every particle of generosity, that are in us anywhere. Well, there is that old Hermetic maxim, Know thyself. And any man who has taken one single step toward trying to know himself, has learned one simple fact, that of himself he is not only nothing, but worse than nothing. If we have some little glimmering of the truth that in ourselves we are at least a little worse than nothing, and that any possible service we may ever be able to render to the Theosophical Movement will be on account of the light, the power and the understanding of the Lodge, then we shall know something also about those great souls who make up the Lodge itself. Surely, they must feel ten thousand times more than we can feel, that they are nothing, that they are only servants of those who stand above them and behind them, their own great Masters whom they in turn serve.

To-day our hearts are wakened and kindled, and there is gratitude in them, and we all want to have some way of expressing it. We know there is no way but one way, because those whom we would thank and serve with everything that there is in us, want no service for themselves and no thanks for themselves, except only the thanks and service which can be passed on to those above them and those for whom they have laid down life itself, — that is, the thanks and gratitude of real service. This means, in part at least, that we should not leave this Convention — for I believe one is not supposed to go from a meeting of the Lodge just as he came — should not go from this Convention without some deep and simple and firm resolution in our hearts and our individual wills, to do with steadiness and fire and zeal that which has been given to us to do. And each one of us knows what has been given to him to do: the things that come every single day in his life, which is the part of the battle front at which he has been stationed. We know that we can express our gratitude by the quality of the attack we make against the forces of democracy and misrule that come up above the horizon of our consciousness. That is one way in which this Convention can manifest itself in the heart and mind and will of those who have been present. And so I hope that for every one of us this Convention may register something new in the way of resolution, something that we shall hold sacred, as a vow is supposed to be held both by uncivilized and civilized men, something from which we shall not depart.

MR. WOODBRIDGE: This interests me in the light of the letters of the Master K. H. It seems to me we can go away from the Convention feeling that we can respond to the call of the Lodge. Master K. H. tells of someone being sent to multiply rice — not to create, but to multiply. Then there is the Western Master's miracle of the loaves and fishes, and in all the miracles it was necessary that the person should do something. So though our abilities are trifling, we can reach the goal Mr. Hargrove pointed out, by offering our work, our efforts, as if it were rice to be multiplied to feed the famished thousands.

THE CHAIRMAN: I might add that I hope our resolutions may include some desire and some determination to express the moral duty of being intelligent, not only of carrying things out, but of understanding things that we purpose to carry out. Unless there is something any member would say further along this line, I shall ask that we may hear from all our visiting delegates who are willing to speak to us.

MRS. REGAN: I really cannot say anything more for Hope Branch than I have said in past years, except that during the winter we have wakened to the necessity for more knowledge of theosophical principles, — a knowledge of Theosophy and also of the principles for which the

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Society stands. Of course we have known this theoretically for a great many years. We have read it and looked up and said, — that is truth. But many of these things were just theories in a way, and a theory is dead and lifeless unless put into practice. So in addition to our Branch work — we adopted the Syllabus of the New York Branch, getting all our material from the QUARTERLY — for ten or fifteen minutes at each meeting we tried to understand what Theosophy is, and what our duty is as members of the Society.

MISS RICHMOND having presented greetings from Massachusetts, —

MRS. GITT said: I have been thinking of the turbulence in the world and its low moral standard. Judging particularly from the city in which I live, it seems to me the world never was as bad as it is now. What is going to reach people? The trials of the war have not done so. Their own trials have not done so. There seems to be nothing that will reach some people! It has seemed to me that the best way to reach most people is to try to get their view of things, try to see things through their vision, and then to have a compassionate heart toward them. This might do some good. I am convinced that the path of discipleship is unselfish service, and the door is compassion. If we can unite those two in our lives, I believe that we can have revealed to our consciousness every great secret in life. I believe it is our own fault if the secrets of the inner life are not revealed to us.

MR. VAIL: I can only express my great pleasure at being here, and my appreciation of the opportunity, and at the same time the wish that I had more capacity of availing myself of what is offered.

MR. PERKINS: Those lilies are setting us an example, standing about the pictures of the leaders of the Movement, who pointed the way for us, and who made it possible for us to be here to-day. They have gone forward, showing us the way. I wish we might follow the lilies, holding themselves up quietly there, and have a chance just to stand in memory of those whom we love and look up to and look forward to. [All present stood for a moment in silent tribute.]

The Chairman, finding that no other delegates would speak, stated that he would entertain a motion to adjourn the Convention. Mr. Woodbridge asked the privilege of proposing a vote of thanks to the Chairman and the Secretaries of the Convention. This motion was seconded and carried. The Chairman asked that with the motion to adjourn be coupled the dismissal, with sincere thanks, of the Committee on Resolutions, which had not been discharged. This combined motion was made, seconded and carried, and the Chairman announced that the Convention was adjourned.

ISABEL E. PERKINS,
*Secretary of Convention.*
JULIA CHICKERING,
*Assistant Secretary of Convention.*

## LETTERS OF GREETING

KRISTIANIA, NORWAY.

*To The Theosophical Society in Convention Assembled:* A problem that seems to be most difficult to understand, even for those who have studied Theosophy for more than a decennary or two, is *Love*. In truth, they may have been thinking deeply over it, have meditated on it, perhaps, and so they feel sure that they have penetrated the mystery of Love; — that now they are fathoming it entirely. And so they talk of Love as something quite familiar to them.

Oh, poor, miserable "little ones." How can you conceive that which is inconceivable? Who ventures to say that he comprehends God who is *Love?*

So let us speak the truth, and humbly confess that our conception of Love is not Love itself, but a mirror only, more or less distorted by emotion and congenial appearances from the psychic world.

But our conception of Love can be altered, and is altering every day when we try to live up to our highest conception of it, at the same time trying to keep the Commandments of the Master. By so doing we grow into the likeness of the Master who is one with the Father. Then, and then only, we shall know the true nature of Love.

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Friends, though these things are not new they never grow old. They can, therefore, be reiterated *ad infinitum*. So I suggest to those to whom it might appeal, that we should make it the keynote of our future aspirations eagerly to try to raise our conception of Love to the highest possible level, trying at the same time to make Love a living power in our lives.

With cordial greetings from your comrades in Norway, I am

Fraternally yours,

T. H. KNOFF.

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ARVIKA, SWEDEN.

*To the Members of the T. S. in Convention Assembled:* We members of the T. S. in Sweden send all of you our warm fraternal greetings and good wishes.

Our outer work has been as before, with an open meeting every other week and our lending-library open once every week. The result of this work is as small as we ourselves are small and our endeavours imperfect.

The war between nations is ended — is it? But the war between classes goes on with the consequence of increasing poverty, want and other calamities. Perhaps it has been necessary that all this come to the surface, that it may be possible for all to see it as it is; but, seeing it, we must also remember the truth "Cavé" expresses thus: "All that God created was 'good,' and he created all things, — in heaven above and in earth beneath. . . . Therefore Nature in all her phases is divine . . . and in time filters even his [man's] evil to the sweetness of her own eternal purity." Yet, we are not there, and we believe that the further from "home" some seem to us to be, the greater is their need of help in the form of love and compassion.

Fraternally yours,

HJALMAR JULIN.

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AUSSIG, CZECHO-SLOVAKIA.

*To The Theosophical Society in Convention Assembled:* The holy time of T. S. Convention is here again. We feel the urgent need to examine ourselves very earnestly and unsparingly and to give the Master, as it were, a genuine report of what we have done of *real* work for the Great Cause to which we have pledged our lives. So we feel how the Master is stirring up our conscience and asking us to answer as frankly and fully as possible questions like this: Have we truly developed strenuous efforts to put off something of the paralyzing barriers which are preventing us from being agile and forceful instruments in the hands of the Lodge Messenger who is caring for this domain? Have we done all we were able to pull off the shroud of lethargy which checks our effectiveness and whereunder we still have to suffer? What have we done of special sacrifices to make our branch a more living one, to make it a more dynamic spiritual centre? Were we careful to watch the dangerous reactions which we have to await because of the fact that we, before our conversion, indulged so very uncritically in typical German feeling and thought? Are we careful of the fact, that it does not suffice to look into the future only with hope, but that we must likewise develop an intelligent study of our moral and mental attitude and behaviour in the past, to have an understanding of the momentum we have created ourselves, and which we have to meet and to overcome?

We will be with you at Convention, in our thoughts and hearts. Our aspirations and prayers will ascend with yours, and we hope to share, again, in some degree, the blessings which will be the fruit of your common inner and outer efforts. We know we shall feel again your supporting help. I have to thank you very much for the sympathy you feel for us as a distant Branch, and to send you our heartfelt greetings.

I remain, faithfully yours,

OTHMAR KÖHLER,
*Secretary, Aussig Branch, T. S.*

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NORFOLK, ENGLAND.

The Norfolk Branch of the T. S. sends greetings to the members assembled in Convention in New York. . . . Being so few in number, and living so far apart, we are unable to hold regular

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meetings, but we are working on a plan of study and correspondence which we have found very helpful. We are studying Patanjali's *Yoga Sutras*, Mr. Charles Johnston's translation and comments, — a certain number each month. Each member writes notes on the study, asking any questions that may occur; these are sent round to all members, and answers to the questions, or notes on some one else's comments are added. The result is good, as new light is thrown on the subject by the different points of view of the members, and great interest is shown. In this way we feel that we are a united Branch, and with the help of the excellent notes on the T. S. meetings in New York, which we receive regularly, we are striving to attain to the Theosophical ideal of Unity and true Brotherhood.

ALICE GRAVES,
*Secretary, Norfolk Branch.*

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NEWCASTLE-ON-TYNE, ENGLAND.

*To The Theosophical Society in Convention Assembled:* The past year, to a large extent, has been one of readjustment, and endeavour to realize, in a fuller degree, our new relationship to the T. S. as a whole. Since the last Convention of the British National Branch, when the various Lodges comprising that Branch became individual Branches, there has been a continual effort made by our members, to rise to a real sense of the importance of that step. Considerable progress has been made in that direction both individually and collectively, as is evidenced by a keener interest in our fortnightly meetings, and wider participation in their discussions.

In concluding our report we cannot refrain from expressing our members' heartfelt thanks, to the Executive Committee, and to the Secretary's Office for all the efforts put forth for our assistance during the past year, during a somewhat trying crisis in our lives as a unit of the T. S. May our gratitude be manifested in a deeper and fuller expression of that spirit of humility, and devotion to the cause for which we stand, than has been manifested in the past.

With earnest hopes for a successful Convention,

I am yours fraternally,

M. DOUGLAS,
*Secretary, Newcastle Branch.*

---

In a letter to the Secretary T. S., Mrs. E. H. Lincoln, of Newcastle-on-Tyne, says:

Everyone over here seems delighted with the reports of the New York Branch meetings. We had the fifth one read at our last T. S. meeting; it awakened a fine talk among the members present. . . . You will be very busy preparing for that great event — the Convention. We have always looked forward to it with hope and interest, and thought of you all, but a stronger link has been forged between us since the last one, and I find I cannot express in words all my hopes and wishes for this Convention.

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WHITLEY BAY, ENGLAND.

*To the Members of The Theosophical Society in Convention Assembled:* The Whitley Bay Branch sends fraternal greetings and good will, and takes the opportunity of expressing gratitude for the hand of Brotherhood so freely extended by the Committee, since it became directly affiliated with Headquarters. The Branch members consciously feel the cementing of the bond of unity, and that we have taken a step along the Path to the Light. . . .

We have found the reports of the New York Branch meetings of great value, and as they are received, they are read to the members at the Study Class, or at the opening of our public meeting, and have helped greatly in our discussion, especially owing to the fact that the Adyar Society held two public lectures in the same room as we use (on a different night). This caused a good deal of discussion regarding the actual positions of the two Societies, and I found the

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reports extremely helpful in explaining the difference of the teachings of the two societies to inquiring members, and prospective members.

Yours fraternally,

FREDK. A. ROSS,
*Secretary, Whitley Bay Branch.*

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GATESHEAD-ON-TYNE, ENGLAND.

*To The Theosophical Society in Convention Assembled:* The members of the Branch at Gateshead send their sincere greetings. Our hearts will be with you during the Convention, and you have our best wishes for a very successful session, bearing rich fruit.

Fraternally yours,

P. W. WARD,
*Secretary, W. Q. Judge Lodge.*

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CARACAS, VENEZUELA.

*To the Members of The Theosophical Society in Convention Assembled:* During the year which is drawing to a close, the activity of the Venezuela Branch has been dynamic and rich in results, — though these have often been silent and interior, not always visible from without. We observe a greater concentration in our Branch, and a corresponding blessing. If, outside, the struggle is fierce and violent, it is compensated for by the serenity and peace — that of quiet interior growth — which characterizes our ranks, — a splendid proof that the inspiration of our Movement is spreading more and more each day.

In this hour of need, when the world, in the midst of its troubled waters, sends up the cry for help, desiring a safe harbour and a sure anchorage, the Venezuela Branch hastens to the shore, well aware of the nature of the help needed. There is a sort of mental Hatha Yoga, so to speak, which prevails in the thought and tendency of our time, to which the Branch desires to oppose the Raja Yoga of applied Theosophy — practised in his own life by each member of the Society, to replace the lower by the higher.

If The Theosophical Society is the spiritual organ of humanity — as in reality it is — all of us members are its instruments. In this hour of glamour and of great need in the world, we are called to dynamic action, both interiorly and exteriorly, and to spread the contagion of right thinking.

The Law of Correspondences shows us that the persistently maintained vibration of a note will lift to the level of its tonic the heaviest and most inert mass. It is the faith which moves mountains. And, axiomatically, the present situation demands of us not only that we speak, not merely that we act, but mainly that we *be*. In order to remain a living and active member of the Society, it is necessary to-day, at least to desire to become a Theosophist; to exert oneself to the utmost to embody Theosophy in one's life. This is the beginning of true Brotherhood and Charity. And the Venezuela Branch is doing its best to accomplish, in this direction, the work which the Lords of Karma have assigned it. . . .

Toward the end of the past year, a newspaper in this city published an article, copied from another in Havana, defaming the revered founder of the Society, Madame Blavatsky. Fortunately, the same paper accepted from us an article in refutation. This served to re-establish the good name of our leader and of The Theosophical Society — the shoulders of the devil serve always as a means of mounting to Heaven.

We take this occasion to express to our comrades at Newcastle-on-Tyne, and to their supporters, our sympathy and congratulations on their attitude toward certain principles, which for a time seemed obscured and clouded, but which should be, in fact, well known to us all. . . .

Our own problem is very different in aspect. The work here is laborious. Latin America is full of theosophical dogmatism, spread by the Adyar Society. But time is on our side.

This year, on Convention day, we shall meet both morning and evening, as we did last year, at the same time that you do in New York. We shall be present with you in spirit. At that

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memorable reunion, there was the greatest harmony: we felt ourselves actually present at the Convention. It was the first time that we had done this, and the experience was so indescribable that it was our unanimous wish to hold a reunion every year with you. . . .

JUAN J. BENZO,
*Cor. Secretary, Venezuela Branch.*

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OCUMARE DEL FUY, VENEZUELA.

*To The Theosophical Society in Convention Assembled:* Dear Comrades: At the Convention, you will consider the Theosophical Movement in its relation to the spiritual progress of the world, and the steps it must take in the coming year. We take this opportunity to reiterate our feelings of adhesion to and deep sympathy with the principles which will evolve from the Convention. Please accept the cordial greetings of the companions in Altagracia de Orituco and Ocumare del Fuy; and may the Masters' blessing and inspiration descend upon you.

ACISCLO VALEDÓN,
*Secretary, Altagracia de Orituco Branch.*

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SANFERNANDO DE APURE, VENEZUELA.

*To the Members of the T. S. in Convention Assembled:* The members of the Jehoshua Branch in Sanfernando de Apure send you all our hearty greetings. Our work goes on, as before, slowly and quietly, but the influence of the Theosophical Movement is spread far and wide. Those of us who believe in the spiritual basis of the T. S. and in the Masters, are conscious of the fact that *inner* progress is *true* success.

With renewed good wishes,

Yours fraternally,
D. SALAS BAIZ,
*President, Jehoshua Branch.*

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LOS ANGELES, CALIFORNIA.

*To the Officers and Members of The Theosophical Society, in Annual Convention Assembled:* Dear Comrades: At this annual Convention, reports as to the condition and activities of the various Branches are made orally and by correspondence, in the same manner that corporate fiscal accounting is made annually, to determine the balance of an appreciable gain or an undesired deficit. As every member of The Theosophical Society becomes a collective unit in the Theosophical Movement, the gain or loss is dependent on each unit, separately or collectively at work or otherwise. Self-examination at this particular time will reveal whether or not you and I have given but mild mental assent, while others have been aggressively active, carrying us along with them to the benefits that we have not helped to earn. Are you and I workers or drones? If the latter, necessarily we have impeded progress to that extent. The way and opportunity to work is always at hand, if we are sincerely earnest, and have tried to fit ourselves to be helpful to others. There are hosts of people in the world who are spiritually hungry, who do not find what they seek in dogmatic religion or psychic counterfeits. We do not have to search for such people, as they will come to us if we have within us some of the spiritual fire to help. We touch elbows with them every day, and they are ready, but are we? Each of us can greatly profit by the saying of the Master Jesus, "Wist ye not that I must be about my Father's business?" Do we realize, though our inclination is too often to the contrary, that we are workers in the building of the Lower Mysteries? Are you and I sincerely desirous to work for those conservators of truth and ceaseless workers in the Divine Universal Plan — the Masters? The keynote of awakened life is work, in the unfoldment of God's plan, a real purpose of life; so let us be fair to those others and to ourselves, and stand square to the Theosophical Movement, and to the responsibility of the duties of our daily life!

Faithfully and fraternally,
ALFRED L. LEONARD,
*Secretary, Pacific Branch.*

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SALAMANCA, N. Y.

*To The Theosophical Society in Convention Assembled:* Salutations and greetings to you all. This year has been one of marked success, and we feel that the Masters have been truly kind to us. We are with you in spirit in all that you do.

Fraternally yours,
(Miss) CARRIE HIGGINS,
*Secretary, Sravakas Branch.*

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Letters of Greeting were also received from the following members, whose greetings have been gratefully acknowledged by the Chairman of the Executive Committee: Mr. and Mrs. A. Plisnier; Mr. Hermann Zerndt; Mr. and Mrs. Franz Willkomm; Mr. Oskar Stoll; Mr. Alfred Friedewald; Mr. Alexander Weiss.

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## NOTICE

The Quarterly Book Department receives frequent requests for early numbers of the QUARTERLY from members who wish to complete their sets of the magazine. Any of the following numbers which readers can supply from a possible surplus, will be paid for according to their present value, some being more rare than others:

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# The Theosophical Society

## Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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# THEOSOPHICAL QUARTERLY

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THE THEOSOPHICAL SOCIETY

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## CONTENTS OF VOL. XX, No. 2

| | PAGE |
|---|---|
| NOTES AND COMMENTS | 97 |
| FRAGMENTS | 105 |
| STUDENTS' SCRAP BOOK | 106 |
| A VEDIC MASTER (PRASHNA UPANISHAD) | 115 |
| THE DIRECTION OF HUMAN EVOLUTION | 119 |
| AKHNATON THE "HERETIC" PHARAOH, V | 130 |
| WHY I JOINED THE THEOSOPHICAL SOCIETY | 140 |
| NIRVÂNA | 144 |
| THE RELIGIOUS ORDERS, XII (St. Ignatius Loyola) | 154 |
| TAO-TEH-KING, VII | 163 |
| ON THE SCREEN OF TIME | 170 |
| LETTERS TO STUDENTS | 180 |
| REVIEWS | 187 |
| QUESTIONS AND ANSWERS | 190 |

### THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

## OCTOBER, 1922

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### Russia and Ireland: A Study in Psychism

THE "realism" of the Russian novelists has many times been described as a new and characteristic quality in literature. It is worth considering in what exactly this realism consists. There is, as a background, a wonderfully vivid and vividly transmitted impression, not so much of nature, as of certain emotions evoked by Russian cities, Russian landscapes and above all the Russian sky, the vast dome, overwhelming in its immensity, arched above endless plains unbroken by even a hillock. The sky, whether cloudless or snow-swept, induces a keenly relished sense of loneliness and littleness, of the insignificance of man's personality. Turgenieff's *Diary of a Hunter* owes much of its distinctive character to this mirroring of the vast solitude of the sky, and to the beautifully drawn pictures of shadowy pine forests, which once again minister to a poignantly enjoyed melancholy. It is nature, not as expressing God's beauty, but as engendering a peculiar sadness, a sense of the piteousness of human life, a piercing emotion deeply delighted in like some penetrating and bitter cordial.

This is the background, against which move figures vibrant with emotions, felt with far more than the keenness of physical sensations; emotions predominantly painful, simply because painful feeling cuts deeper and thrills the psychic nature more potently than pleasure. What the Russian novelist is seeking, and very successfully seeking, is emotion as an excitant and intoxicant, emotion for emotion's sake.

Take for example Tolstoi's description of the passionate jealousy and frenzy of Anna Karenina, a bitterness of suffering that should call forth compassion. But Tolstoi depicts it not so much with compassion, as with a sheer relish for its intensity; it is made objective and local with the solidity of physical sensation, and at the same time with the fiery strength of brandy. Or take, in



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sharp contrast, the motive of so many of Anton Chekhoff's comedies: a steady accession of hysteria, working up to an explosion; a psychic paroxysm, delighted in first because it creates a ludicrous situation, but far more because of its quality of broken and jarring vibration, which carries a keen sense of being vividly alive to a stolid elemental nature.

With music, the other art in which the Russians are eminent, it is exactly the same. So many of the folk songs of Northern and Central Russia, while they have their beauty and a marked national tone, are at the same time obsessed with piteousness, a piteousness which is once again not so much genuine compassion as poignant emotion, cherished for its penetrating keenness. At the opposite pole from these spontaneous and almost unconscious peasant songs there is the finished and conscious art of the *Pathetic Symphony*, with its wailing expression of the pitifulness of human life.

One is inclined to say that, in all this, there is no firmly held sense of the human personality, of man as a morally responsible being, but rather a succession of waves of emotion, for the most part painful; piteousness, poignancy, cherished melancholy, likely at any time to rise to a paroxysm. In a word, the kind of stimulant and intoxicant that an undeveloped and almost formless elemental nature craves, in order to rise to a climax of thrilled sensibility.

Here we have a clearly defined psychic nature, distinctively Russian. Let us see whether we can trace its influence and expression in the Russian revolution. To the making of this revolution, two elements appear to have contributed: the bitter Socialism of the Jew, Karl Marx, and the psychic response of the Russian artisans and peasants.

It has been well pointed out that much in Marxian Socialism may be directly explained by the race character of its author. The homeless Jew, who has no true sense of nationhood, but takes on, chameleon-like, the surface colouring of whatever country he finds himself in, is the almost predestined internationalist. For the most part not in touch with nature or occupied with vigorous physical activities, his life is largely on the psychic plane, and has a dominating psychic quality which tyrannously overmasters weaker races. He is intensely psychic also in the character of his motives and emotions: the sensuality, avarice and envy which are so vigorously depicted throughout the Old Testament. Internationalism, envy of every superiority, a greedy appetite for possessions, a sensual materialism: are not these the very stuff of the Marxian doctrine?

At the partition of Poland, Russia acquired a large territory which already had a dense Jewish population; German-speaking Jews who had found refuge under the comparatively tolerant laws of Poland. The truth is not so much that the Government of the Tsars developed a policy of pressure and persecution, but rather that it simply, perhaps with blameworthy indolence, tried to maintain the situation as it was, limiting the Jews to the districts in which they already were, and to the occupations they already exercised, in the ghettos of the Polish towns. A certain percentage were permitted to go to the

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universities of Moscow and St. Petersburg, based on the proportion which the Jewish population held to the whole population of Russia.

To these same universities, in the years following the Emancipation of the Serfs in 1861, by Alexander II, came the children of Russian peasants, with their intensely psychic and elemental natures; a class to whom what is called education, for the most part works sheer harm. Russian Revolutionary Socialism was engendered by these two elements, with a few of the upper class added; men and women in whom the explosive psychism of the Russian novelists was dominant. The psychic ferment thus set up in the social and political life of Russia culminated in 1881 in the murder of Alexander II, who had made all preparations, it is said on good authority, to give Russia a constitutional government.

Reaction came under Alexander III, a strong man, austere, intensely loving Russia, many of whose officials were without doubt corrupt and tyrannous, with the irresponsibility which has been the tragedy of so many of the ruling class in Russia. Nicholas II appears to have inherited the emotional idealism of his grandfather. The first Peace Conference at the Hague was of the same stuff as the Emancipation of the Serfs. Dominated at first by the policy of his father, Alexander III, a man of far stronger will, he in time revived the unfulfilled plan of his grandfather and, in 1906, Russia received a Constitution.

But the violent and explosive psychism of the Russian people was unable, and the inflamed fanaticism of the Revolutionary Socialists was unwilling to work out an ordered constitutional government; this feverish and contagious element remained as a pervading danger in Russia, an element of evil and harm sympathetically felt and understood by Germany. When the extremists in the Russian parliament demanded that Nicholas II should abdicate, and when, with a certain weak emotionalism, he acquiesced, the Germans saw their opportunity and sent Nicolai Lenin post haste to Russia, to carry to its logical conclusion what the doctrinary reformers had begun. For several months after the Emperor's abdication on March 15, 1917, Russia was flooded with idealistic illusions, against which was set off the arrogant vanity of Alexander Kerensky. Lenin and his murderous gang brought Russia back to realism and, as Lord Sydenham has shown, the nucleus of his supporters was made up of Marxian Jews, masquerading under borrowed Russian names.

The second element was contributed by the Russian artisans, who were able to act together because they were gathered together in the few factories of the larger towns. But these artisans were recent arrivals from the villages, and were made of the same elemental psychic material as the Russian peasants. The peasants had held their land by a communal tenure for ages, and had never developed the sense of individual responsibility and individual consciousness which grows up with the separate ownership of property. Elementals, recently evoked from the earth, they were obsessed by an intense land-hunger; and it needed only the spurious authority of the Revolutionists, to precipitate them in murderous attacks on the landowners, who, it must be said, had too

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often felt no real sense of responsibility toward them. Among the Russian nobility, the landowners, there was far too little of *noblesse oblige*.

At any rate, they were murdered wholesale by the peasants, often with accompaniments of extreme brutality. In the narratives of these atrocious murders, there is just the same quality that has been described in Chekhoff's comedies: a steadily growing hysteria, rising to a paroxysm. The progression of psychic turmoil was exactly the same, though its colouring was that of tragedy.

The central power of the Russian revolution has remained in the hands of the Marxian Jews. It is a power of grasping destructiveness, the evil side of the psychic nature, and has been able tyrannously to dominate the Russian peasants, because the peasants, of softer and more pliant material, are at the same time intensely psychic. Of constructive ability, nothing appears to be left; Russia has knocked out her own brains. The artisans, who are in nature one with the peasants, slipped back into the psychic welter of their elemental nature as soon as the compulsion of their masters was removed, with the result that every constructive activity in Russia has gone to ruin, and practically nothing remains but the multitude of elemental peasants, still obsessed with land-hunger, under the vast, melancholy Russian sky. It may, perhaps, be hoped that the intense misery they are experiencing, as the inevitable result of the murderous paroxysms which possessed and devastated them, will bring them to a keener consciousness, making it possible for them to take a short cut to a more developed and responsible life.

There is one element in Russia of which we have not yet spoken: the national Church. On the one hand, it is true that Russian psychism plays its part here also, especially in the punctilious maintenance of an elaborate ritualism practically unchanged since Byzantine days, and insensibly mingling, among the peasants, with popular ceremonial magic. But it is equally true that the Russian Church has a heart of genuine devotion to its Master, with a real mysticism coming down from the Saints of the Eastern Church.

We may hope that the Church, against which the Marxian Jews have fought with brutal bitterness, will justify their malignant persecution by forming the central point of a reborn Russia, the spiritual triumphing over the psychical, the power of Christ conquering the destructive malice of the Marxian Jews and enabling the peasants to seek and find forgiveness for the murder of the landowners; so that this people, which has many virtues and much pristine strength, may be brought into an authentic humanity.

To turn now to the other country included with Russia in this study of psychism. Perhaps the best single sentence with which to describe the emotion of Ireland, is the line of a modern poet:

*They went forth to battle, and they always fell . . .*

This is the cult of the hero, the valiant fighting man, but a cult of heroism saturated with something of the piteousness, poignantly felt and deeply savoured, which we found in Russia. But there is another element, equally

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psychic, which Russia lacks: the passionately dreaming individual, so enamoured of his own psychic vision that he cannot tolerate that other men should cherish a different vision of their own. It is not a spiritual quality, springing from the Oneness above, a quality that unites hearts and souls, but a psychic passion that sunders, with a fiery self-assertiveness that desires to pursue the dream of the other man and to destroy it, if need be, by destroying him.

It is worth noting that what is called religious intolerance seems never to have played a part in the history of Ireland. When Saint Patrick came, perhaps following earlier missionaries, he preached openly throughout the five kingdoms, having learned Irish in the days of his boyhood captivity. But he seems at no point to have been met with persecution or violence. His letters, with their mingling of autobiography and theology, in many ways recalling the Epistles of Saint Paul, have nothing to correspond with Paul's "stripes above measure, prisons more frequent." Nor, when the Christians became dominant, do they appear to have pursued the dwindling votaries of the older worship. It is the same thing through the Middle Ages and more modern times. Where no political question was involved, the bitter drop of *odium theologicum* did not flow in Irish veins.

Their intolerance was rather of other personalities, other local traditions, other fashions of dreams, than of other religious convictions. And only by reading the early traditions and Annals of Ireland, can we realize how intense, how incessant this intolerance of rival modes of dreaming was, with what fiery perpetuity it raged. Here is one year of many, in the earlier Christian period:

"Anno 526: The battle of Eiblinne, by Muirceartac son of Erc; the battle of Mag-Ailbe; the battle of Almain; the battle of Ceann-eic; the plundering of the Cliacs; and the battle of Eidne against the men of Connacht."

This is a representative year from the Gaelic *Annals of the Four Masters*. It is the same thing from the beginning. The first great epic story recounts the warring of Ulster with the South, and a splendid and terrible battle was then fought close to the line that is still in dispute on the Ulster frontier. Here is the martial summons of the King of Ulster, well nigh two thousand years ago:

"Have you not heard how the four provinces of Erin came against us, bringing with them their bards and singers, that their ravages and devastations might the better be recorded, and burning and plundering our fortresses and dwellings? Therefore I would make an expedition of hostility against them, and with your guidance and counsel would I make the expedition."

What could be more characteristic of Erin: "Bringing with them their bards and singers, that their ravages and devastations might the better be recorded?" And the dream of the bard ever echoes through the fighting:

"It is then that Conchobar's shield was battered and it moaned; so that the Three Waves of Erin moaned, the Wave of Clidna and the Wave Rudraige and the Wave of Tuag Inbir; so that the shields of the men of Ulster all moaned at that hour, every one of them that was on their shoulders and in their chariots." This is taken from a manuscript copied in the year 1150, but

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the tale is a thousand years older. And here is another fragment, so old that none but antiquarians can render it:

> Earnestness of effort, to succour:
> Forgetfulness of honour: running against madmen;
> Shouting in distress;
> Meeting in disaster.

The dialect is archaic, but the feeling is of to-day. This was long centuries before the coming of the invader, in the golden age. But the invader's coming, invoked because of a conflict between the King of Connaught and the King of Leinster, did not impose a pale, oppressive peace on the Isle of Saints. Here is a passage from the Annals, under the year 1454:

"Rury and his army burned the great door of the castle, and set the stairs on fire; whereupon Donell, thinking that his life would be taken as soon as the army should reach the castle, it being his dying request, as he thought, entreated that he might be loosed from his fetters, as he deemed it a disgrace to be killed while imprisoned and fettered. His request was granted, and he was loosed from his fetters; after which he ascended to the battlements of the castle, to view the motions of the invading army. And he saw Rury beneath, with eyes flashing enmity, and waiting until the fire should subside, that he might enter and kill him. Donell then, finding a large stone by his side, hurled it directly down upon Rury, so that it fell on the crest of his helmet, on the top of his head, and crushed it, so that he instantly died. The invading forces were afterwards defeated, and by this throw Donell saved his own life and acquired the lordship of Tyrconnell."

So perished Rury's dream. And it should be remembered that this stirring and intensely national episode happened nearly three hundred years after the invader crushed the life of Ireland, in the mythical history of modern patriotism. This modern mythology was, however, composed in the true spirit of Irish psychism; in the spirit of the verse:

*They went forth to battle, and they always fell . . .*

Plenty of fighting, mingled with self-pity; the particular vintage of psychism that appeals to the craving for fiery self-assertiveness together with the passion for nursing a grievance.

During the eighteenth century, the penal laws against Roman Catholics, inspired largely by fear of intrigues with hostile nations on the Continent, were in force in Ireland. But they were equally in force in England. And the contrast between the emotional moods of the proscribed people in the two countries is worth noting. In Ireland, heroic tenacity, but heroism always saturated with self-conscious pathos, the psychic stimulant that Irishmen love to imbibe. In England, endurance, and a certain satirical protest, but no floods of self-pity. Waterton the naturalist was an English Roman Catholic of the penal days, but almost the only record of it in his books is his ironical

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description of "the Hanoverian rat" which had invaded England, and in which he maliciously found a symbol of the Protestant House of Hanover.

Throughout the nineteenth century, in the honourable days when England enforced peace and respect for human life upon Irishmen, the age-old love of fighting, the cult of martyrdom, was forced to find a less deadly outlet. This it found in faction-fighting, when any pretext, however fantastic, such as the feud between the "two year olds" and the "three year olds" sufficed for a rallying cry.

Here, by way of illustration, is a ballad, touched with the humour that seems to have died in these days of militant nationalism, but expressing also the two psychic elements that we have traced: the passion of intolerant self-assertion and the passion of self-pity so deeply characteristic of the Irish character:

'Twas September fair day,
  And the Adragole faction
Wid Dereen for the green
  And the bridge were in action;
And from off the bridge road,
  Wid his cudgel so clever,
Bat was leatherin' a load
  Of Cork men for ever,
Just as if it was play.

When up from beneath,
  Still further and further,
Houldin' tight in his teeth
  A stick that was murther,
That black tinker stole,
  By the ivy boughs clingin'
On the edge of the bridge
  The knees softly swingin';
And, unknownst at his back,
  From the wall of the river
Fetched O'Kearney a crack,
  That left him for iver
Wid a poor, puzzled poll.

Did he fall? Not at all!
  But he picked off that tinker
Like a snail from the wall
  And before you could think or
Repate your own name,
  Cot the stick from the ruffi'n,
Knocked him dead on the head,
  And without shroud or coffin
Tossed him into the tide.

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And his black corpse for ever
From Ireland should glide,
For her good soil could never
Cover up such a shame. . . .

With only the key transposed, this is the story of five hundred years earlier, the story of Rury and Donell, "Rury beneath, with eyes flashing enmity." And give these same faction fighters rifles and machine guns, as has seemed good to the present custodians of England's honour, and you will have exactly what is going on to-day.

It is worth while to present this passion of psychic self-assertiveness in a setting of comedy, though the comedy is tempered with pity for the madness of the hero, whose "poor, puzzled poll" never recovered its sanity; it is worth while to strip off the swathings of self-pitying emotionalism, because we may thus come to realize what a potent part this contagious self-pity has played in making "the wrongs of Ireland" a factor in international politics; self-pity and deep enjoyment of a grievance.

It is significant that the rallying cry of Ireland in the twentieth century has been *Sinn Fein*, "We ourselves!" And it is even more significant that this spirit of flaunted egotism blinded those who were obsessed by it to the existence of any issue between the eternal forces of Good and Evil, in the World War; so blinded them that in 1916, in the dark days of the war, their nationalism inspired them to send an ambassador to Berlin, and to strike in the back the cause of the Allies. Most significant of all is it that this malignant treachery has already gathered about it clouds of mock tragedy, enshrining it in the sacred history of the nation.

We shall be well advised to take to heart the deadly character of psychism, whether in Russia or in Ireland; its demoniac power to blind the spirit of man to every principle of truth and honour. When it takes the form of violent and dreamy self-assertiveness, saturated with strong doses of self-pity, it is capable of every cruelty and treachery.

It is of value to study these factors of human life in the large, manifested by whole nations, only if we complete the process by seeking exactly the same elements in ourselves. Egotism and self-pity are in the germ, where they are not already well grown, in us also; finally to uproot them is a task that only divine grace can render possible.

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*To be free, means to direct by duly meditated choice, our feelings, our thoughts our actions.* — PAYOT.

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# FRAGMENTS

HUSH. Listen.
Across my heart ghostly bugles are sounding.
Hush. Listen again.

What is that rhythmical beat we are hearing?

Tramp, tramp, tramp, as if from a far, far distance, but steadily, steadily, slowly but surely approaching, approaching — the feet of marching men.

They come, looming up from the mist, with the mist about them; silent and set and steady; in perfect alignment; no quiver, no change. The mist circles about them clinging and grey, — they are part of its shadows.

Onward they come, by hundreds, by thousands, by millions — a long steady stream, unbroken, unbreakable.

Who are they, O heart — this invincible army?

The question lights up a flame in their eyes, and illumines their faces.

We are they — say those faces — who died on the fair fields of France and of Flanders. We died for the world, for Right, for Truth and for Honour. We died that Ideals might live, — that men to come after should reap where we sowed. We died to repel the barbarian, died to drive back the Horror, died to save civilization. We laid down our lives for various symbols and names, — but now we have knowledge. It was Christ and his kingdom we saved, — Christ and his kingdom *are saving*. Some heard the call from the uttermost depths of hell and damnation, and, hearing, responded — to fight on forever.

O recruits of St. Michael, reserves of high Heaven, what dangers can live in the breath of your valour? Chaos and darkness below, and the din of our madness; but there, through it all, is the tramp of your marching, there is the flame in your eyes, O warriors superb! there is the power in your hearts, born of love and self-giving — born of conflict and triumph.

These are the hosts who have challenged the demons of Hell; before whom its gates shall be shattered, its prisons be emptied; that angels may plant there and build for the souls who are coming.

* * * * * * * *

In the gleam of the monuments erected in their honour, in the echo of the cheers that have hardly died away, still moistened with the tears which have fallen on their graves, — they are stern, because they know the cheapness of such tributes, from those who trample in the mud the things they pledged themselves to save.

Beware, O you who have forgotten! these men do not forget. With the rhythm of their marching they will shake your crude foundations, where your temple of dishonour rises mocking God's blue sky.

CAVÉ.



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# STUDENTS' SCRAP BOOK

## KNOWLEDGE

I AM appalled by the extent to which what I know exceeds what I use. It is a truism that knowledge entails responsibility, and represents capital upon which interest must be paid. With most of us, the greater part of it is borrowed capital; not something we have earned for ourselves — the slow savings of experience — but something we have received in trust from our teachers and predecessors to be invested in our lives. It appears on both sides of the balance sheet, and is quite as much a liability as an asset. When we let it lie idle the interest charges accumulate with no earnings to offset them, so that the net result is loss, not gain. It is the parable of the buried talent, over again; and when I view my life in such business terms I am forced to realize that my most pressing problem is not to secure more capital, but to use more profitably what I already have — increasing the "turnover."

## UNITY, IMMANENCE, AND TRANSCENDENCE

Essential Unity is the fundamental principle of Theosophy. The universe is one, a unit, though it manifest itself through infinite diversity.

As this is the fundamental principle of Theosophy, it should be the foundation of my own thinking. Or rather, it should be the seed and *root* of my thinking; for fundamental principles should not be to thought as inert foundation stones to a superstructure reared upon them. Thought should emanate from principle as the oak from the acorn, as an exfoliation of its content, controlled and vitalized, in each of its branches, not only by the air and light it seeks, but also by the life currents rising from its roots and returning to them. It is right, therefore, that my thought should return again and again to this fundamental principle, as the sap to the roots of a tree; and each time that it does so I find my understanding quickened and I see more deeply into the meaning of my own life and of the universal life of which I am a part.

The definitive characteristic of an infinite totality is that it is self-representative, containing within itself an infinite number of infinite parts, each part being a perfect picture, in its own particular way, of the whole of which it is a part. The mathematical illustration of the whole-number system

N 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, . . .

is perhaps as simple as any. Clearly this system is endless; since however great a number we conceive, we can always add one to it, and so obtain a still greater number. All the whole-numbers taken together, therefore, constitute an infinite totality, and so should contain an infinite number of infinite parts, all picturing, in their own particular way, the whole of which they are parts. The multiples of two, or three, or seven, or of any other number, are examples of such parts.



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| | |
|---|---|
| Two | 2, 4, 6, 8, 10, 12, . . . |
| Three | 3, 6, 9, 12, 15, 18, . . . |
| Seven | 7, 14, 21, 28, 35, 42, . . . |

Each of these sequences is clearly but a part of the whole-number sequence N. The whole *transcends* its part, containing elements which are not manifest in the part. For example, the numbers 5, 11, 13, do not appear in the sequences of twos or threes or sevens. Yet each of these sequences is a perfect picture of the whole, and contains the whole *immanent* within it. The sequence of twos pictures the whole through its "twoness"; the sequence of sevens pictures it through "sevenness." If we divide each element of the sequence of twos by two, the whole reappears. For taking

2, 4, 6, 8, 10, 12, . . .

and dividing by two, we have the whole, N,

1, 2, 3, 4, 5, 6, . . .

Within the "twoness," the "threeness," or the "sevenness" which characterize the part, the whole lies concealed.

This is a true symbol of every living thing — of every individuality whatsoever. It is but a *part* of the infinite divine life, yet in its own individual and unique way it reflects the *whole* of divine life; and if we look within that individuality we find the whole of divine life immanent therein.

Our individuality is our unique way of mirroring the infinite whole of which we are a part. We can never know truly anyone or anything, whether ourself or another, whether friend or foe or "inanimate" object, till we see the divine immanent within it.

There can be nothing in the manifested or unmanifested universe, whether divine or demoniacal, spiritual or material, force or consciousness, which has not its correspondence in man, and which I myself do not in some way picture and reflect.

The whole of divine life is immanent within me — the strength of mountains and tempest, the fineness of touch of a moth on a flower, the dignity of stars, are mine to evoke and to use. "All nature reveals to me my own nature."

## Cycles and Rhythm

I am never sure what others mean when they use the word God. I am never sure what I mean when I use it. Whatever they, or I, mean by it seems of necessity beyond verbal definition. But in my own thought it stands, in some general way, for the Unity of the Universe, for That from which the universe emanates, which transcends the universe and is immanent in it and in each part of it; and to which I seem to look both when my meditation strives to follow the ascending hierarchy of divine Life, from where I stand upward through the great Lodge of Masters, Dhyan Chohans, and Planetary Spirits to That which they embody, reflect, and serve; and also whenever I strive to penetrate to the ultimate essence of anything at all. Perhaps for me no other word is so nearly synonymous with God as the word Life — in the sense of the

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Life principle — which lives in me, and in all, and in which we "live and move and have our being."

I am recording this because I have been thinking of the cyclic law which governs the action of the life principle, but which I should never think of as governing God. Whatever I mean by God is above law, above cycles, changeless though manifesting in change — so that the precession of the cycles appears as a rhythm of consciousness successively manifesting different levels, different tones and chords of the Divine Being.

The same notes played in a different sequence, the same words arranged in a different order, make the difference between one piece of music and another, between harmony and discord, between truth and falsity. As I may view life in terms of force or form or consciousness, so I may view it in terms of rhythm — of cycles — and consider the difference between individuals as a difference of the underlying and sustaining rhythm — as, in the illustration of the number system, the sequence of twos and threes and sevens typified distinct individual representations of the whole. It would be a very limited way of viewing life and individuality, but it might suggest aspects of truth we rarely consider; and in the superposition of a minor rhythm upon a fundamental one, we might find analogies for sympathy and the process by which meditation attunes the consciousness to the subject of our consideration, till we know it by *becoming it.*

Thus "Seven"

7, 14, 21, 28, 35, 42, . . .

might "know" "Three" by superimposing upon its own fundamental rhythm of seven, the minor rhythm of three, presenting to consciousness the sequence

21, 42, 63, 84, . . .

of which each element is seven times the three sequence

3, 6, 9, 12, . . .

Many similar analogies suggest themselves, and some of them throw a new, cold light upon emotional processes that we more often observe only in heat. But the symbolism seems too remote and mechanical to do more than furnish an outline sketch — a working drawing — to guide our thought in its efforts to lay hold upon the vital realities of experience.

## Alchemy — The Key-note of a New Cycle

When Emerson wrote that in each atom the whole universe contrives to integrate itself, science regarded the atom as an indivisible unit — which might thus correspond to the essential unity of the universe, but which certainly did not reflect its infinite multiplicity and the variety of its manifestation. With the discovery of radio-activity, however, the old theory of the indivisibility of the atom had to be abandoned, for the atom was breaking down before our eyes. To-day science sees it as a solar system of electric particles, "electrons" or "ions," — a central nucleus around which revolve a multitude of oppositely charged particles, as planets around a central sun. The number and grouping of these planetary particles — which, with the central nucleus,

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constitute, in general, a self-contained system in dynamic equilibrium — determine the chemical nature of the atom, which thus remains the same so long as the grouping remains the same. But if a particle for any reason fails to keep to its orbit, and shoots off, instead, like a comet (as in the case of radium), then the equilibrium of the whole system is destroyed, the orbits alter and the grouping changes. The atom is no longer what it was. Instead of an atom of radium it becomes an atom of something else, and the transmutation of one chemical element into another is an accomplished fact. It is true that science has not yet learned to produce this change at will, but physicists and chemists are working at the problem all over the world, imitating with "sincerest flattery" the alchemists of the Middle Ages whom they so long scouted and ridiculed as deluded dreamers.

There are, however, two significant differences between these modern and the ancient alchemists. The first is that the alchemy of the present has so far succeeded in demonstrating only the disintegration of the atom, not its integration. The transmutations observed are all in a single direction along the chemical scale; and if continued would change gold into lead — not lead into gold. Though atoms have been bombarded by electrons shot off from radioactive substances, so far as I know no modern scientist has yet succeeded in making of such a flying comet a new planet in another atomic system. The bombardment may break down the atom subjected to it, but it does not "step it up"; and this "stepping up," this acquisition of new elements and assimilating them into a new dynamic equilibrium, is precisely what must take place if the present scientific theories be correct, before lead can be turned into gold.

The second significant difference between the modern alchemists and the old, lies in their breadth of view, and their concepts of the nature of the problem they set themselves. The chemist looks upon the atom as a thing in itself, isolated, — which he can transmute and disintegrate, and perhaps integrate again, without effect upon himself or the rest of nature and of life. There is every reason to believe, on the other hand, that the alchemist regarded his study of the atom as but a key to a far wider mastery — a universal mastery — of nature, his own nature included. He was imbued with the truth of Emerson's dictum. To him the atom was a perfect picture of the whole of nature. Could he learn to "step it up," to transmute base substance into precious metal, the secret of life would be in his hands, and it would be to himself that he would first apply the process — becoming thereby immortal, eternally young and divine. The search for the transmutation of metals and for "the philosophers' stone" was one and the same.

As I, too, believe in Emerson's statement — which is but a rephrasing of the first principle of Theosophy — I am interested in noting how many indications there are that this observed breaking-down and transmutation of the atom is not an isolated phenomenon, but corresponds with and is only a picture of, what is happening all about me, and in such a wide variety of fields that it appears to be a turning of a world tide — a movement of human consciousness

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into a deeper level of nature, where what was before seen as one and indivisible is now seen as multiple, and not only capable of division but as being divided.

Following the direct lead of the alchemists, I think first of human nature, its instincts, motives, habits, memories, traditions, character. Here the correspondence is no sooner suggested than it seems obvious and verified. The new school of psycho-analysis is doing for our sub-conscious self precisely what physical chemistry is doing for the atom; and to that extent, at least, is following in the foot-steps of Theosophy. It is revealing the sub-conscious not as a single, homogeneous and indivisible entity, but as a congeries of different nuclei to which have been attracted, and around which revolve, highly charged emotional elements, whose groupings and orbits and dynamic equilibrium — stable or unstable — determine character, and health, and action. It has disclosed a new world to psychology, and has opened a path whereby it is able consciously and purposefully to penetrate into the inner gravitational forces of our nature, and to alter the inner equilibrium. Inner stress and strain have been lessened; psychic "complexes" resolved into their component parts, and the man's outer actions or health thus liberated from their influence. The way to this knowledge was opened by the phenomena of neurosis — of divided will and character — and its effects seem to me to have been chiefly along the same line of division. Its advocates claim the opposite, and that its aim is the reintegration of a divided personality. But where it appears to accomplish this, it seems to be because one of two conflicting elements has been disintegrated, leaving the other free and untrammelled. If it was a hurtful, evil element, this may, perhaps, be real gain. But it is none the less disintegration — the step-down process observed in the transmutation of the atoms.

Though I believe that this statement is generally true of the results of psycho-analysis as invented and practised by Freud and Jung and their disciples, I should not wish to apply it to the whole new school of psychology which deals with the sub-conscious — to the practical applications of the work of Bergson, for instance, or to that of Coué and the new Nancy school.

It amuses me to draw another correspondence here, and to consider each of these workers I have named, as typifying, in his own person and work, the genius of his race and country. Freud is an Austrian Jew. The Jews know no nationality; for when they rejected Christ they rejected the central nucleus of the true spirit of their race, and without their nucleus they can no more hold together than could the electrons of an atom — or a solar system without a sun — nor can they ever be really assimilated into any other unity. On the other hand, as Gustave Le Bon has put it, "The Austrian Empire was based upon an equilibrium of hatreds." As one reads Freud's books one is impressed by the extent to which these characteristics of his birth colour his whole view of the inner nature of man. He sees the conflicts, the warring desires, the irreconcilable aspirations and instincts, the deadlock of mutual hate, existing between the elements of a man's psychic nature as between the different racial stocks that entered into the Austrian hegemony. The unity into which they should be transformed, the unity of the soul itself, to establish

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which is the aim of life, he seems largely to ignore — as the Jew commonly is blind to the unity of spirit which is the basis of patriotism. Scattered throughout the world, the Jews' primary interest is in elements that are international: in commerce, science, art, music, pleasure, sensuality, money. So Freud, despite what would undoubtedly be his genuine disclaimer, appears to focus his attention not upon the man, but upon the tendencies and desires that enter into all our common nature; and his concern seems to be to give these freer play, liberating into what he regards as normal channels of expression or sublimation the suppressed impulse of sex or other instinct whose pressure is proving troublesome, — with little real understanding of the nature of the self or what may be the ultimate effect of such liberation upon it. He sees only that which comes from below; nothing from above.

Turning to Jung, we think of the Swiss confederation, whose bond of union is largely geographical. His method of association seems based upon a similar principle of contiguity. It is not oneness of aim or tradition, of race or language, that counts — but juxtaposition.

Bergson is a French Jew. It would take me too far afield to try to deal here with the correspondences I believe might be drawn from his philosophic theories of intuition and memory and the *élan vital*. Both the spirit of the Jew and the spirit of France seem to me manifest; but the correspondence would be with the best, rather than what is worst, in Jewish internationalism.

Coué is a French nationalist, and he alone of those I have named seems to base his method upon the *wholeness* of the self, and upon trust in its essential integrity. His is not a method of analysis, nor of disintegration. It is a method of action, formulated first on a clear vision of his immediate goal and a just appreciation of where he stands in relation to it; and, second, on faith in his ability to attain it. In many ways it seems characteristic of the present genius and spirit of France.

But I must return to my main theme. The movement of science that has led us to see the atom as a congeries, the movement of the life principle that is showing us, in a certain section of the scale of elements, the atom's disintegration, are typical of the movement of consciousness and of life throughout the world. We are penetrating more and more deeply into the invisible, the intangible, the undivided and the unconscious, and we are finding it becoming visible, tangible, divided and conscious. We are laying our hands upon hitherto hidden centripetal forces that have held our unities together. We are entering a new level of nature, a new plane of being — the sub-atomic plane, to use the atom as the symbol both of matter and of individuality and unity of every kind. We are at the dawn of a new cycle. What is it to be?

Thinking of this, I remembered Madame Blavatsky's many statements of the ether and the sub-atomic forces of Âkâsa, and there came to my mind one which I have verified as from a footnote on page 13 of the first volume of *The Secret Doctrine* (1888 Ed.). Speaking of Âkâsa it says, "In its higher aspect it is the Soul of the World; in its lower — the *Destroyer*."

There must be these two aspects: new opportunity, new integration, new

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growth, new life in greater abundance, wherever the soul is dominant and free to work its divine alchemy, transmuting base metal into gold; and where not the soul but evil is dominant, where the soul has been rejected and denied, there must be destruction, disintegration, a falling away from life, and these new levels opened only to become materialized.

It is easy to see the action of the Destroyer. It is painfully obvious over the whole face of the world. We have seen it in the atom. We have seen it in the lives of those who have used the Freudian teaching as an excuse for license — in the thought, to which youth is always tempted but which is particularly prevalent to-day, that self-expression means the spontaneous indulgence of the diverse animal instincts, rather than the controlled and purposed action of a unified self.

We can see it as well in the world of politics and of nations. Great empires are dissolving before our eyes, breaking into their component parts. Russia and Austria most spectacularly, but Turkey, China, and even the British Empire, seem hastening along the same road, in which to stop and turn becomes more difficult as the decline becomes steeper. England! Those who love it cannot speak of it without conscious pain. It stood for so much that we revered and honoured, that we were proud was in our blood as a source of inspiration and of strength, — for law and order and stability, for the spirit of adventure and *noblesse oblige* and heroic stedfastness so splendidly manifest in war, for the power of dignity and tradition and freedom realized through self-restraint; — and now, war weary, her best lives given to the "Army of the Dead," her destinies guided by a Welsh psychic to whom principles are but counters for bargaining, her aristocracy silent, no longer believing in itself — now she turns from her own soul and justifies the ancient taunt of the scorner, that she is but a nation of shop-keepers. No shop-keeper can hold the British Empire together. It has not been her commerce but her younger sons who held India loyal to England; and without them India will go the way of Egypt and of Ireland. It is painfully easy to see the work of the Destroyer here.

But we can trace it also within our own country. For a generation we have watched and listened to paid agitators preaching class consciousness and class antagonism, under a constitution that was supposed to know no classes or class distinctions. The arts of the demagogue have been made a science, and their influence intensified a thousand times through our system of popular education and the press. We have placed it in the power of men of alien race, tradition, and ideals, to act directly on the ties that bind the diverse elements of our national life into a single unity, and the inevitable result has been to loosen these ties or sever them. Instead of a union, "one and indivisible," we have warring groups of labour organizations, dictating the laws which Congress is to pass, or disrupting by their independent action, exercised for their own fancied interest and aggrandizement, the whole dynamic equilibrium of our economic life. Or again, turning from our internal to our international relations, we see that strange obverse of idealism which would forgive its unrepentant enemies, but would quarrel with its loyal friends — which

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makes no claim on Germany but which demands the last cent from France. Surely here, too, is the action of the Destroyer, severing unities, working disintegration.

When I think of this world-wide disintegration, manifesting thus in physics and chemistry, psychology and politics, music and literature and art — for what else is the modern "Jazz," and "free verse," and ultra impressionism, but disintegration? — I am tempted to wonder whether the time was ripe for the movement which causes it, or whether it was precipitated in advance of its time through the deliberate efforts of the powers of evil. Perhaps this sudden, rapid penetration of consciousness into deeper levels of life, this bursting open of the seals of knowledge long kept secret — this new gift given to mankind at large to affect the most vital and intimate ties of the inner life of men and nations and nature — perhaps this may be such a gift as Germany gave Russia, when Lenin was sent to Petrograd with German gold and German backing to "liberate" and "free" the country, to show how to sever the bonds of its unity, destroy its equilibrium and regroup its elements. I do not know.

But this I do know. Whether this opening of a new cycle comes at its appointed time, or whether it was precipitated prematurely by the action of the Black Lodge, it will be used by the White Lodge for its own ends and purposes. The Black Lodge can forge no weapon, however potent for evil when acting on evil, that, in the hands of the White Lodge, does not become yet more potent for good when acting on the good. If, in its lower aspects, this new cycle seems to manifest the action of the "Destroyer," in its higher aspects it must manifest the action of the "Soul of the World."

Perhaps to our vision the lower aspect must be the most prominent, because nearest to us. Perhaps it must come first in time — destruction of the old preceding the birth of the new. It is worth remembering that the alchemy which sought the soul, which worked by integration and construction, did not mark the decline and breaking up of the Roman civilization, but rose into sight in those so-called "Dark Ages" when the separated elements of the old were being reformed and regrouped to build the new. Here again the atom was the picture of the whole.

But I cannot take this to mean that destruction and disintegration must proceed and run their course. It must be precisely when the cycle turns, when failure threatens and seems imminent, that the greatest opportunity for victory is present. In the unstable equilibrium that leads to disintegration, is the opportunity, if we but see and seize it, to integrate upon a higher plane — to introduce a new "electron" into the atom's planetary system and thus "step up" the whole.

The question of success or failure must thus be answered by another question, for the determining factor must lie in whether the new element to be incorporated is present and ready when the old order gives way. This is why I should expect that the Black Lodge would do all in their power to hasten the crisis, and why I am inclined to believe that much of our new knowledge and power to



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disintegrate comes from them. But even so, the White Lodge have been before them. The new element is here — already working in the minds and hearts of men and women, however few and insignificant they may appear.

It was to provide this new element that the Theosophical Society was founded. It was for this that Madame Blavatsky, Judge, and the roll of our dead gave up their lives — and they did not live and die in vain. The Theosophical Society has succeeded. The Movement has survived the end of the old cycle and pours its quickening life into the new. In it is the new ingredient — the faith, proved and verified, "that the inner world can be entered here and now, that knowledge exists and is obtainable, that chêlaship is a present day possibility and fact." It may be said that there are as yet but few who have this faith. Be it so. Yet the little leaven leaveneth the whole lump; and experience has proved, over and over again through the forty-seven years of the Society's existence, that the understanding and knowledge possessed by its members spread by contagion to the world at large. Its action may take time — as it took three years to bring this country into the war — but it is none the less sure. The new element is here.

Time! In the Theosophical Society as in all warfare it appears as the crucial element in every strategy. We have been bidden to take long views, but it is only in retrospect that we can glimpse something of the far perspective which our generals must use in timing and planning their campaigns. A moment ago I wrote the names of Madame Blavatsky and Mr. Judge, the one a Russian, the other an Irishman. It cannot be without significance that these two messengers of the Lodge were chosen from the two countries most bent on self-destruction, and which have now fallen into completest anarchy. To us the collapse is a thing of yesterday, unforetold a short decade ago, for we could not then read the signs we may now see were present. But to the Lodge it must have been foreseen far back of 1875; and in their choice of agents they must have looked forward not only to the *débâcle* but to its consequences in centuries yet to come. We know how their magnanimity ever reaches down to the lowest levels open to them, and uses the humblest instruments for the greatest work. Drawing Judge and Madame Blavatsky from Ireland and Russia was like finding and drawing the spark of good from some human derelict, condemned before the court of justice, and using it as a plea for mercy and a new chance. In the far spaces of time, in some new incarnation of what was once Ireland and Russia, it may constitute a Karmic debt that will enable the Lodge to aid and save them. Perhaps, too, we can see, in this choice, evidence for the support of the thesis that in the unstable equilibrium which precedes disintegration, the greatest opportunity is offered for reintegration on a new and higher plane.

But be this as it may, the Lodge gift, brought by its messengers to the world, is still here. The cycle opens. Its key-note is alchemy. It is for each one of us to determine in what direction that alchemy shall act in him — for the way in both directions lies wide open.

H. B. M.

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# A VEDIC MASTER

## PRASHNA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

### II

*And so Gargya, grandson of Surya, asked him:*

*Master, in the man here, which powers sleep, and which wake in him? Which is the bright one who beholds dreams? Whose is this happiness? In what are all these bright powers set firm?*

*To him he said:*

*As, Gargya, the rays of the sun going to his setting all become one in his radiant circle, and again, when he rises again, they go forth, thus, verily, all this becomes one in the higher bright power, Mind. Because of this then the man hears not, sees not, smells not, tastes not, speaks not, handles not, enjoys not, puts not forth, walks not; he sleeps, they say.*

*The life-fires, verily, wake in this dwelling; the household fire, verily, is the downward-life; the sacrificial fire is the distributing-life; because it is brought forward from the household fire, from being brought forward, the fire of oblation is the forward-life. The binding-life is so called because it binds together the up-breathing and the down-breathing, the two oblations. Mind, verily, is the sacrificer. The fruit of the sacrifice is the upward-life. Day by day it brings the sacrificer to the Eternal. Here this bright power in dream experiences greatness; what was seen, as seen he beholds again; what was heard, he hears again, verily, as an object heard; what has been experienced by the different powers in their regions, he again perceives according to each power, the seen and unseen, the heard and unheard, the experienced and unexperienced, the real and unreal; all he perceives, as the All he perceives.*

*When he is enveloped by the radiance, the bright power then beholds no dreams; and so then in this body that happiness arises. As, dear, the birds come home to the tree to rest, so, verily, all this comes to rest in the Higher Self: earth and forms of earth, water and forms of water, fire and forms of fire, air and forms of air, radiant ether and forms of radiant ether, sight and what is to be seen, hearing and what is to be heard, the power of smell and what is to be smelled, taste and what is to be tasted, touch and what is to be touched, voice and what is to be spoken, the two hands and what is to be handled, the formative power and what is to be formed, the power which puts forth and what is to be put forth, the two feet and the power of going, the mind and what is to be thought, the intelligence and what is to be understood, self-reference and what is referred to self, imagination and what can be imagined, the radiance and what can be illumined, the life-breath and what can be supported.*

*For it is he who sees, touches, hears, smells, tastes, thinks, understands, acts, the*



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*Self of understanding, the spiritual man; he is set firm in the higher, imperishable Self.*

*He reaches the higher imperishable, who, verily, knows that shadowless, bodiless, colourless, radiant, imperishable; he, dear, knowing all, becomes All. And there is this verse:*

*The Self of understanding with all the bright powers,*
*All lives and beings are set firm in this;*
*He, dear, who knows this imperishable,*
*He, knowing all, has entered the All.*

THE six questions addressed to the Vedic Master, with their answers, form an ordered sequence which outlines the whole of the Mystery teaching. The first answer teaches the emanation of the manifested universe and all worlds and beings therein through the Logos, "the Lord of beings." There is also an outline of the twin doctrines of liberation and reincarnation. The second answer sketches what we are accustomed to call the Seven Principles, both of the worlds and of man; the inferior principles being but aspects and manifestations of the one Divine Principle. In the third answer, the teaching of the Principles is further developed through their correspondence with the life-forces of the body, which are manifestations of the one Life.

The fourth question and answer, translated above, lead to the consideration of the planes of consciousness which are treated more fully in the answer to the fifth question.

The disciple asks concerning sleep. The Master answers, going back for his guiding thought to the first teaching, the manifestation of the worlds and man through the out-breathing of the Logos. As there is an out-breathing, so there is also an in-drawing. For the worlds, this in-drawing comes at the end of the world-period; for man, it comes at death, as has already been told in the second answer. But there is also sleep, the sister of death, in which the same in-drawing takes place, though it is an in-drawing of consciousness and not of substance. The body is not dissolved as in death, but sinks into a torpor, awaiting the return of the powers on awaking. The body thus resting, with its powers indrawn, is likened to the house with its sacrificial fires; and the process of going to sleep is compared to a sacrifice, whose reward is the upward tide of aspiration, which carries the consciousness upward toward spiritual life.

But the mid-world must first be passed through, the realm of dreams. We are told that the scenery of the dream-world is made up of the images of things seen and heard and diversely perceived in the realm of waking. These images are reflected from below. But there are also reflections from above, images of things not seen nor heard in the world of waking; spiritual images which should lead the consciousness upward to the living, spiritual world; images of beauty, truth and goodness, reflections of immortal Beauty, Truth and Goodness. That living, spiritual world is the dwelling of the Higher Self, the Immortal, which has put forth Mind and the bright powers into the manifested world as its servants, to do its bidding and reap its harvests.

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And just as sleep is, in a sense, a rehearsal of death, so this ascension of the consciousness in sleep is a foreshadowing of the final ascent of consciousness in the great Liberation, which is the true theme of all Mystery teachings.

*And so Satyakama, son of Shiva, asked him:*

*Master, he who among the sons of men should meditate on Om until his life's end, which of the worlds does he thereby win?*

*To him he said:*

*Om, Satyakama, is the higher and lower Eternal. Therefore he who knows, resting in this, comes to one of these worlds.*

*If he meditate on one measure, thereby illumined he quickly returns to this world. The Rig verses lead him to the world of men; there endowed with fervour, service of the Eternal, faith, he experiences greatness.*

*And so if he be possessed of two measures in his mind, he is led by the Yajur verses to the mid-world, the lunar world. Having enjoyed expansion in the lunar world he returns again.*

*Again, he who meditates on this Om with three measures, and, through this Om, on the higher spiritual man, enveloped in the radiance, in the sun, like as a serpent is released from its slough, so is he released from the darkness of sin; he is led up by the Sama verses to the world of the Eternal; he perceives the Spiritual Man, who is above the highest assembly of lives. As to this, there are these verses:*

*The three measures, subject to death, are united, joined together, not disunited.*

*When the outer, inner and middle are perfectly joined together in acts of meditation, the knower is not shaken.*

*By the Rig to this world, by the Yajur to the mid-world, by the Sama to the world the seers know; to that world, resting in Om, goes he who knows, to that which is full of peace, ageless, immortal, fearless.*

The syllable Om is made up of three measures: a-u-m. These are taken to represent the three states of consciousness, physical, psychical, spiritual; united together, as Om, they represent the divine consciousness. As a secondary symbolism, the three Vedas, the Rig, Yajur and Sama Vedas, are taken, likewise standing for the three states of consciousness; the Veda, as a unity, standing for the divine consciousness.

Consciousness limited to the physical is represented by the first measure of Om; since there is no subjective life in such a case, nothing to build the scenery of the paradise between death and rebirth, such a one is reborn forthwith.

The added subjective, but not yet spiritual, consciousness, is represented by the second measure of Om. At death, such a one goes to the "lunar" paradise, so called because it shines by reflected light and, after waxing, will wane again.

Spiritual consciousness is represented by the third measure of Om. The radiance is the Principle called Buddhi; the sun is the Logos. Through the illumination of Buddhi, he is united with the Logos, this union being Liberation. The Logos, whom Shankaracharya calls "the First-born," is the Spiritual Man, above the highest assembly of lives.

It is the teaching of the Upanishads that man in sleep enters the spiritual

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consciousness, but that, passing downward again through the mid-world, the world of dreams, he loses all remembrance of that consciousness; so far as his outer knowledge is concerned, spiritual consciousness comes to an end when the man returns to waking consciousness. Therefore all three, physical, psychical and spiritual consciousness, have their ending for him; they are "subject to death." But they are perfectly united through meditation, through spiritual illumination; the spiritual man, dwelling in spiritual consciousness, uses psychical and physical consciousness for the purposes of his work, while standing unshaken in the spiritual world. This is the ageless, immortal, fearless world, his everlasting home.

*And so Sukeshan, son of Bharadvaja, asked him:*

*Master, Hiranyanabha of the Koshalas, the Rajput, coming to me, asked me this question: Son of Bharadvaja, knowest thou the Man of sixteen parts? I said to the prince, I know him not; if I knew him, how should I not tell him to thee? He dries up, root and all, who speaks untruth, therefore I deign not to speak untruth. Ascending his chariot in silence, he departed. I ask thee this: Where is that Man?*

*To him he said:*

*Here, verily, within the body, dear, is the Man in whom the sixteen parts are manifested.*

*He, beholding, thought: In what going forth shall I go forth? Or in what set firm shall I be set firm?*

*He put forth the Life; from the Life, faith, ether, air, fire, the waters, the earth, the powers, mind, food, also came forth; from food, valour, fervour, the sacred verses, works, the worlds; and name also in the worlds.*

*As these rolling rivers, flowing oceanward, reaching the ocean, find there their setting; their name and form are lost and they are called ocean; so of this seer, the sixteen parts, moving toward the Spiritual Man, on reaching the Spiritual Man, find their setting; their name and form are lost and they are called the Spiritual Man: so he becomes partless, immortal. As to this, there is this verse:*

*In whom the parts are set firm, like the spokes in the wheel's nave, him I know as the Spiritual Man to be known, therefore let not death perturb you.*

*To them he said:*

*Thus far know I this supreme Eternal; there is naught beyond.*

*Praising him, they said:*

*Thou art our father, who hast caused us to cross over to unwisdom's further shore. Obeisance to the supreme Seers! Obeisance to the supreme Seers!*

Fully understood, the Spiritual Man concerning whom the question is put appears to be the Logos; the "sixteen parts" include, or represent, the seven worlds, the seven principles, and the activities of the principles in the worlds.

The essence of the answer is the return to the Logos, through the great Liberation; as the rivers which, rising as clouds, have come forth from the ocean, return once more to the ocean when their cycle is fulfilled, so, when their time is fulfilled, all beings return to the Logos, becoming that from which of old they came forth; becoming again the partless Immortal. C. J.

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# THE DIRECTION OF HUMAN EVOLUTION

THIS latest book [1] of a biologist of international reputation has been termed in scientific reviews the "religion" of the best science of the day. As such, students of Theosophy cannot but examine its conclusions and points of view with the greatest attention and hope. It may be stated at once that much encouraging progress can be found in its pages. The change in the viewpoint of science which has taken place in twenty-five years is great, and is certainly in the right direction. The reviewer knows of no other scientific book, from an equally authoritative source, which grants religion so important and necessary a rôle in human affairs. What is even more significant, religion is definitely given a dignified status, and is not portrayed as a concession to the weakness of the masses, incapable of a better and more rational basis for conducting their affairs. In general terms, the "religion" of present day science is markedly less materialistic than in a very recent past, which may well be a source of satisfaction.

But if the reader expects to find Professor Conklin's ideas on religion, evolution and democracy agreeing with Theosophy, he will be woefully disappointed as well as unreasonable. It is not too much to say that in no important particular will he agree with him. It can scarcely be expected that science in the lapse of one short century could even approximate the Ancient Wisdom. But when due allowance for this is made, it is still apparent that lack of reflection and study in some of the phases of his problems has led the author into absurd paradoxes, which any intelligent person, let alone a student of Theosophy, could grasp. Chief of these is his attitude towards science itself. In the preface he states that "the aim of real science, as well as of true religion, is to know the truth, confident that even unwelcome truth is better than cherished error, that the welfare of the human race depends upon the extension and diffusion of knowledge among men, and that truth alone can make us free." It would be hard to quarrel with this definition. But his conception of the methods and scope of science is so sharply limited that his aim becomes impossible of realization, as far as matters philosophical or religious are concerned, admittedly of fundamental importance to humanity. In fact we may go further, and state that if Professor Conklin had strictly eliminated all matters incapable of proof by scientific methods or outside the alleged scope of science, the book could not possibly have been written. Fortunately, students of Theosophy have a much better opinion of the scope of science, and consequently of its ultimate possibilities, which transcend the limits of the so-called material world. The book itself is, however, a convincing proof of how impossible it is for a scientist of any depth of nature to confine his thinking to those things

[1] Professor Edwin Grant Conklin, Sc.D., etc. (Charles Scribner's Sons, New York, 1921.)



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within the "scope" of the science of the day. Something will have to give, and unquestionably it will be the definition of the "scope." The modern science of psychology is driving an ever-deepening wedge into such prejudices, and on this count alone would have justified its existence, and entitled it to toleration for its many absurdities.

But this is somewhat of a digression, and we may better return to a more detailed analysis of the book, which is divided into three parts, "Paths and Possibilities of Human Evolution," "Evolution and Democracy," "Evolution and Religion," each with a considerable number of chapters.

The main viewpoint of the author is that the doctrine of evolution and its applications is of fundamental importance in human problems. In Part I, consequently, he presents a brief outline of evolution in general, the evolution of man, and the biological principles by which evolution is brought about, such as mutation, Mendelian inheritance, etc. With most of this, Theosophy is heartily in accord, but it must be noted that the modern scientific history of human evolution is purely the evolution of man's *physical* body, which unquestionably evolved from a lower animal type, approximately as indicated by scientific evidence. That the divine and spiritual elements of man, which Theosophy regards as the real man, ever evolved from an ape-like ancestor, utterly devoid of such elements, is a matter which science can never prove. It is only fair to say, however, that science has never tried. The divine and spiritual elements of man are not easily observable by scientific methods of research, and consequently either their existence is denied, or the whole question is put aside as not within the scope of science anyhow. It is, as already stated, however, the belief of the writer that this convenient method of disposing of embarrassing questions will become increasingly impossible, as more and more scientists find it increasingly impossible to be rigidly and consistently materialistic. Similarly the biological mechanism of evolution is acceptable only on the plane of physical matter.

Having shown the past history of evolution, and clearly sketched its grandeur, power and all-pervading quality, Professor Conklin examines the future in the light of the past. Man has evolved to the present point, he is still unquestionably evolving: to what is he evolving? This is very much the same question asked in a recent QUARTERLY, in the article "Evolution and Daily Living," and the preliminary answers are practically the same. In brief, our author shows with considerable clarity and force that physical evolution has virtually ceased, that eugenics can only theoretically raise the average level of physical excellence, that there is no evidence that a higher type of animal than Man can or will be evolved, and that the intellectual evolution of the individual has apparently ceased.

Professor Conklin's final answer is that "if the evolution of the human *individual* has come to an end, certainly the evolution of human *society* has not. In social evolution a new path of progress has been found, the end of which no one can foresee." It is pointed out that as one-celled organisms have progressed to many-celled, the small and simple to the larger and more complex,

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so individuals have combined into families, tribes, nations and governments. In the past, he says, human culture has evolved through the stages of Savagery and Barbarism to Civilization. This last has been steadily increasing in complexity and extent, and is due to co-operative effort. Even the greatest discoveries were conditioned upon previously acquired knowledge. And while human society is full of disharmonies and less perfectly adapted to a particular environment than such social insects as ants and bees, the possession of intelligence, the capacity of learning by experience, and the steady annexation of the illimitable forces of nature, open up a path of progress the end of which no one can foresee.

There is much that is obviously sound in this view, as it is patent that human society is evolving and must evolve, just like anything else. That this is the ultimate goal of human evolution, however, any religious-minded person will doubt. Criticism is hardly fair at this point, as it is obvious that in Part I, the author is not going outside the limits of biological deduction. Philosophical and religious deductions are reserved for later parts, so we too shall reserve our comment at this time.

In Part II, "Evolution and Democracy," Professor Conklin steps outside of the strict field of biology, and attempts to apply the principles of evolution to democracy. After pointing out that society is fundamentally based on instincts rather than reason, that social progress means greater specialization and co-operation, that progress in human history is a long struggle between instincts and reason, individual freedom and social obligations, and many other obvious pairs of opposites, that "life and all of its activities consist in compromise, balance, adjustment between opposing principles," we are asked to study the biological bases of democracy.

Democracy is defined as a *system of social organization* which, "ideally at least, attempts to equalize the opportunities and responsibilities of individuals in society." It is important to bear this definition in mind, as the author more frequently employs the word in its usual connotation of a system of government, and it is sometimes difficult to determine just which kind of democracy he is talking about. At the outset it is quite evident that irrespective of *ideal* democracy, he has a very poor opinion of democracy as a *system of government*, as it is in practice to-day, and is well aware of many of its short-comings and defects. In this connection, two important points are made. First, attention is called to the extremely low average intelligence of the citizens of this republic. The recent army tests showed that nearly one half of the population will never develop mental capacity beyond the stage of a normal twelve-year-old child. It has always been recognized that the success of democracy depends upon the intelligence of the people, but it has always been assumed that education could promote intelligence. Professor Conklin's second point is that education is not the magical panacea so fondly supposed by advocates of democracy. Just as eugenics cannot possibly produce a higher physical type, so education "can only bring to development the qualities which are potentially present; it cannot increase these potentialities or capacities; and the attempt to

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educate a person of D grade (mentally) beyond the fifth year of the elementary schools is usually wasted time." Finally, it is observed that mental capacity is inherited, that parents of low intelligence generally produce children of low intelligence, and more children than persons of high intelligence, that a constant influx of foreigners of low mental capacity has probably caused a decline in average intelligence, and that consequently "we are in a position to appreciate the very serious situation that confronts us as a nation."

Again Professor Conklin points out that the foundation principles of democracy are concisely summarized in the motto of France — "Liberty, Equality, Fraternity." And yet nothing is more obvious than that nature has made men unequal in every respect. "What is the teaching of biology regarding these principles of democracy? . . . To put the question in a more practical form — How can we develop social organization in spite of individual liberty, democratic equality in spite of hereditary inequality, universal fraternity in spite of national and class antagonisms?" Three chapters are devoted to answering these questions.

These three chapters and the conclusion to Part II are unquestionably the poorest in the book. They are absurdly and patently illogical, they are both dogmatic and prejudiced. They can be unfavourably criticized on their contents alone, without recourse either to religion or to Theosophy. All the apparent defects and disadvantages of democracy (the present system of government), which no one brings out more forcefully or more tersely than Professor Conklin, are nevertheless dismissed by him as due either to false conceptions of democracy (kind not stated), or to faults inherent in human nature which democracy has not served to overcome! Thus he tells us that if social evolution is the next step forward in progress, biology shows clearly that individual liberty must be sacrificed to social organization. But while the usual conception of democratic freedom does involve the idea of maximum personal liberty, individualism, he would have us believe, is not a necessary part of democracy (presumably here regarded as an ideal system of social organization). This is a relic of "pioneer" idealism, and fortunately "we" are finding these ideals incompatible with the requirements of a populous country. "We still preserve the ancient formulas, but their content is changing and must continue to change as society develops." The present writer fears that this "we" is very wee in numbers. The speciousness of this argument, which fairly puts the cart before the horse, is evident. If it were fated for society to develop willy-nilly, of course personal freedom would *have* to swing into line, as it were, and allow itself to be subordinated. But we had rather understood Professor Conklin to prove quite clearly that this subordination of personal freedom was prerequisite to the development of society, that it would have to come *first*, if social progress were to be made. Somehow or other, if humanity should accept social evolution as the next step forward, and should sit down to await its arrival with the happiest anticipation, we doubt if social progress would ever put in an appearance. Again, lack of specialization is supposed to be a fatal defect of democracy. Instead of electing experts to office, we elect inexpert politicians. This

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is a serious defect, but "lack of specialization is no essential part of democracy." Greatly relieved, we read that democracies develop specialists in all fields, just like any other form of government, and if in selecting men for public office, we still retain some more "pioneer" ideals, this phase is rapidly passing. So everything is all right here too, and it is the accidental omission of the proof and the stupidity of the reader which prevents the conquest of his pessimism! To show once more the lack of coherence, let us give the bare succession of the author's next statements. Lack of co-operation is even more evident, he says. Insistence on personal freedom and rights will wreck any system of social organization. Social co-operation is the greatest problem which confronts all types of government, and failure in this respect has caused the downfall of many civilizations in the past. The implication is that democracy wins over other forms of government, because these "very serious defects" are not the results of democracy, but of the character, education, and condition of the people!

The next chapter discusses democratic equality versus hereditary inequality; and Professor Conklin reminds us of a socialist soap-box orator. It is admitted at the outset that the usual creed of democracy is that all men are created equal, and that inequalities are due to environment, education, or opportunity. "And yet nothing is more evident than the inequalities of personality, intelligence, usefulness and influence; and the inequalities of heredity are greater even than those of environment." This would apparently support the claims of aristocracy. The fallacy of aristocracy, however, is that it confuses social and biological inheritance. The oldest son inherits his father's property, but he *may* not inherit his intelligence or character. A discussion of Mendelian inheritance follows. Its bearing on the problem is not obvious, but it may be accepted here, without justifying Professor Conklin's remarks. Mendel's great law unquestionably explains why a son may not inherit his father's intelligence and character, nor is there the slightest doubt that this happens. However, our author himself, in discussing the low average of intelligence, observed that parents of low intelligence generally produce offspring of low intelligence. It would seem, therefore, that parents of high intelligence would generally produce offspring of high intelligence, and this is not contrary to Mendelian inheritance. It is obvious, therefore, that Mendel's law is no more democratic than aristocratic. The other arguments are pure theory and pretty poor theory at that. The statement that most great leaders of mankind came from humble parents is historically inaccurate; that many of the greatest geniuses had a lowly origin is necessarily true, as the definition of the word involves such an origin in part. The citation of remarkable cases never proved any argument, and there is much to commend in the old saw — "the exception proves the rule." Part of one statement by Professor Conklin we heartily endorse. "No social system can afford to ignore the great personages that appear in obscure families, or to exalt non-entities to leadership because they belong to great families. In short, preferment and distinction should depend upon individual worth and not upon family name or position. This is ortho-

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dox democratic doctrine, but not the faith or practice of aristocracy." The last sentence is an astonishing "rider" to an impeccable proposition, as it is patently absurd and contrary to history. Society is on an aristocratic basis in England, but the king is harmless if incompetent, the numerous lords who amount to nothing have no positions of authority or responsibility, and the present cabinet is entirely composed of men who had no title of nobility at birth, and the Prime Minister was the son of a coal miner. In fact there is no existing democratic government which has so consistently rewarded genius and ability, as has the aristocratic social system in England, and given it social equality as well by the system of creating titles. This may be fairly contrasted with the democratic organization of society in America, where a man of scientific eminence is recognized, but where his social position in New York would depend not only on his family connections, but also upon the amount of money he had. If it be argued that England is really democratic despite its aristocratic structure, even Germany could produce a Bismarck, and half the leading men of Japan to-day do not belong to the Samurai.

We can now take up again our author's statement that many of the greatest geniuses had a most lowly origin. We heartily agree, and note that of the six examples he cites, Shakespeare, Beethoven, Schubert, and Faraday developed their genius and obtained an undying reputation in an aristocratic régime. The statement, therefore, that it is the faith and practice of aristocracy to ignore "great personages that appear in obscure families," is easily shown to be a misapprehension of fact. To borrow a pet phrase of Professor Conklin's, his argument is based on emotion rather than reason, on sentiment rather than science. How absurd to suppose that great men of humble orgin arise in an aristocracy *in spite* of its alleged vicious fallacies, and then to hail the same event in a democracy as proof of the *alleged* blessings of that democracy. Until absolute proof of so improbable a proposition is produced, the open-minded man who is not biased by prejudice or emotion will suspend judgment, as far as the arguments in this chapter are concerned.

In the next chapter our author attacks the worship of distinguished ancestors as an important element in class antagonism versus universal fraternity. He brings out the point that our ancestors double in every generation, and that each of us would be descended from more than a billion if we went back a thousand years, and that the effort to discover a noble one and ignore the rest is often pure snobbery. Moreover it is biologically irrelevant. Inheritance is passed from one generation to another in the chromosomes of the germ cells. As there are forty-eight chromosomes, it is absolutely impossible for anyone to inherit chromosomes (or traits) from more than forty-eight contemporary ancestors. Consequently back of this point our ancestors, noble or obscure, are of no biological moment. The main point is, however, that due to the vast lapse of time, the number of generations, and the steady commingling of races and nations, we are all cousins if not brothers. Consequently not only are families not separate and individual entities, but nations and races are merely "minor units in the great organism of mankind." Man is a hopelessly mongrel

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species, and the resemblances between all types of men are much greater than the differences.

Professor Conklin very naturally, therefore, deplores the racial, national, and class antagonisms, which have prevailed throughout the historical period, and which are a serious bar, in his opinion, to social evolution. He regrets that the international co-operation of the World War is being replaced by bigotry, prejudice and selfishness. The balance of the chapter is devoted more especially to class antagonism. It is in much the same vein as the preceding chapter, and calls for no special additional notice.

We are astonished, however, to read that the only possible cure for these sicknesses of society is the education of the people, so that they may "appreciate the difference between evidence and emotion, science and sentiment." In an earlier chapter Professor Conklin has shown quite clearly that education can no longer be regarded as "the magical panacea so fondly supposed." Moreover, even if the people did learn to appreciate these differences, we fear that considerable progress in morality and ethics would be necessary before they were lived up to.

The conclusion in the final chapter of Part II is, naturally enough, that democracy can save itself from the serious faults and dangers which threaten it. The author does not make this flat statement, but holds that no other system of social organization has so much promise of success. He admits that the rational processes of the people as a whole cannot be trusted, but "we can trust their social instincts and moral judgments," which are so deep-seated and widespread, as to form a firm foundation for democracy. There is no proof whatever for this incredible optimism, other than an extract from a speech by Mr. Woodrow Wilson!

We have gone into considerable detail in our exposition of Part II, in an effort to show that Professor Conklin's suggested remedies for the many evils and defects of democracy (as a present-day system of government) will not bear analysis, and that his elimination of other defects, in that they are no essential part of democracy (the ideal definition), is illogical and unjustifiable. To step outside his own grounds, however, for a word of general comment, we would suggest that social evolution must depend entirely upon moral and religious improvement, and that if this were the case, almost any social system could serve equally well.

Coming now to Part III, Evolution and Religion, we reach what is in many ways the most interesting section of the book. The author's premise is that the highest types of religion cultivate faith, hope, and love by appealing to the noblest emotions in human nature, the love of truth, beauty, and goodness, the mainsprings of human life. "This moral or emotional part of man's nature, as contrasted with his mind or intellect, is what is usually called the soul." The mysteries of the universe, the existence of evil, and the never ceasing conflict in every individual between right and wrong, these "fightings within and fears without" are relieved for the great mass of mankind only by religion, and its hold on the race is due to the fact "that it ministers in the highest sense

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to human happiness," and consequently we shall never outgrow our need of it. There is much here that is pleasant reading coming from a scientist, although the definition of the soul is rather amusing, and the calling of religion an emotion might well annoy many, unless it be recalled that anything other than pure reason and intellection is termed an emotion in the scientific jargon of the day.

The remaining chapters, barring the final one, are particularly difficult to summarize adequately in a short space. They are a curious jumble of paradoxes, inconsistencies, prejudices, and misconceptions, mixed with much that is sound, much that is sensible and fair, and above all a latent spirit of reverence that alone explains the author's good opinion of religion by the time he gets through with its defects. Indeed, he seems to us at times to be a very Don Quixote tilting at windmills of the past or of his own imagining. Much of this is due obviously, to the fact that Professor Conklin has not followed the development of religious thought as studiously as biology, and his ideas are consequently derived from the more conspicuous and striking examples, which, alas — we must be fair in our turn — are too often deplorable or ridiculous.

Thus a careful distinction is drawn at the outset between theology and religion, which Theosophy has been most careful to make. This is the last we hear, however, of any such distinction, and most of the time, while berating religion, the author is obviously aiming at what an intelligent Episcopalian would consider the scattered remnants of a former narrow, dogmatic theology. While we must appreciate the restraint and courtesy with which Professor Conklin points out much glaring folly, it is positively insulting to any educated person, religiously inclined, to have such follies saddled on religion. Here it is, alas, true that the intellectual capers of Bryan in the name of religion are far more conspicuous than the reverse and quiet side of the picture. The old "Conflict between Religion and Science," is taken up about where Draper left off eighty years ago, and our author would undoubtedly be glad to discover that much theology has disappeared, to be replaced by some semblance of religion in this lapse of time. It is a waste of time to argue about the Creation and the authoritativeness of the Bible. The argument is superfluous for intelligent and educated people, and the followers of Bryan are probably hopeless and perhaps incapable of being convinced. But in this connection, however, we should like to quote our author on the province of science. "Science never penetrates as far as the ultimate origin and cause of anything, . . . but in the end leaves the last cause unexplained. Science maintains that . . . every event is due to pre-existing natural causes, and it assumes that this chain of cause and effect stretches back *ad infinitum*, though of course this cannot be proven. This chain may end in a first cause, an uncaused cause. But if so, we may be sure that science will never be able to discover it, for it lies beyond the reach of finite knowledge and experience."

We have already had occasion to regret the limitations that science has seen fit to enforce against itself. But in accepting them, we have the chief weapon

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at hand for taxing science with dogmatism and prejudice. No clearer illustration of this could be found than in Professor Conklin's chapter on supernaturalism. He denies its existence. So does true religion or Theosophy. If a miracle be a temporary abrogation of natural law, we must disbelieve in miracles. If they be phenomena due to the operation of natural laws not as yet generally known, they are *at least* a theoretical possibility *until* all natural laws are known. Science is the first to admit that our knowledge of natural laws is in its infancy, and Professor Conklin very pertinently points out that much that is taken for granted to-day would have been deemed miraculous by our ancestors. We might add that what is emphatically stated to be impossible to-day, may in part at least be commonplace to-morrow. This is not a prophecy, nor is the argument to be taken as a proof of the genuineness of any particular miracle. Science is dogmatic when it says that a certain phenomenon which cannot be explained by known natural laws, is therefore a fake, and that people who believe in it are sunk in the mire of superstition. Such a position is not permissible until all natural laws are known. As a result, science has frequently incurred ridicule by announcing the discovery of something declared an absurd superstition by an earlier generation of scientists. The old alchemists were ridiculed for their attempts to transmute the baser metals into gold, but the transmutation of certain elements is now an established fact, and no chemist to-day would care to say that the changing of any particular element into any other was impossible.

If this position be regarded as a somewhat hypercritical one, there is a further aspect of the dogmatism of science which is indefensible, and that is that the matters which it chiefly denounces and holds forth against concern phenomena which are admittedly entirely outside the field of science as limited by scientists themselves. Thus Professor Conklin sneers at people who believe in ghosts, clairvoyance, spiritism, ouija-boards, reincarnations, etc., and "the few intellectual and scientific sponsors, who can always be found for any novel or sensational belief" — surely a strange collection of superstitions! Such a statement is a jumble of dogmatism, prejudice, ignorance and common sense; — of common sense, in that the advocates of these beliefs or phenomena are chiefly responsible for the disrepute in which they are held. When people are committed to asylums for referring their life problems to ouija-board wisdom, when people cheerfully pay five dollars to a professional medium for a ten-minute conversation with their great-grandfather, and when other utterly insignificant people freely admit that they are reincarnations of some famous historical personage, there is small wonder that sensible people are prejudiced against these things, and students of Theosophy would do well to bear this in mind, and guide their action and speech accordingly. There is ignorance, however, in referring to clairvoyance as a superstition, and to reincarnation as a novel and sensational belief. A lifetime spent in a biological laboratory is not the procedure to discover a genuine case of clairvoyance. Reincarnation is one of the oldest and grandest of philosophical conceptions, has comforted countless millions of people, and has enabled "thoughtful and sensitive per-

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sons to face evil, fears, suffering, and death with hope and courage." Professor Conklin uses these words of praise for religion as a whole, and the true conception of reincarnation, not debased by modern folly or metempsychosis, is a religious doctrine.

Finally we would return once more to an earlier criticism. It is the writer's belief that there is not a shred of strictly scientific proof for reincarnation, using this term as the scientist uses it. Reincarnation cannot be a field for present-day scientific experimental research. On Professor Conklin's own definition, it is entirely outside the field of science, and for a scientist to say that it is gross superstition is pure dogmatism and prejudice. Why should our author give pronouncement on a matter entirely outside his field, to an audience part of which at least has given much more attention to the subject? How scornful he was, recently, when an *unintelligent* advocate of religion sneered at palæontology and evolution, making himself ridiculous by discussing matters beyond his competence. The *intelligent* student of religion is entirely reasonable in expecting Professor Conklin to set a better example.

Again he should learn that there are two classes of "superstitious" people, and make the proper distinction between them. While he is entirely correct in thinking that there are still people who believe that "natural laws may from time to time be set aside or abrogated and supernatural phenomena may be interposed," and while such people may properly be termed superstitious, there is another class which deserves more consideration. There are people, for instance, who are themselves clairvoyant, or who have seen a genuine case of clairvoyance in a member of their family. They have had no conscious control of this faculty, are quite unable to explain how it was done. Nevertheless, they are compelled to recognize it as a fact. But they are convinced that no natural law was abrogated, that no divine or miraculous agency exercised a supernatural power in their behalf, and hold firmly to the belief that the very science which so scornfully denies the genuineness of clairvoyance, will some day discover the natural law which makes the existence of that faculty possible. At least it is a degree of tolerance which might inspire some respect even in that scientist who has no reason in his personal experience to believe in any such "superstition," forgetting in his egotism that no specialist can know everything, or expect to observe a genuine case of every possible natural phenomenon, explained or unexplained.

It is not, however, the purpose of the writer to review so interesting and thought-stimulating a book by an opening paragraph of praise and pages of critical comment. To do so would be an injustice to author and reader alike. It is consequently a pleasure to turn to a brighter side of our picture, and we note with satisfaction that Professor Conklin does not believe in a mechanistic universe. He cannot accept a fortuitous combination of atoms, nor does he deem it possible that cosmic laws were the product of a happy accident. In other words, as a scientist, he holds that the available evidence seems to imply intelligent design or purpose back of the phenomena of biology, that evolution has revealed more clearly than ever before a larger teleology which includes

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the lifeless as well as the living world. As Asa Gray, the great botanist, said: — "Design in the natural world is co-extensive with Providence." The religiously minded man has throughout the ages instinctively believed in Purpose back of all cosmic manifestation. It is gratifying, therefore, to find that science offers a definite intellectual background to an intuition which is an axiom of every great religion.

There is only one better chapter in the book, and that is the concluding one on the "Religion of Evolution." Here the native reverence of the author breaks through. His theme is unfolded, his case is submitted, and his sincere desire to harmonize true religion and true science is freed from much of the miscomprehension and superficiality of his earlier discussion, to which we felt compelled to call attention. To conclude now with a comment which we reserved in discussing Part I, we can only marvel that so eloquently expressed a belief in religion and its value, so reverent a conception of purpose in evolution, and the grandeur of its ultimate destiny, should not have appeared in the slightest to modify statements in the earlier Parts. We discover for the first time that social evolution is not the crassly economic and wholly material conception presented in Part I, where moral and ethical progress are casually mentioned as means to a more materialistic goal. We do not see why so much stress was laid on the attempt to prove democracy such a blessed medium of economic and political progress, when our author apparently glimpses a far higher destiny for mankind, more in accord with religion, in which view political economy would be of little importance in establishing the kingdom of God on earth.

But we can do no better in closing than to quote. "The religion of evolution deals with this world rather than the next. . . . It seeks to build here and now the 'City of God.' . . . It looks forward to unnumbered ages of human progress upon the earth. . . . to ages of greater justice and peace and altruism. Indeed the religion of evolution is nothing new, but is the old religion of the world's greatest leaders and teachers, . . . especially of Christ, which strives to develop a better and a nobler human race and to establish the kingdom of God on the earth."

"The inspiring visions of prophets and seers concerning a new heaven, a new earth, and a new humanity find confirmation and not destruction in human evolution viewed in retrospect and in prospect, for the past and present tendencies of evolution justify the highest hopes for the future and inspire faith in the final culmination of this great law in

"'— one far-off divine event,
To which the whole creation moves.'"

BIOLOGIST.



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# AKHNATON THE "HERETIC" PHARAOH OF EGYPT

V

THE NEW KINGDOM (THE EMPIRE)

IN the last number of the QUARTERLY, mention was made of certain changes which had taken place during the XVIIIth Dynasty in the world of religious thought, and we must now run somewhat rapidly over the general position of religion just before the time of Akhnaton's coming to power.

Herodotus says: "The Egyptians were exceedingly God-fearing, more so than all other peoples," and this we feel to be entirely true of the earlier Egyptians, as it was true also of a later period. To the Egyptian, religion was life itself; he could not separate his life from some kind of religious activity. But there was a time during the Empire when the average Egyptian, led astray by the priests, looked to God no longer in the spirit of love and sacrifice, but with the hope of recompense, of material reward; when the popular attitude toward religion as an influence on life, was very different from what it had been formerly, — indeed it was only what we might expect as a result of the growing love of material splendour, the growing dependence on the wealth which poured in from the tributary provinces. The old-time simple piety was gone; the former earnest endeavour to obey unhesitatingly the will of God was now degraded into the equally earnest endeavour to distort God's will to fit the altered social conditions. In order more fully to appreciate the importance of these changes it will perhaps be wise to recapitulate somewhat, and to remind ourselves of a few points in the everyday faith of the Egyptian during the earlier periods.

We have seen how the Egyptian noble of the Old Kingdom to whom piety was a natural attitude of heart and mind, performed his religious duties side by side with his worldly obligations, and that even in the Middle Kingdom there was no very large number of professed priests, religious observances being discharged chiefly by laymen. Steindorff says: "The functions of religion were not yet the exclusive concern of a special priesthood, but were the common property of the whole people, . . . every person of rank, in addition to his secular calling, was invested with some religious office. These sacerdotal functions were often connected with the civil office of the man who performed them; judges, for example, were frequently also priests of Maat, the goddess of Justice, and the local princes were often at the same time the High Priests of the guardian gods who protected their respective districts."

Owing to lack of space it has been practically impossible to refer individually to any of these "guardian gods," these local deities of Egypt, but we must nevertheless realize that they had a most deep-rooted influence on the minds



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and hearts of the people; that like the patron saints worshipped in certain cities to-day they were to be found from earliest times, thickly strewn over the "Two Lands." To the pious early Egyptian the god of his district was his father, the guardian of his home, who entered into every detail of his life, and who was therefore held in the deepest reverence. To quote again from Steindorff: "One room in an Egyptian house would contain a small chapel with an image or likeness of the god, where the family would offer prayer and sacrifice. Outside in the streets there would stand little shrines; in the fields there would be altars on which the husbandman would deposit his offerings. Ancient Egypt probably presented an aspect like that of a Catholic country in modern Europe, in which images of saints and chapels meet us at every step." To mention a few of the better known of these local gods[1] we might give the names of Ptah of Memphis, one of the most ancient and influential, Amen of Thebes, Sebek of the Fayûm, Khnum of the first cataract, Min of Coptos, etc. The local deity was very powerful in his own nome (or district), especially when he was associated with RA, and we have already drawn attention to a tendency which, as we noted at the time, meant the absorption of all minor gods into one supreme solar faith. Sayce, in referring to this fusion of the local gods with RA, says: "Though in one sense Amen (and other local gods) denoted the attributes of RA, in another sense they were distinct personalities with a distinct history behind them." This is an important point; the fusion was never absolute. It is sometimes very confusing to find a purely local god spoken of by the particular priesthood devoted to his worship as the "father of the gods," but we must not lose sight of the fact that except in the case of Amen he had no really *national* importance. We have already seen how Amen, originally the obscure local god of Thebes, rose to power owing to the growing importance of Thebes as a political centre; we have watched his increasing magnificence as a result of the splendid endowments which the Pharaohs of the XVIIIth Dynasty bestowed upon his temples, particularly that of Karnak. But the crude fact remains that practically nothing is known of Amen before the time of the Middle Kingdom when, as already indicated, he first became prominent because of the rise of the local princes of his particular city, — Thebes. In the *Pyramid Texts* which are so full of allusions to both RA and Osiris, there is only one possible reference to Amen, and even this one reference is open to dispute. Of Amen's name, which means "hidden," very little is said by Egyptologists in general, for they can trace no connection between the god as he is known to us and the meaning of the name which he bears, and it might be quite reasonably maintained that if Amen is really the "hidden god" the absence of his name from the *Pyramid Texts* would be explained. We can only say in answer to this that so far as is yet known there is nothing to support the idea that there was anything exceptionally secret or concealed about Amen, though in a subject like Egyptology, where one day's "find" may

[1] Strictly speaking we might say that *all* "gods" had originally been "local," but some of them were of such vast antiquity, and represented within themselves such a universal aspect, that they had long since ceased to be confined to their original homes, and their worship had of necessity, and because of their universality, spread far and wide.

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upset a well established theory of many years standing, it is always unsafe to be too dogmatic. At the time of which we write, however, Amen was most certainly *not* the "hidden god" either in theory or practice. Originally, so far as we can guess, he had probably been a fertility god, more particularly a god of the harvest, and therefore of the earth and not celestial, but his evident connection with Min, the very ancient and revered ithyphallic god of Koptos, whose tall plumes he always wore as insignia, would seem to indicate that he had also been a god of generation.[2] After his fusion with RA his old attributes partially faded, and he assumed many of the characteristics of the great Sun God, and was henceforth known largely, though by no means entirely, in his solar aspect. So much for Amen's origin, of which it has been truly said "we really know very little." With the march of political events which we have tried to outline, Amen's importance grew, and as the original source of his power had been political, so his position was assured as long as Thebes retained its supremacy, and Theban princes became Kings of Egypt. We have thus come to the period of the Empire when politically, and therefore exoterically speaking, Amen would seem to have completely eclipsed RA, for the priests of Amen had gained such power by their wealth and their authority in the state that outwardly at least their god became at this time the supreme god, and people in general, blinded by his magnificence, had begun to forget that his chief claim to sovereignty had originally been because of his fusion with RA. It is certain also that the priesthood of Amen did its utmost to wipe out from the memories of the people the obscure origin and very recent prominence of their god, — Karnak was attempting to dominate Heliopolis. But, it may be asked, was there at this period of history, any essential *difference* between RA and Amen, since Amen had so successfully usurped the place of RA, assuming many of his characteristics? To this we must in justice first answer that, speaking generally, our knowledge of "the gods" is largely the result of the light in which their various priesthoods represented them, in other words the conception of God is necessarily limited by the consciousness of His intermediaries, of those responsible for His presentation to the world. Speaking more particularly we may say that Amen, despite his position in the state, never took on the universal aspect which was so striking in RA, and though many of the characteristics of RA were attributed to Amen, these characteristics were *assumed* by the Theban god, and were not really *inherent*. To repeat what has just been quoted from Sayce, — the local gods "had a distinct history behind them," and this could never be completely obliterated. Amen, with all his splendour, when standing alone, never had a cosmic significance, and as time went on he more and more distinctly represented temporal power. This is shown in the fact that the priesthood of Amen held the highest administrative offices in the land at this time. We have already seen that the High Priest of Amen was frequently Grand Vizier as well as being the supreme

[2] It is sometimes claimed that Min (and therefore Amen) may have had a distant connection with the Sun, since the tall plumes would seem to ally them to Horus, one form of the Sun. This idea is, however, uncertain, and even flatly denied by some writers.

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sacerdotal head, having been made superior to the much older High Priest of RA at Heliopolis. In studying Egyptian history and Egyptian religion, much knowledge is gained on many otherwise dark questions by considering the various titles belonging to one and the same individual, for the Egyptian loved titles, and men before the public eye usually had a long string of explanatory titles attached to their names. Thus we are able to draw distinct conclusions by comparing the titles belonging to the High Priest of RA at Heliopolis with those of the High Priest of Amen at Thebes. We remember that the High Priest of RA was reverently spoken of as "Great Seer" and "The Great One of Visions." He was also known as "He who sees the Secret of Heaven," and "Chief of the Secrets of Heaven." Place beside these some of the titles given the High Priest of Amen and we at once have a flood of light on the subject. He was known as "Great Superintendent of Works," and as such was responsible for all building operations connected with many of the temples; as "Prefect of the Treasury" he had control of the finances. He was "Prefect of the Prophets of the gods at Thebes" and "Prefect of the Prophets of all gods of the South and the North," the supreme sacerdotal head, as already noted. As "General of the Troops of God" he wielded great military power and it was to Amen that the Pharaohs of the XIIth and the XVIIIth Dynasties returned thanks for their military victories, for the help he gave them in building up their vast Empire. Amen gave earthly power, RA spiritual strength. Amen was the letter, RA the spirit of religion. We see therefore that the fusion of RA and Amen was not entirely an accomplished fact; that for all the theologizing of the priests, these two gods stayed more or less separate and distinct. Erman says that RA "is mentioned without hesitation in conjunction with Amen, as a *separate god*, and they are represented *side by side*." A good example of a conscious mental separation is to be found in the mighty oath, already quoted, taken by Thothmes III on his first great campaign: "Now as RA loves me, as my father Amen favours me,"—and many other instances could be given.

Practically nothing has been said in these pages of Osiris, since it is after all the history of the Sun God's influence which we have been trying to trace; but in studying, even superficially and from one point of view only (and there are so many!), the religion of Egypt, we are met at every turn by Unnefer, "The Good Being" (one of the names by which Osiris was known), who seems to hold out his hands to us with indescribable sweetness and tenderness, and though it is not at present possible even to outline the influence of Osiris on the lives of the people, the subject being so wide and far-reaching, we cannot ignore him altogether, — nor do we wish to do so, for it is largely when we *compare* the religious functions of RA and Osiris that we realize the immensity of the Sun God's power. Broadly speaking Egyptian religion is the history of but two dominant forces, — RA (with Amen later arbitrarily attached), and Osiris, many of the local deities being incorporated in one or the other of these two cycles. The Osirian faith had been gaining steadily in strength since the time of the Middle Kingdom, and though we have seen that there was much

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interweaving from earliest times of the cults of the two great gods, outwardly at least they remained sufficiently different to avoid serious confusion, — as already stated, RA belonged to the Throne, Osiris more to the people; RA was the state religion, Osiris the popular faith. Inwardly their cults ran to a certain extent side by side, merging and separating and again merging, and the case might be stated roughly thus and then dismissed for the present. Osiris, as the Judge of the Dead[3], inevitably led men's minds to the life *after* death. RA, as the champion of the living, exacted purity and righteousness *here* and *now*. In the funeral papyrus of Yuaa is a version of one of the chapters of the *Book of the Dead*, and in it we find this sentence: — "Yesterday is Osiris, and to-morrow is RA." As an interpretation of this we should read, — yesterday is past, our deeds of yesterday are written down against us, and Osiris must judge us by our deeds. But hope is not dead, RA meets us on the threshold of to-morrow, helping us to struggle on, showing us how we may blot out the wrong deeds of yesterday and fill their places with the right deeds of to-day. One would expect that these two points of view would be wholly compatible, in fact that one would quite naturally lead to the other, and so indeed it largely was during the Middle Kingdom, and probably would have so continued during the Empire, had it not been for the infamy of the priests of Amen, who, by their treachery, by their deliberate misuse of the power originally given them, had now made the very name of Amen an offence. For had the Amen priesthood been content with a reasonable amount of temporal and administrative power, comparatively little harm would have resulted; but when, hoping to increase its own worldly influence, it endeavoured to humble the other priesthoods (noticeably that of RA) by appointing as their High Priests members selected from the collegiate body at Thebes; when, in order to gain complete ascendency over the minds of an innately religious people such as the Egyptians, it tried to monopolize the spiritual leadership, which had from of old belonged to RA; when the priests of Amen began to tamper with the oldest and holiest religious traditions of most ancient Egypt, traditions long since sacred to the great Sun God, — it was then that the Black Forces broke loose and flooded the "Two Lands." But behind the dark cloud of corruption created by the Amen priesthood, still visible to the few who had the eyes to pierce its blackness, flamed the undimmed glory of RA. Thus when the Theban god is spoken of as "almighty," it is generally in the capacity of RA rather than of Amen. When Thothmes III says: — "I have done this for my father Amen, because he knoweth heaven, and he knoweth earth, he seeth the whole earth hourly," Amen is here referred to in his solar aspect. Hatshepsut, in speaking of the Hyksos two generations after they had been expelled, scoffed at them as ruling "in ignorance of RA."

There is a celebrated "legend" told about Thothmes IV, which is found in the inscription on the huge red granite tablet standing between the forepaws of

[3] The reader will of course realize that we are referring to one aspect only of Osiris, — the purely moral aspect There is, however, a vast field of Osirian influence outside his rôle as Judge of the Dead, — we mean Osiris as the god of Resurrection, of Fertility and therefore of Vegetation; also of the Nile; sometimes of the Moon.

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the Great Sphinx. The actual date of the Sphinx stela is in some dispute, and it is largely thought to be, as it stands to-day, a late restoration of the original monument erected by Thothmes IV to commemorate the wonderful experience which came to him there. However this may be, the story on it runs that Thothmes, while still a young prince, and probably eager to escape from the confining life at court, "did a thing which gave him pleasure, upon the highlands of the Memphite nome . . . together with two of his followers, while not a soul knew of it." That is, he went on a hunting expedition into the desert, and after "hunting lions and wild goats, coursing in his chariot, his horses being swifter than the wind," he became very tired, and crept into the deep, calm shadow of the Great Sphinx,[4] and fell into a profound slumber, during which he had his amazing vision. It was the Sun God, none other, who appeared to him, telling him to clear away the sand which was drifting in resistless waves over the sacred monument, and promising him that he should become the Pharaoh. To quote further from the stela itself: — "One of those days (one of the days occupied by the hunting expedition), it came to pass that the King's son, Thutmose, came coursing at the time of midday, and he rested in the shadow of this great god (the Sphinx). A vision of sleep seized him at the hour when the sun was in the zenith, and he found the majesty of this revered god speaking with his own mouth, as a father speaks to his son, saying: 'Behold thou me! See thou me! my son Thutmose. I am thy father, Harmarkhis-Khepri-Ra-Atum (*i.e.* RA-Horakhti), who will give thee thy kingdom on earth, at the head of the living. Thou shalt wear the white crown and the red crown[5] upon the throne of Keb, the hereditary prince. The land shall be thine in its length and breadth; that which the eye of the All-Lord shines upon. The food of the Two Lands shall be thine, the great tribute of all countries, the duration of a long period of years. My face is thine, my desire is toward thee. Thou shalt be to me a protector, for my manner is as I were ailing in all my limbs. . . . The sand of this desert upon which I am, has reached me; turn to me, to have that done which I have desired, knowing that thou art my son, my protector; come hither, behold I am with thee, I am thy leader.' When he had finished this speech, the King's son awoke, hearing this . . . he understood the words of this god, and he kept silent in his heart. . . . "[6] So we see that RA still had the power to command, the power to give. So also was it RA, rather than Amen, to whom men turned in this life for ethical guidance; it was always RA who demanded purity of action, development of character. Amen, as a *moral* influence, never supplanted RA.

Turning now to the mortuary texts of the Empire, we find in many of the tomb inscriptions such a marked increase of that democratic tendency already observable in the Middle Kingdom, that we have frequent and clear-cut

[4] Traditionally the Sphinx had been in existence since before the time of Khafra, IVth Dynasty, and it was dedicated to RA-Horakhti.

[5] The high white crown of the South, and the low red crown of the North, more familiar to us in their united form than any other crown worn by the Kings of Egypt.

[6] From *Ancient Records*.

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glimpses into individual character, conjuring up the most touching and living pictures of the personal loss, through death, of the private individual. With profound sympathy we are thus able to share the overwhelming grief of the wife for her dead husband as the tomb chamber is sealed up, shutting him away from her. Turning mournfully away, to take up the burden of her lonely life, she cries: "I am verily thy sister, thou great one, do not forsake me. . . . Why is it that thou art far from me, thou who didst love to jest with me. Thou art silent and dost not speak."

During the Empire we also begin to find the *heart* playing an important rôle, and it is frequently referred to in tomb inscriptions. When untampered with by the priests of Amen, there is great beauty and a deep significance in its use. Thus we read: "It was my heart that caused that I should do them (the services of the deceased for the King), by its guidance of my affairs. It was . . . as an excellent witness. I did not disregard its speech, I feared to transgress its guidance." Elsewhere we see the loving wishes of the family of Paheri, a recently dead prince of El Kab: "Mayest thou go in and out with a glad heart, . . . thou hast thine upright heart in thy possession, and thy earlier heart[7] belongs to thee. . . . Mayest thou spend eternity in gladness of heart, in the favour of the god that is in thee." Also elsewhere we find: "The heart of a man is his own god." We see here a clear and vivid consciousness of the Higher Self, that Higher Self in each man on whom RA ceaselessly calls.

Leaving the tomb inscriptions, we turn at last to the *Book of the Dead*, as preserved to us in the mortuary papyri of this period. We have already seen that the title, *Book of the Dead* is a modern one, and that during the Middle Kingdom no systematic compilation of mortuary texts had yet begun to be made. Even in the Empire there was no such *book*, and by that we mean no fixed, no canonical selection. Up to a comparatively late period this grouping of texts was in a purely amorphous state and did not really crystallize into definite, unaltered form until Ptolemaic times. The "chapters" used in each particular case were purely matters of choice, and though there were distinctly favourite chapters, which we notice because of their more frequent use, the choice was, in fact, left entirely to preference. As already stated, one is inclined at first to feel that the *Book of the Dead* is chiefly a vast collection of magical formulæ, so overlaid with charms are the ancient religious beliefs. These beliefs, however, form a solid and indestructible basis, to anyone looking below the surface, — indestructible because composed of those moral and religious ideals which are nearest to the heart of man. The substance of this basis is man's moral responsibility for his own acts, the sincerity of his relations with God. Such beliefs, as we know, can be traced all the way back to earliest times. The great and solemn scene in the Judgment Hall (of which there are several versions during the Empire, but all of which resemble each other), leaves on us a profound impression of the deeply ingrained moral consciousness of the Egyptian. He hears the quiet, but insistent voice of his Higher Self;

[7] This "earlier heart" may refer to the sum-total of those *faculties* which, after a sojourn in Devachan, we bring back with us into incarnation, as the fruits of the mental and moral experiences in a former life.

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he recognizes that obedience to this Self is his sure and only means of attainment; he must bring a clean conscience into the presence of his awful judges if he hopes to be accepted by them and dwell in the happy world of the hereafter. All would have been well had not the priests of Amen stepped in and poisoned, almost at its very source, the clear crystal spring of religious sincerity. We have seen that the increasing riches of the temples, owing to the magnificent endowments which the Pharaohs of the XVIIIth Dynasty had made to Amen, had resulted in the need of a special sacerdotal organization, and that the priesthood had, in consequence, become a definite profession. We now see how, in the hands of this priesthood, the old standard of personal accountability was perverted into one of availability, for the Egyptian's mind was given over so largely to speculation on and preparation for the life hereafter that it gave the priesthood an even better opportunity than it might otherwise have had for working on the fears and doubts of the people. This opportunity they found in the magical charms which had formed so large a portion of the mortuary texts of both the Old and the Middle Kingdoms. While a belief in the power of the right word spoken at the right moment had always been firm and deep-rooted, the incantation until now had been used chiefly as a protection against supernatural dangers, and it was held that even a charm of the greatest potency could not save the guilty soul from a just punishment. The priests of Amen, however, recognized in the charms an opening for personal gain, and they were not slow in seizing it. Toward the middle of the XVIIIth Dynasty we begin to see the charm used no longer as a legitimate *safeguard*, but, instead, as a *mask*, as a protection against the just results of evil-doing; — that is to say, magic, with official recognition and approval, had invaded the realm of morals, a perversion entirely due to the utterly unprincipled priesthood. If the charm were powerful enough it would wrap the deceased in a kind of veil so that when he stood before the great Tribunal of Justice his guilt would not be perceived. The immense wealth of the XVIIIth Dynasty had brought with it an almost inevitable laxity in social ideals, so that the need of these charms grew in proportion, especially as the priests never ceased to fan the embers of apprehension. Indeed the necessity for mere *numbers* was so great that there was no longer sufficient space for them to be written inside the coffin, as in the Middle Kingdom. The priests, therefore, introduced the use of papyri of varying lengths and richness, some very sumptuous, some more humble, with an eye to suiting the purses of the various classes. All were closely written over with magical formulæ for every possible need of the deceased, and to fit every imaginable situation. These mortuary papyri, most beautifully illustrated with delicately outlined and coloured vignettes, reaching sometimes a length of eighty or more feet and containing over one hundred and twenty-five chapters, were increasingly felt to be so necessary a part of the funerary equipment that the priests had them executed by scribes in enormous quantities ready for use, with the place for the name of the deceased left vacant, so that it could be filled in at will, and for any person whatever at a moment's notice. Anyone rich enough could purchase his own salvation or that of a

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relative, by paying the price demanded by the priests of Amen, who, in return for "cash down," would write the desired name in the blank space, and everybody would be satisfied! Naville caustically remarks: "The copying of papyri of the *Book of the Dead* must have been a profitable industry in the time of the XVIIIth Dynasty." As all these rolls not only presupposed but actually guaranteed the complete success of the candidate before his judges, owing to the potency of the words used (words which had such power to throw dust in the eyes of the Lords of the Netherworld as to blind them to the moral standing of the deceased), we can see to what a degraded use these magical charms had been brought. We have already seen that the heart was used in tomb inscriptions with great beauty and evident purity of purpose, but unfortunately it was also used in the charms of the mortuary papyri, prepared under the supervision of the priests of Amen, with dishonest motives which are quite as evident. There is a whole section of the *Book of the Dead* entitled, "Chapter of preventing that the Heart of a man oppose him in the Netherworld," and both Breasted and Erman lay great stress on the fact that during the Empire this chapter was used as a false scent. When the guilty soul, standing before his judges, knew that the moment for exposure had come, he spoke entreatingly, threateningly, to his own heart thus: "O my heart that came from my mother! O my heart belonging to my being! Rise not up against me as witness, oppose me not in the council. Be not hostile to me before the master of the balances." (The heart of the deceased, as we know, was always weighed in the balance against the feather of Maat, or Truth.) The magical force of these words was so effective that the soul, no matter what his guilt, was allowed to pass on as one "without sin." Compare for a moment the use of the heart, as shown in this chapter, promiscuously resorted to, with its use in the tomb inscriptions, quoted above, and we see only too clearly the different motives, the totally different aims. In the tomb inscriptions the heart is the best, the safest guide for a man's actions; it leads him always to the fulfilling of his duty; obedience to its call brings joy and peace. In the papyri, executed by the priests of Amen, the heart can be safely appealed to as a false witness, a teller of lies; it is, in short, a sure cloak of iniquity.

Beside the papyri the priests offered other aids for the success of the deceased. Notable among these is the heart scarab, which was usually carved in some very hard stone, and which was engraved with the all-powerful words taken from the chapter just quoted: "O my heart, rise not up against me as witness." This amulet was laid on the breast of the mummy, inside the wrappings, and had such power that no matter how deeply immersed in sin a man might have been during life, the charm would effectively silence the accusing voice of his own conscience, so that his judges would not perceive his guilt. Wiedemann, in writing on the subject of these scarabs, shows plainly the reason for this strong appeal to the heart, — "that it may not give evidence against him in the Hall of Judgment, but may take his part at the momentous weighing scene. For the heart, as he (the Egyptian) emphatically asserts, is a *distinct personality within him*." Erman says: "The principal intention . . . was to enable a

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man to escape his future destiny. . . . An attempt was made to get rid of that inconvenient witness" (the heart); while, according to Breasted: "The invention of these devices by the priests was undoubtedly as subversive of moral progress and the elevation of the popular religion, as the sale of indulgences in Luther's time." Lastly, we should like to point out what seems to us a very significant fact, and one not sufficiently noted, — that this amulet, being in the form of the scarabaeus, which was not only the emblem of resurrection (hence its choice as a mortuary charm), but which was also, as we know, a symbol of the all-powerful Sun God, would seem to fulfil a double purpose here, in that when the deceased, wearing this symbol, appeared before Osiris, he would give the impression of being actually under the protection of RA, and would thus be considered as above suspicion.

Without going more deeply into the subject, therefore, we can yet see how magic had become an agent for immoral ends, deliberately started by the priesthood of Amen, with a view to personal gain, and as deliberately encouraged. We see how subtly the priests counteracted the influence for good which RA shed abroad in this life, and, making a dupe of Osiris in the life hereafter, deprived him of his power to judge impartially. The old ethical standard of "Whatsoever a man soweth, that shall he also reap," a standard which for thousands of years had been the keystone of religion to the Egyptian, was now, by the ingenuity of a corrupt and mercenary priesthood, largely neutralized and very nearly destroyed altogether.

HETEP EN NETER.

*(To be continued)*

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*Is it not true that God Himself, as the creative spirit of the universe, is to be thought of in these terms, — namely, as an Eternal Renewer of evolution? Is not His function the utilization of self-activity for the perpetual re-creating of endless spirals leading up to self-conscious beings who have the power to conceive the whole scheme, and to make perpetually, in their turn, an ever renewed search for higher forms of self-expression?* — JAMES JACKSON PUTNAM, M.D.

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*Said the ant to the ant: — Humans are strange. Twenty-five million years learning to say 'No'; five million years congratulating himself on the achievement; fifty million years discovering that nothing need ever have been said but 'Yes.'*

—ANON.

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# WHY I JOINED THE THEOSOPHICAL SOCIETY

"The inventions of man differ wholly from the dealings of God. In His designs there is no haste, no rest, no weariness, no discontinuity; all things are done by Him in the majesty of silence, and they are seen under a light that shineth quietly in the darkness, showing all things in the slow history of their ripening." (Farrar: *The Life of Christ*)

THE story of my joining the Theosophical Society is very simple, almost commonplace, viewed from an external standpoint. It was led up to by a perfectly natural progression of events. Yet, when one looks at it more closely, and has perhaps gained a very little understanding, the marvellous guidance of the Master's Hand is discernible throughout.

It has been my experience, and judging from a very limited standpoint at best, I think it has been the experience of others who join the Theosophical Society, that because we have allied ourselves with a Society which not only approves, but teaches Occultism, we expect miracles to take place, and our lives to undergo some mysterious change or transformation. Then as time passes, and our duties do not change, but on the contrary become more intricate, more burdensome, we are disappointed. We have looked at the matter from the wrong standpoint. The fact is that miracles do take place. Many must already have taken place to have made it possible for us to become members of the Theosophical Society. But these miracles were so real, they went so deep, — they were truly occult — that they wove themselves into the apparently natural course of our lives. So real were they, in fact, that the transformation of events which they effected was not discernible to a casual observer.

In the very early days of my membership, when I was contemplating some rather drastic decision which would have entailed worry and even pain to others, an old and very wise student of Theosophy said to me: "Give the Master a chance;" and then went on to explain that the Master, whenever possible, works through natural ways and by natural means, and that it was quite likely that my problem might solve itself very simply; at least I could give the Master a year in which to solve it in His way, before intervening and upsetting things generally. Within five months events had so shaped themselves, so simply and quietly, that my problem solved itself, and I was practically forced into the step which a few months before would have been so very drastic. Was this a miracle? It is because, among other reasons, this fact has been brought home to me very forcibly in my own "simple and uneventful story," that I should like, if I am able, to write it down, in the hope that some other might have his attention arrested, and discover in the natural flow of his own life, the marvellous working of that Guiding Hand.

Perhaps loneliness and depression, on the one hand, and a frantic search for excitement, on the other, — two ends of the same stick — are the key-notes of



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my childhood and younger days. It was a search which drove me, a victim of self, first into one state and then another, only to find myself in a veritable maze. The Law of Correspondences teaches us to look for the same experience on all planes. Truly here we can catch a glimmer of the Hall of Learning; "in it thy Soul will find the blossom of life, but under every flower a serpent coiled." Religion always had an appeal for me, and when I was but twelve years old I began to become interested in church work and to teach in Sunday School. Those poor little victims whose karma it was to come under my tutelage! Was not I myself in the sorest need of being taught "Sunday School"? The pity of it, that when young people seriously try to seek comfort and help in the present day religious institutions, the real needs of their souls are so pathetically neglected, and they finally drift away more hungry than when they first made their appeal! It is, perhaps, fortunate that we cannot in our present state of evolution remember too much of our early life. And then people wonder why, if reincarnation is a fact, we cannot remember our past lives! In most cases it might be more than the soul could bear. Again it is the Good Law that protects us at this point as at all others. Looking back now, it is easy to see the Master's guidance throughout my early life. Yes, His guidance, and the protection of His guardian angels. (I am sorry, I am afraid I kept them very busy.) The "Hound of Heaven" was chasing me, and by means of these experiences, the Master was slowly and carefully drawing me to the centre of life where I could in all completeness find Him. And what was the outward road which took me there? A few casual remarks dropped during an informal lecture. There were perhaps twelve of us in attendance. We all heard the same remarks, but it was as if the Master were holding the ears of my heart open, so that immediately after the lecture I inquired where I could hear more of that teaching. The address was given me, and the next service found me there. Immediately I knew what I had been seeking — the Master — and that there He was to be found. We were told that even we, as we are, could become His disciples. More, that He had need of us; in fact, that His Sacred Heart could never be at peace until we had united ourselves to Him. Need of us! It is almost humourous, and yet we must remember that "even New York City refuse is picked over and much of value is found in it before the balance is burned and buried." That settled it for me. Until this day I do not think I have voluntarily missed a service in that holy place.

In time I learned that the leaders there were all members of the Theosophical Society, and I was invited to attend one of its meetings. Even then I had sense enough to want to go where "they" were. So I went, and then to another. It all seemed perfectly natural. The discussions I heard were so explanatory of life and its problems. The twin doctrines of karma and reincarnation especially appealed to me. They unravelled many inexplicable tangles. Justice ruled the Universe, truly, but a justice which springs from a burning Heart. Not the justice of a "jealous God," with His stern avenging angel, but "poetic justice," in which the alchemy of the Master's love influences the balance

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sheet more than aught else. After a few months the Theosophical Convention took place, and I attended the public lecture on Sunday afternoon. That lecture was the actual external cause of my immediately joining the Society. We were told that the ideal of womanhood was "the beauty of holiness and the loveliness of all lovely things." Of course it was; I seemed to recognize it immediately, although it seemed as though I had been spending most of my time developing myself in exactly the opposite direction.

Why did I join the Theosophical Society? Why do any of us join the Theosophical Society? Because it is the next step in our evolution; because it is written in the Book of Life; because the Master's grace and love for us have in some miraculous way enabled us to accumulate sufficient merit to be given this marvellous opportunity. In short, because we have to; and I venture to suggest that until that time comes we were far wiser not to take the step.

The dictionary explains the word "miracle" as "a wonderful thing." Is it not conceivable that what to our holden eyes in this physical world would be "a wonderful thing," might be the natural law and order of the spiritual world? Is not this spiritual world right here, surrounding and enveloping us so wholly that we do not even discover it? In joining the Theosophical Society we open, as it were, a doorway into the spiritual world. We open ourselves to its influences and forces. Naturally we expect miracles to take place. Have we not just decided that they are of the very nature of the spiritual world? "O ye of little faith!" "Eyes have they, but they see not; they have ears, but they hear not." Daily, hourly, with infinite compassion and age-long patience, He is directing our life with minutest care, and because we seek Him without, we miss the magic encounter within. I wonder how many of us there are who can honestly look back over their years of membership and not discover a veritable succession of miracles. For myself, I can only say that as they can be discovered as the stepping-stones leading me into the Theosophical Society, so since my membership they have been multiplied a thousand-fold. Insurmountable barriers have fairly dissolved into dust, so that I find myself in surroundings the very key-note of which is service of the Masters. In the miracle of the loaves and the fishes, a boy gave the Master all he had — a paltry few loaves and fishes. How foolish it must have seemed, with five thousand hungry people to be fed! Cannot we give Him all we have; only a little faith, if no more? He will do the rest. But it must be a living faith; the kind *Light on the Path* speaks of when it says: "The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self." We are told: "We hear that to which we listen; that to which our attention is directed we perceive." Exactly, and even more. In giving Him our faith, our thought and attention, we untie His Hands; we make it possible for Him to do more and more. Gradually the veils begin to fall, and the fog in which we have enveloped ourselves begins to lift. Now we are learning occultism. We are having real experience. Our consciousness is unfolding, and we are gaining knowledge, — the only way knowledge is ever gained, through personal

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experience. Yes, we must expect miracles to happen; we must seek them in our lives with an undaunted faith in the "magic" of the spiritual world.

Is it not within our power to make it the greatest miracle of all to become a member in the Theosophical Society? Through that doorway we can reach up to the very Lodge itself — that great Lodge of Masters, our Elder Brothers — those who have gone before. And what is the almost unbelievable message they are sending back to us to-day, to you and to me, to each one of us, members in their Society, partakers perhaps in some small measure of their light and understanding? It has been transcribed for us, and voiced to us by one of their household: "In God's name come over and help us. The need is so great!"

M. E.

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*Thou who dost blame injustice in mankind,*
*'Tis but the image of thine own dark mind;*
*In them reflected clear thy nature is*
*With all its angles and obliquities.*

—JALALUDDIN RUMI.

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*The work of man in this world is to polish his soul from the rust of concupiscence and self-love, till, like a clear mirror, it reflects God. . . .*

*"If thou takest offence at every rub,*
*How wilt thou become a polished mirror?"*

—JALALUDDIN RUMI.

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*. . . Hearts long years impassive and opaque,*
*Whom terror could not crush nor sorrow break,*
*Yielding at last to love's refining ray,*
*Transforming and transmuting, day by day,*
*From dull grown clear, from earthly grown divine,*
*Flash back to God the light that made them shine.*

—JALALUDDIN RUMI.

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# NIRVÂNA

NIRVÂNA is a Sanskrit word, compounded of *nis*, out, and *vâna*, blowing; therefore "blowing out," as of a light, or "extinction," is the dictionary meaning, the literal equivalent in English. The *Century* further defines the term: "In *Buddhism*, the condition of a Buddha; the state to which the Buddhist saint is to aspire as the highest aim and highest good. Originally, doubtless, this was extinction of existence, Buddha's attempt being to show the way of escape from the miseries inseparably attached to life, and especially to life everlastingly renewed by transmigration, as held in India."

This, only slightly modified by later orientalists, still represents the popular conception of Nirvâna. Nirvâna means extinction, nevertheless it is upheld as the goal, that state to the attainment of which all mankind as well as the disciple should strive, and for which the latter should long. However unpractical to Western minds, the age-old wisdom of the disillusioned Easterner sees, it is maintained, only release and liberation in such a surcease from individual existence.

"I take my refuge in Thy Law of Good!
I take my refuge in Thy Order! *OM!*
The dew is on the Lotus! — rise Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!"

"The dewdrop slips into the shining sea" — and loses its identity as a drop. As *The Voice of the Silence* says: "Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray becomes the All and the eternal radiance."

Here then is a difficulty familiar to students of Theosophy, and one which Edwin Arnold himself faced, for in the preface to his beautiful *Light of Asia* he writes of Nirvâna that he has "a firm conviction that a third of mankind would never have been brought to believe in blank abstractions, or in Nothingness as the issue and crown of Being." He therefore, in the sixth book, thus defines Nirvâna:

"Thus 'finishing the Path'; free from Earth's cheats;
Released from all the skandhas of the flesh;
Broken from ties — from Upâdânas — saved
From whirling on the wheel; aroused and sane
As is a man wakened from hateful dreams.
Until — greater than Kings, than Gods more glad! —
The aching craze to live ends, and life glides —
Lifeless — to nameless quiet, nameless joy,
Blessed NIRVÂNA, — sinless, stirless rest —
That change which never changes!"



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To the Western mind, reading casually as it usually does, these terms "lifeless," "nameless quiet," "sinless, stirless rest," suggest, at the most, individuality of the vaguest and mistiest kind, because supposedly *something* rests, *something* joys. But who or what it is that, though "lifeless," is aware of "rest" is so indefinite as to be practically incomprehensible, and certainly unsatisfying. Even when Rhys Davids writes that, "*Nirvâna* is therefore the same thing as a sinless, calm state of mind; and, if translated at all, may best, perhaps, be rendered holiness — holiness, that is, in the Buddhist sense, perfect peace, goodness, and wisdom" — his terms do not seem to elucidate the conception. Rather do they becloud the issue. If a "state of mind," why "extinction" at all; and are not "perfect peace, goodness, and wisdom" merely abstractions, which, though suggesting concepts familiar to the Christian reader, yet explain nothing because vague generalizations?

Further than this, Nirvâna is not only in many places in theosophic literature held before the disciple as his goal; but, this idea having become familiar, we find suddenly that just at the point where Nirvâna, so long sought, is about to be attained, the exalted Lanoo is exhorted to make "the great Renunciation," to forego Nirvâna, which in strict justice he has earned, and to seek a path of even higher reach.

A fundamental reconciliation must, in the nature of things, underlie these apparent contradictions, if the principle may only be grasped. It will be easier to examine each conception separately, taking them in order.

## I

At certain stages of the path, Nirvâna is set before the aspirant as his goal. Buddha himself was pre-eminently

> ". . . the saviour of the world,
> The teacher of *Nirvâna* and the Law."

If so, extinction of existence must be a false understanding of the word, else spiritual reality would itself be a negation. A goal, and a desirable one, it certainly must be. The *Voice*, which towards the close presents Nirvâna from a totally new view-point, as suggested above, says that: "Not one recruit can ever be refused the right to enter on the Path that leads towards the field of Battle. For either he shall win, or he shall fall. Yea, if he conquers, Nirvâna shall be his . . . in him will men a great and holy Buddha honour." Nirvâna is the end in store, with no less attainment than that of Buddhaship. Again it says: "But if thou would'st Nirvâna reach, . . . let not the fruit of action and inaction be thy motive, O thou of dauntless heart." In Buddhist writings the way to Nirvâna is the way of peace. Nirvâna is Liberation, the "Treasure," comparable with the true "Sabbath" of the mystical Hebrew scriptures, or the Shekinah, and the "Promised Land." That "Treasure," and the Path to it of the *Voice*, have been beautifully set forth by Arnold:



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"Then the King amazed
Inquired, 'What treasure?' and the Teacher [Buddha] took
Meekly the royal palm, and while they paced
Through worshipping streets — the Princess and the King
On either side — he told the things which make
For peace and pureness, those Four noble Truths
Which hold all wisdom as shores shut the seas,
Those eight right Rules whereby who will may walk —
Monarch or slave — upon the perfect Path
That hath its Stages Four and Precepts Eight,
Whereby who so will live — mighty or mean,
Wise or unlearned, man, woman, young or old —
All soon or late break from the wheels of life
Attaining blest Nirvâna."

Nirvâna being, therefore, a prize to be sought (even if not the ultimate prize) and the Nirvânic state having been traditionally attained by the Buddha, what is it, and how reconcile the manifest paradox? Where lies the misunderstanding by Western minds of the Eastern use of such synonyms as "annihilation" or "extinction," and what is the truth which we are to seek in the various teachings about Nirvâna?

Madame Blavatsky has much to say on this subject, — indeed, the prominence which she gives to the misunderstandings of Nirvâna, and her repeated expositions of its true significance do not seem as yet to have borne sufficient fruit, nor to have enlarged the understanding of students generally.

The primary difficulty resolves itself into a philosophical problem, — into a choice of terms. If you take your stand with the world of manifestation, then *absolute*, *pure spirit*, unconscious and unmanifest, becomes virtually no-*thing*, or nothing. On the other hand, philosophically speaking, if you take as your reality pure spirit, then all manifestation becomes a *maya*, an illusion, to be escaped, crucified, or risen from. Buddha for the most part was addressing men of the world, and therefore used their terms, and entered into their viewpoint. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he become a perfect Samanean. To achieve this object, he must destroy within himself the trinity of *Maya*. He must extinguish his passions, unite and identify himself with *the law* [the teaching of the secret doctrine], and comprehend the religion of annihilation." [1] Annihilation here refers but to *matter*, as H. P. B. comments, and she quotes further: "Primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous ether, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms*, and anterior to them. 'But the very presence of forms denotes it to be the creation of *Maya*, and all her works are as nothing before the *uncreated* being, *Spirit*, in whose profound and sacred repose all motion must cease forever.' "

[1] Quoted in *Isis*, Vol. 1, p. 289.

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Annihilation means, therefore, with the Buddhist philosophy, only a dispersion of matter, "in whatever form or *semblance* of form it may be." "When the spiritual *entity* breaks loose forever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvâna. He exists in spirit, in *nothing;* as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for spirit alone is no *Maya*, but the only REALITY in an illusionary universe of ever-passing forms." So the Buddhist asks: "But what is that which has no body, no *form;* which is imponderable, invisible and indivisible; that which exists and yet *is not?*" And the answer, "It is Nirvâna," clearly shows the effort to express in negative terms a positive truth. The positive state is essential being, but no manifestation as such. When the "spiritual entity" spoken of above, enters Nirvâna, it loses objective existence, but enters subjective. To objective minds, this is to become nothing; to subjective, on the contrary, no-thing is actually in manifestation.

Speaking, then, from the point of view of men in, and still more or less of the world, the *Precepts of the Dhammapada* (IX, v. 126) state that: "Some people are born again; evil-doers go to Hell; righteous people go to Heaven; those who are free from all worldly desires attain Nirvâna." [2] And the *Laws of Manu* (Book I, slokas 6 and 7), speaking of the "Lord who exists through Himself, *and who is not to be divulged to the external senses*" is further described as "He that can be perceived only by the spirit [or 'internal organ'], that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displaying His own splendour" — such an one has attained the state of Nirvâna. [3] "He who thus recognizes the Self through the Self in all created beings [H. P. B. has "the *Supreme Soul*, in his soul, as well as in that of all creatures"], becomes equal (-minded) towards all, and enters the highest state (or the eternal), Brahman," [4] says *Manu* further, the last phrase being rendered by H. P. B. as, "*Finally absorbed* in the bosom of *Brahma*." [5] And this, as Madame Blavatsky suggests, is reminiscent of that hope of every devout Jew, to be "gathered into the bosom of A-Braham." "This word, *absorbed*," she adds, "when it is proved that the Hindus and Buddhists believe in the *immortality* of the spirit, must necessarily mean intimate union, not annihilation."

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[2] *Sacred Books of the East*, Vol. X, p. 35.

[3] G. Bühler's text in the *Sacred Books of the East* series, Vol. XXV, pp. 4, 5, and 6, with notes, gives a slightly different translation for these slokas; but in the notes, he quotes several Eastern commentators on or translators of the original (which presents extraordinary difficulties for the ordinary translator), and one or more of these variants invariably agrees with H. P. B.'s translation as rendered in *Isis*, II, 116. Bühler reads for the sixth sloka: "Then the divine Self-existent (Svayambhû, himself) indiscernible . . ." etc., and in the notes shows that his "indiscernible" is rendered by Medhâtithi "not to be known except by Yogins," and by Govindarâga, Kullûka, and Nârada as, "not perceptible by the external senses," with which cf. H. P. B. Similarly, he renders the seventh sloka: "He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will)." But the notes offer us, phrase by phrase, the following choices: "He, who can be perceived by the internal organ (or the mind alone)," or "by Yoga-knowledge alone"; for "subtile," — "who is without limbs or parts"; for "who contains all created beings," — who "conceives the idea of creating all beings" — cf. H. P. B.'s "the soul of all beings," i.e. their manas or human soul; and for "shone forth," — "was self-luminous." These variants form an interesting commentary on the meaning of the text, and appear to justify H. P. B.'s choice in every case where she differs from Bühler.

[4] *Manu*, Bk. XII, sloka 125 — op. cit., p. 513.

[5] *Isis*, II, p. 117.

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Nirvâna is, then, the very opposite of personal annihilation, but, to use another of H. P. B.'s striking phrases, "Nirvâna means the certitude of personal immortality in *Spirit*" (*Isis*, II, p. 320); it is absolute annihilation "of everything connected with matter or the physical world, and this simply because the latter (as also all in it) is illusion, *mâyâ*" (*Glossary*, p. 232).

Confronted with a metaphysic of such penetration and subtlety, the Western mind asks, how is that practical? Such a conception is so infinitely remote and above our ken that we can hardly glimpse it. What does it mean to be "free from all worldly desires"? And in view of the orthodox heaven, in which each individual is taught to expect the fulfilment of all his longings (so that they are not evil), the extinction of all worldly desires comes as a chill negation. The average man counts his love for family and friends, his art, his religious practices, his charity in its widest sense, his patriotism, as good in themselves. To renounce, to extinguish all these things is to rob him of all that enriches life. To hold out as the true goal of mankind a state of consciousness in which these things are annihilated, is virtually to offer him nothing — and he rejects it. The end of existence, the purpose of life cannot be to denude him of all that makes life worth living.

Yet, as students of Theosophy, Nirvâna is held out to us as the goal, more especially the goal of the disciple — "in him shall men a great and holy Buddha honour." And the confusion of thought seems to arise in part because Nirvâna is equated with heaven. Let it be said at once that Christian theology as such does not conceive of Nirvâna. It may perhaps be true that a Christian philosopher such as Ruysbroek, or a Dante in his Empyrean, through the depth of their mystical experience reached some comprehension of a state of consciousness higher and more refined than that of the ordinary conceptions of heaven, — but Christian theology, while accepting, does not incorporate their revelation into the body of orthodox doctrine. Christian theology is directed towards the materialistic minds of the West — minds steeped in the darkness and grossness of Kali Yuga. It labours under a perpetual handicap in this respect; and, true to a higher intimation, has always been very averse to permitting itself to become committed to any definite pronouncement about after-death states, or to the future evolution of human consciousness. All the conceptions associated with the teachings of the Churches about hell, purgatory and heaven have arisen from popular movements, and have been forced into the body of doctrine by the overwhelming demand of popular opinion. Even so, theology as such speaks with great caution and reserve on these subjects. The Church has been too wise to rob men of those materialistic conceptions which they could alone find suited to their minds. And that the Western mind is still incapable of appreciating the spiritual significance of Nirvâna, confusing it with Devachan ( the Eastern equivalent of the Christian and Mohammedan heaven) is manifest from the long-continued misunderstanding of it.

To a man steeped in the fumes of opium or alcohol, a life without them seems a blank, a meaningless and dreary waste. Yet if the drunkard become cured, he can emerge into the full richness of normal, disciplined life. The Western

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mind, steeped in materialism, cannot conceive of a state of consciousness freed, not only from the fumes of drugs, not only from the poison of *evil* desires, but freed from *all* those desires and passions, *all* those instincts and inclinations which are inherent in an existence united with matter.

The man of to-day lives by means of his psychic nature: he is aware of life and of himself through the psychic reflections made objective in material forms. Even his mind, his manas, is saturated with the kamic clouds of his own creation. And when an Eastern philosophy comes forward teaching "extinction" of all worldly desires, he sees in it, and sees truly, the extinction of himself. It is impossible to argue with such a man, or to attempt to convince him. The doctrine in truth is not for him. Students of Theosophy would do well to recognize this fact, and to avoid fruitless controversy by learning to recognize the capacity of different individuals. Even in India where the doctrine of Nirvâna has been taught for millenniums, the Buddha set its *true* understanding before his disciples as necessary: to "comprehend the religion of annihilation" was the last of the three steps required to overcome the "trinity of Maya."

Perhaps the only meeting-ground between the Western mind to-day, and the Eastern, on such a subject as Nirvâna, is to be found in individuals of genuine artistic insight. The true artist is not dependent on his painting, on his symphony, for his art. His love for beauty, his appreciation of refinement, his passion for creation, abide within him. He brings them *to* a painting, *to* some artistic creation; and in his understanding of its artistic qualities, he but invokes and nourishes the corresponding reality within, whose consciousness vibrates as himself. He brings them to his own act of creation, and he feels the contrast between that vibrant consciousness which is himself — his love, his yearning, his passion — and the clay with which he works. Take from him those outer forms, and you can never rob him of his art. That finer consciousness has opened to him a wider range of existence; he knows it to be true, and to be independent of material form. In it he finds his greatest reality, in no abstract sense more real than any outer thing in life.

That inner essence, built upon artistic creations and forms, but a distillation of consciousness from them, corresponds to the consciousness of the Nirvânee. We speak of the "purity" of an artist's creation — and by that we mean his freedom from the restraints and limitations of the material and sensuous media in which he wrought. So, in a corresponding sense, is the achievement of the Nirvânee. Ascending the spiral of Chêlaship, purifying himself more and more from the successive degrees of material existence, he establishes ever wider relations with the surrounding Cosmos, till "in Nirvâna the most rarefied individuality is merged at last into INFINITE TOTALITY." He has completely identified himself with his seventh principle, having annihilated his *Ahankâra* or egotistical and *mayavic* principle of self-identity, and has succeeded, not merely in receiving inspiration as does the artist, but in making all his thoughts correspond with the eternal laws of Nature, and becoming a co-worker with Nature. So, as the Master K. H. wrote: "The greater the progress towards deliverance, the less this will be the case [*i.e.* to be under the 'influence

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of our earthly connection'], until, to crown all, human and purely individual feelings, blood-ties and friendship, patriotism and race predilection, will all give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one — Love, an Immense Love for humanity as a whole" (*Occult World*, p. 152) — what the *Voice* calls "COMPASSION ABSOLUTE."

## II

Once having discovered that Nirvâna is not the empty nothingness that early misunderstanding attributed to it, there remains to seek some indication of the positive aspects of this, our goal. For it cannot be sufficient to state the negative side; one must make the attempt to take one's stand in the spiritual order, to regard all that is earthbound as maya or illusion, and to see in spiritual consciousness the true reality. In the nature of things such an attempt is fraught with difficulties, and without some pioneer effort of the imagination, no approach to understanding could ever be achieved. "The first thing a Theosophist should do is to *form an ideal*," says Cavé.

To begin with: why, if Nirvâna is our goal, should it be renounced by the Bodhisattva? Again, why, if Nirvâna is to be renounced, are Enoch, Buddha and others denominated Nirvânees, having attained that state in a given incarnation?

The answer would seem to be in the full appreciation of two fundamental principles — first, that as everything in our Cosmos is a septenate, Nirvâna must be sevenfold; and second, that the attainment of Nirvâna is the attainment of a certain range or new order of consciousness. To enter this new order of consciousness, to awake in it, to acquire full growth in it, must imply a previous passage through a critical state to the new one beyond, comparable in Nature to the transformations of ice to water, or vapour to gas. Once the disciple has passed the Dhyana gate (of the *Fourth* Path), he enters a new state, called in the *Voice* the "Titiksha state." "O Narjol, thou art safe" — the critical stage is passed. The Titiksha state is defined as "one of supreme indifference; submission, if necessary, to what is called 'pleasures and pains for all,' but deriving neither pleasure nor pain from such submission" (Compare *Light on the Path*, note 7, p. 21). At this point "A Master has arisen, a Master of the Day," *i.e.* for a whole Manvantara. "*Now* he shall surely reach his great reward!" exclaims the *Voice*, but answers "*Nay*, . . . those gifts and powers are not for Self," — and there follows that sublime passage about the "Guardian Wall" which even the Pragmatist, William James, saw fit to quote and to admire.

Nothing could be clearer than that the law of evolution and progress, here on the ascending arc, cannot cease with a successful achievement of a new state, however exalted. In any event this whole section in the *Voice* refers to one who is in "the *fifth* state of *Raja Yoga*" (p. 68, note 1), an Arhan, who "though he can see the Past, the Present, and the Future, is not yet the highest Initiate. . . . Three higher grades have still to be conquered by the Arhan

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who would reach the apex of the ladder of Arhatship" (*Secret Doctrine*, I, 227). Therefore, though a new state is reached, a new order of consciousness entered upon, the "end" is not yet. The seventh gate (Dhyana) of the Fourth Path has been passed, but there remain three further Paths — the Fifth, Sixth, and Seventh — each with its seven gates. The consciousness here dealt with, then, would seem to be that of the Fifth Path, with *its* seven degrees.

At the very threshold, therefore, of this new state, the one addressed as "Narjol," and who in the *terrestrial* sense is a Bodhisattva or Manushi Buddha (cf. *Glossary*), is confronted with a choice. That choice has its correspondence whenever critical states are passed: for instance, does the man newly initiated on the way of discipleship, choose to acquire knowledge and power for himself alone, or is his real desire to serve humanity, acquiring knowledge and power merely to lay them at the feet of the Master, as a volunteer in his Cause?

"OM! I believe it is not all the Arhats that get of the Nirvânic Path the sweet fruition.

"OM! I believe that the Nirvâna-Dharma is entered not by all the Buddhas. . . .

"Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" There is the appeal — "Thou art enlightened — choose thy way."

If there is progress possible, there is also regression possible. But, once past the critical state, there is no immediate fall into the *old* types of failure. The failure in the new state, while following the principles which underlie the evolutionary process of the universe, must be of a new kind. To approximate an understanding of what this means, one must form some conception of the scale of values in the new state.

The *Voice*, taken with other works, gives us a hint as to this scale of values. Nirvâna is described in terms of detachment from all that is material and worldly, that which "can be perceived only by the spirit, that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displaying His own splendour." If we use the word purification to convey the idea of complete detachment in this sense, then the greater the degree of purification, the greater the attainment in the Nirvânic state. Thus in the *Glossary* (*sub* Dharmakâya) three divisions or vestures (Trikâya) of those Buddhakchêtras, or seven forms of Buddha, are given, who have attained to Nirvânic consciousness. The other four are not named. In order these three are: "(1) Nirmânakâya, (2) Sambhogakâya, (3) and Dharmakâya, the last being the most sublimated of all, as it places the ascetic on the threshold of Nirvâna." The scale of values here is, strictly speaking, in degrees of purification, as defined above. But in the *Voice* the order is reversed, and those who "don the *Dharmakâya* robe and cross to the other shore" — are called *Pratyêka Buddhas*, "those Bodhisattvas who . . . caring nothing for the woes of mankind or to help it, but only for their own *bliss*, (they) enter Nirvâna and — disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyêka Buddha' is a synonym for spiritual Selfishness." Still,

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in the scale of purification originally used, a Dharmakâya Buddha, who chooses Nirvâna, outranks a Nirmânakâya, — though "the innate and right popular perception," owing to the self-sacrifice and renunciation of the Nirmânakâya — the "Buddha of Compassion" — holds the latter in higher reverence. So we are told that to-day, in the Lodge, there are Masters far down in the lower ranks, before whom, when they occasionally rise to speak, the whole Lodge stands to listen. Rank is rank, attainment is attainment, the sacrifice is a real sacrifice. The Nirmânakâya, because he keeps in touch with humanity, assuming form after form as best suits his purposes, does by that very fact set himself below the higher stages, where the purification or detachment from outer existence is complete. We are told that Buddha has now "gone on," and having become a Nirmânakâya, and achieved his immediate purpose, has taken a higher step *as such*, thereby lifting the whole level of those who follow, with him. Some, apparently, make their sacrifice, become Nirmânakâyas, remain for a while in the lower ranks in touch with humanity, and are then able to rise higher, perhaps because their Chêlas attain such stature as to make this possible (cf. the *Letters That Have Helped Me*, Vol. I, pp. 14 and 68, on the *Guruparampara* chain).

Above Dharmakâya are, therefore, the only *absolute* Nirvânic states. The Nirmânakâyas and Sambhogakâyas are Nirvânees, however, because they have attained that state of consciousness. Nothing is told us of the latter that I can find, except that they add to the attainments of a Nirmânakâya (not one descended from the higher degree) "a great and complete knowledge," and "the additional lustre of 'three perfections,' one of which is entire obliteration of all earthly concerns." From what we are told, it might appear to be a fair inference that the Dharmakâya, who takes his bliss now, and therefore becomes a Pratyêka Buddha will, after the balance of the Manvantara, plus a Pralaya of reward is past, have to start all over again at that point where he first consciously made the selfish choice which led to the final failure, and, his previous capital expended, win once more the opportunity to choose the higher way. To enter absolute Nirvâna is to enter immediately individual Pralaya, with no rebirth possible till after the Mahâ Pralaya (*Secret Doctrine*, I, 398; cf. II, 242).

Of the Nirmânakâyas much has been written. We are told that among that third of the Dhyânîs (Dhyân Chohans or Planetary Archangels) who incarnated on earth, "Some of these were Nirmânakâyas from other Manvantaras. Thus we see them, in all the *Puranas*, reappearing on this Globe . . . as Kings, Rishis, and Heroes" (*Secret Doctrine*, II, 98, cf. I, 287). St. John appears to refer to these in the *Apocalypse*, when he writes about "the great red dragon, having seven heads and ten horns, and seven crowns upon his heads," whose "tail drew the *third* part of the stars of heaven and did cast them to the earth" (XII, 3, 4). Note that a Dhyâni Buddha is known as an "Angel of the Star," or a Planetary Spirit (*Secret Doctrine*, I, 626–7). H. P. B. also says that the Dhyân Chohans "are all in Nirvâna" (I, 142). Buddha was a Nirmânakâya (and is that now *and more?*), "higher than whom, on

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account of the great renunciation and sacrifice for mankind, there is none known." Enoch is another so designated, "and some monks;" so we see that the state of consciousness of a Nirvânee of this degree can be carried over from a past Manvantara and also attained in the present cycle of evolution on earth.

Thus there are apparently two classes of Nirmânakâyas, those who have "either voluntarily renounced Nirvâna [the 'absolute' Nirvâna] for the good of mankind, or who not yet having reached it, remain invisible on Earth" (*Secret Doctrine*, II, 650–651) — that is, those who reached the Dharmakâya degree and reverted to the lower, in order to keep in touch with, and thus be enabled more immediately to help mankind; and those who, though Nirmânakâyas, were nothing more, not yet having ascended through the Sambhogakâya state to the Dharmakâya, thus facing "absolute" Nirvâna. "They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute towards men's salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness." H. P. B. says Jacob Bœhme was "watched over and guided" by Nirmânakâyas (I, 536); and that Nirmânakâyas are the only spiritual entities that can interfere so far as to take possession of, and use, mediums — who are usually controlled by "Elementaries" (I, 254). The *Catechism* of the Inner Schools, quoted by H. P. B. says: "The Inner Man of the First . . . [name not disclosed] only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvâna [the 'absolute' Nirvâna again], spurning Devachan and remaining constantly on Earth for the salvation of mankind. Out of the seven Virgin-men [Kumâras, or Nirmânakâyas from a preceding Manvantara] four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, 'He is dead,' behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying Knowledge [Jñâna]. Thou shalt never speak, O Lanoo, of these great ones [Maha . . . ] before a multitude, mentioning them by their names. The wise alone will understand" (*Secret Doctrine*, II, 294–5). Thus a Nirmânakâya is "verily one, who whether . . . an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken for a 'Spirit,' a Deva, God himself, etc., a Nirmânakâya is ever a protecting, compassionate, verily a *guardian* angel, to him who becomes worthy of his help. Whatever objection may be brought forward against this doctrine; however much it is denied, because forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be 'a myth of modern invention' — no one will be bold enough to say that this idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from the human brain" (*Glossary*, p. 231).

A. G.

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# THE RELIGIOUS ORDERS

## XII

### St. Ignatius Loyola

GREAT as are other saints and founders of the Christian Orders, it seems to the writer that Ignatius towers as a colossus, above them all. This opinion is not based merely upon his possession of gifts and faculties that the world prizes, or merely upon achievements that the world would call great — though in neither of these respects is he found wanting. His greatness, the true greatness of any religious person, is the degree of his approach to his Master, the measure of light that shines through him from the Master. Too often the saints approach their Master by a mere thread of a path; they have but a single slit open to him in the fast closed fortress of their natures. Ignatius differs from them. He is more like a circle than a single line. He had many avenues of approach running from his circumference toward the constant centre, Christ. In consequence, he passes on to others more of the Master's infinity of nature. Fundamentally, this amounts to saying that Ignatius loved more deeply and passionately — a conclusion that must stand, even though it seem ungracious in its reflection upon Francis, Bernard, Benedict and others.

Why then is he so unpopular among Protestants, while Francis of Assisi and others so irresistibly charm? But did not his Master himself rouse many prejudices and hatreds? Is not much of the present popularity of Christ in the Western world based upon a misconception of his character — as "a good God" who indulges humanity and requires little effort from mankind? With Ignatius, as with his Master, there is no half-way position possible. It is adherence or dislike. In Ignatius's face there is reflected something of the Master's otherworldly commission from the Father. That otherworldly origin is not explained to the merely curious. Only those who share it, and loyally support it, can have any understanding of it. Others, finding their curiosity unanswered or rebuffed, turn away with irritable dislike. From a worldly point of view, "inscrutable" is, perhaps, the best word to describe the portrait of Ignatius that is reproduced in most biographies. People are inclined to associate something sinister with the inscrutable. But Ignatius's face is what it is, because he had thrown open to the Master every avenue of his nature, and had closed them to all others, save through the Master.

The story of his conversion is fairly well known. He was a Spanish military officer, a nobleman. During a siege, the bone of his leg was shattered. The French (who were the hostile force) permitted his withdrawal to his brother's home, for the treatment of the injury. Twice it was clumsily set, causing a protrusion of the bone when the bandages were withdrawn. Twice he had the fracture reset, though with prolonged torture, inasmuch as mechanical devices were needed to stretch the shrunken leg. The days were long, the hours tedious.



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He had always found pleasure in the romances of chivalry, and asked for such stories now to divert his attention. None was at hand. He was offered as substitute, it might seem in mockery, some lives of the saints. Those narratives caught his interest. He began to contrast his own efforts, successes and failures with the heroic fortitude of the saints. Before he was aware of it, the goal of the saints loomed as a new beacon for his own ambition, hitherto of this world; and his purpose became set. His brother's household noted the change taking place in him and tried to dissuade him from his undeclared resolution. But when his leg was completely healed, Ignatius turned his back on his friends and journeyed alone to a religious shrine high in the mountains. There he offered his life to religion, placing his weapons on the altar and watching as a knight in vigil. The next day he exchanged his knight's attire for a beggar's and went afoot to a town, Manresa, where, for a time, he lodged in a Dominican monastery, tending the sick and poor. After some months, he left the Dominicans and withdrew to a solitary cave outside the town.

All our information about Ignatius comes from orthodox Catholic sources, where it is interpreted in a conventional manner. His own *Autobiography* gives some aid for a re-interpretation of incidents, both by its reticence, and by creating an impression that more could be told if it were advisable. It gives the impression of much being held back, of only so much spoken of, and in such a way as would be understood. It may be fanciful to build much upon that reticence, yet it seems a possible hint and clue. The period in the cave is usually represented as one of fasting and prayer, during which Ignatius's experience deepened, and he became aware of a mission. May not the cave experience have enabled him to draw into his brain some consciousness of his Lodge connection?

Let us assume theoretically that he was a servant of the Lodge, incarnated in a noble, Spanish, Catholic personality, to work for the Lodge. Let us assume, further, that the Lodge, with its long views, foresaw the need to counterbalance the "Reformation," by emphasizing the value of self-abnegation, discipline, and obedience to properly constituted authority. Let us assume that the fabric of Christian theology needed stretching, and think of Luther pulling mightily upon one corner of it, but, because the strain was all in one direction, threatening to pull it askew. It is easy then to imagine Ignatius as sent to exemplify, in his own effort toward discipleship, the importance of the principles which Luther was endangering, and, by throwing his weight against that of Luther, to restore the balance and equalize the strain. When he began to be conscious of otherworldly things, the next step might be to burn upon his devout Catholic brain some glimpse of the realm of truth beyond Catholic confines,—to bring him face to face with other Lodge servants, incarnate or discarnate. After he had won his birthright for his new personality, namely, consciousness of his true country, of the vast realms of truth beyond the narrow limits of Catholicism, he could then turn back into the ordinary world, and battle valiantly for the measure of truth contained within the Catholic field. But the very nature of his mission, on this hypothesis, would have tended to limit his consciousness and to have kept him in the attitude of a partizan.

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Let us think of his situation in the light of our own experience. How confused some of us became about our natural duties, when Theosophy first opened its long vista before us! Ignatius was human. Would it be surprising if, when the wonders of the spiritual world were brought back to his consciousness, in the cave of Manresa, as we have supposed, there should have been misinterpretations by the Catholic personality? Some of those misinterpretations took the form of excessive austerities. Such excesses were idolized by devout Catholics, but Ignatius himself, afterwards, called them ill-judged. Guided still further by our own experience, may we not think of him as coming gradually to a truer understanding of the work that lay ahead?

A journey to the Holy Land, to worship at the shrines, and to assist other pilgrims — that, for some time to come, was the way his outer task presented itself to him. Francis of Assisi and St. Teresa also had at first thought of the Holy Land as their field of activity. Ignatius was to find that the Holy Land was immediately about him, and the Cross of the Passion forever at hand. But he actually made a journey to Palestine, starting in February, 1523, his travel thither and back to Spain taking just thirteen months, till March, 1524. His passage and sustenance on the way, had to be begged. Charitable people gave him money for his journey from time to time. But money he would not keep; he distributed it in his turn. He reached Jerusalem, after accumulated difficulty and pain. Some Franciscan monks were stationed in Jerusalem, a *modus vivendi* having been arranged with the Turks. They were kind and cordial to the new comer at first, but his fervour alarmed the Prior, who feared it might breed trouble with the Moslems, as the *modus vivendi* must not be disturbed. So Ignatius was bidden to go home.[1] He travelled back to Spain as he had come, begging his way and suffering extreme hardship.

The next eleven years, 1524–1535, were spent in gaining an education, and in gathering companions. At first his studies were in Spanish schools; but, in 1528, he went to Paris, and he remained there till 1535, receiving the degree of Master of Arts. As he had journeyed back from the Holy Land, in disappointment over the failure of his mission, by a sudden interior perception (they were frequent in his life), he understood that the work for which he was being prepared could not succeed unless he had a thorough education. At this time he was thirty-three years old. He had filled an honourable position in the world as a trusted soldier of his King. To put himself to school with boys and young men, was a humiliation requiring fortitude and courage. He had both. With the whole-heartedness that marks his character, he resolved to start at the beginning and master Latin, at the same time begging his bread. He calculated that two years would be necessary for this elementary work. He faced it, and prepared for it with characteristic prudence. It is narrated that he made little progress in Latin, because he found it difficult to withdraw his attention from religion to lessons. Finally, he requested the school master to whip him for inattention, just as he would any boy. After that request the studies advanced.

[1] The Franciscans had received from the Pope authority to receive or dismiss pilgrims.

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A foundation for learning was thus secured. But the one purpose of Ignatius's life was always uppermost, — to win people to the knowledge and love of Christ. However closely he might give himself to such necessary work as study, he never lost his perspective or forgot his chief object. He is a splendid example of attention rightly centred. His outer work was carried on as a duty auxiliary to the real purpose of his life. While he studied Latin at Barcelona, with boys, he would speak of life and of the soul to whoever would listen, speaking directly from his heart and experience. He made some friends among people of good life. They recognized his sincerity and consecration. He also made enemies. He usually had someone within the Church hot on his track — someone who resented the fact that an obscure layman should show more devotion and speak with more conviction than the established dignitaries. Of the people to whom he spoke, three, young men, told him they were ready to devote their lives to the service of Christ. They were sincere enough to accompany him, when the two years of Latin at Barcelona were finished, to the town of Alcalá (near Madrid) where Ignatius planned to continue his education in the university. This was in 1526.

At Alcalá he encountered the Inquisition and experienced his first imprisonment. His only crime was his piety and zeal. Here was a layman speaking fervently of Christ, serving in humble ministrations to the sick and poor, and living austerely. He must be a survivor, it was thought, of the Albigenses or other heretical sects that had made trouble in France and Spain. But examination could detect no heresy in his belief. He was therefore acquitted (the imprisonment had been brief), but he was told that he and his companions must abandon their beggar's garb, which set them apart from other students, and that there must be no further teaching or preaching until a regular course in theology should have been completed. To complete such a course would require four years. Ignatius was unwilling to accept the terms, to suppress for so long the chief interest of his life. He left Alcalá and went to the university of Salamanca. He had been at Alcalá a little more than a year. His three young friends went with him.

At Salamanca, suspicion and imprisonment began at once. Ignatius and one of his friends were chained together by the foot in the public prison. The two other companions were imprisoned later. The charge made by the Inquisition, as Ignatius gives it in the *Autobiography*, was very simple. "You are teaching," they said, "about sins and virtues. To do that one must have studied theology or be led by the Holy Ghost. You have not studied. Therefore it must be the Holy Ghost who instructs you." But the examiners were not able to lead their humble victim to entrap himself in presumption. The result was the same as at Alcalá; no heresy could be found in his beliefs. On the other hand, the behaviour of the little group of friends in prison was exemplary and won much sympathy. The convicts in the prison broke loose and escaped. Ignatius and his friends refused to join them. The examiners, convinced of his innocence, set him free, but again with unbearable stipulations as to what he should speak and should not speak. Ignatius, accordingly, left Salamanca. Returning to

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Barcelona to the first friends he had made, he told them of the continual interference with his plans by the Spanish Church authorities, accepted from those friends a gift of money, and set out for Paris, for the university.[2] This was at the end of 1528.

In Paris, while still subject to suspicion and a certain amount of persecution, he was not hindered from continuing his religious work. He remained there till the completion of his studies in 1535.

The gift of money, on which he had counted for maintenance while studying, was stolen from him, and he had to take up his former practice of begging bread. But the summer months proved amply long for the asking of alms, as he received enough at that time to carry him through the winters. He spent one summer thus in England, the others in the Low Countries. He preached and taught less, and gave more time to study. But quietly he was trying to win associates. Those at Salamanca had not kept their promise to join him. After a while, three students of good birth and good minds told him they wished to devote themselves, with him, to a religious life; they left their domiciles and joined him in his devotions. The university professors were enraged at this influence, gained by an impecunious student over three promising scholars, and they persuaded the Rector that Ignatius deserved a public whipping. Ignatius heard what awaited him. He quietly asked for an opportunity to speak briefly with the Rector. To the amazement of the professors and students who had assembled to witness the whipping (Ignatius was now nearly forty years old), the Rector, instead of leading in an abject victim, kneeled down before Ignatius, in the presence of all, and with tears asked pardon of Ignatius and of God for the intended outrage.

The three students at Paris proved as unstable as the three at Salamanca, and did not long continue their devotions. Six others, however, were touched by his quiet sincerity; five were Spaniards, one a Savoyard. This third group of friends continued faithful. The best known of them is the Spaniard, Francis Xavier. Ignatius drew them by the fervour of his love for the Master, — drew them to strive for a communion of love and service. He spoke to them from his own experience and conviction, and won them to share his effort for discipleship, as well as any outer work that might arise out of that effort. To what extent he may have spoken to them of the real inner experience which we assume for him, the face to face experience with realms beyond the ken of orthodox Catholicism, must remain uncertain. The reticence in Ignatius's *Autobiography*, the hidden meaning sometimes discernible in his words,[3] the caution with which his inner experiences are mentioned, the absence of psychic colouring from his mention of inner experience, and the actual fruits of his labours — these warrant, we believe, the hypothesis that Ignatius had direct intercourse with living citizens of the spiritual world, with Lodge members. A similar hypothesis is not possible for his associates. Francis Xavier, the

[2] The young men who were his companions at Alcalá and Salamanca promised that they would follow him to Paris.

[3] For example, what he said about the name of his group, the "Battalion of Jesus", — "that it had a deeper root than the world knew of, and it could not be altered" (*Life* by Stewart Rose, p. 267).

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best known of them, is a heroic saint, splendid in courage, fortitude and perseverance. But when that is said (and it is a tribute any one might crave), all is said. Xavier was in no sense an Occultist.

The outer plan that Ignatius unfolded to his group of friends was still one of missionary effort in Palestine. In 1534, he felt that these men whom he had been training individually, might be ready to make a vow. They all met together, and Lefèvre, the Savoyard (he is called Faber in most English books), the one priest of the group, celebrated Holy Communion. Ignatius spoke. All made a vow of poverty, chastity, and labour in the Holy Land. All agreed to meet at Venice in January, 1537 (by that time, all would have completed their studies at the university), as the first stage of their journey toward Palestine. Ignatius, ever prudent, introduced a clause, that, if they should be delayed in their journey to Palestine for more than a year after the specified date, 1537, they should all go to Rome, and place themselves at the Pope's disposal for any work the Pope might have in hand.

In 1535, at the age of 44, Ignatius completed the long course of academic studies he had imposed upon himself. He had felt that academic training was necessary for the unknown work ahead of him. As that work appeared, as yet, to be nothing more than a kind of hermit's life in the Holy Land, a life of self-discipline in imitation of Christ, his perseverance and fortitude in hardship and persecution are all the more remarkable. He might so easily have excused himself, when discouraged, asserting that a long preparation of that particular kind was unreasonable, and unsuitable for what he believed his life work was to be. But he continued steadfastly, and succeeded through all difficulty. He received the degree of Master of Arts from the university in 1535. Then, the biographies relate, he went back to Spain for three months.

We may doubt if the whole truth is contained in the two reasons named by the biographers for this visit. They say, first, that Ignatius was ill, and friends and physicians felt he must have a change from the Paris air; and, secondly, that there were certain matters of business to arrange with his brothers before he left Europe, as he thought, forever. This business concerned the disposition of property, and seemed necessary in view of his life of poverty. It is also stated that several of his companions in Paris requested him to be their ambassador, and to arrange similar matters for them with their families, in view of the vow of poverty they had made. Ignatius carried these business matters through successfully.

With the various family matters in Spain settled, Ignatius set out for Venice, there to await his friends, who, with the priest Lefèvre as a guide in place of Ignatius, were completing their university studies at Paris. At the time named, January, 1537, all met at Venice. But they never reached the Holy Land. War with the Turks hindered travel. A new epoch in the history of Ignatius then opened — the recognition in Rome, by the authorities, of the sincerity of his effort, and of the possible value of his services. As in the case of other founders, Benedict, Bernard and Francis, that recognition by the ecclesiastical authorities gave new life to the diseased Church, with a consequent purifying of society.

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While Ignatius became a force for the preservation in Catholicism of vital principles threatened by the excesses of "reform," we may see this as but one consequence of his aspiration to discipleship. His opposition to Luther's errors was a logical by-product of the main purpose of his life. His example, in that critical sixteenth century, is one to be followed profitably to-day, when the world again, even more than in the sixteenth century, perhaps, is full of evils that need reforming. Compare Luther's dates with those of Ignatius; Ignatius's effort will then appear truly as a thing that by spiritual guidance gradually grew from a spiritual germ. Luther was born in 1483 and was eight years older than Ignatius. Luther became an Augustinian monk in 1505, was ordained priest in 1507, and in 1517 protested openly and defiantly against evils in the Church. In 1520, Luther was excommunicated. In 1524, Luther renounced his monastic vows and, in 1525, completed the renunciation by marrying a renegade nun. Luther was thus fully committed to his course in 1520, when Ignatius was born a babe into the spiritual life by that fortunate wound to his leg in 1521.

The brief sketch of Ignatius's career given in this article seeks to show him as a candidate for discipleship, — a man fired with love for his Master, and endeavouring to conform his life to the Master's. His successful self-discipline drew around him other religious natures. His steadfastness in discipline, for love of his Master, gradually and naturally resulted, in 1534, in the vindication of those monastic vows which ten years earlier Luther had repudiated.

Here is seen, with a clearness not to be evaded, the world-wide influence that may radiate from the smallest duty faithfully performed for the Master. During the Great War of 1914, many groaned at the restricted sphere of their action; they could not go to the front, and, except through gifts of money, they seemed able to take no part in the conflict where all their interest was centred. They found it hard to believe that they could make decisive contributions to the fight, by whole-heartedly doing their routine tasks with prayer, sacrifice, and love. What else did Ignatius do? Did he, at thirty-five, enjoy learning Latin with lazy school boys? Did he gain wonderful illuminations as to the bearing of Latin and learning upon a disciple's life? But he persevered through all difficulties in what he had accepted as duty. While he thus persevered quietly, and with no attention diverted to outside issues, certain fundamental principles of the religious life were being attacked in the world. Laxity, and even profligacy, had discredited the old religious Orders, — discredited them even among staunch supporters. Most decidedly a reform was needed, a thorough-going reform; needed, as in the age of Benedict, as in the age of Bernard, as in the age of Francis. Luther took one method of reform — the method of attack, of destruction. Without doubt, his efforts exposed and ended some of the evils in the Church. But what did Luther become? In his forty-second year, a monk and a priest, he married a nun. Ignatius took another method of reform — to make himself over as Christ would wish him to be. The energy and attention required for self-discipline left Ignatius no time or desire to attack abuses in the Church. In his forty-fifth year, Ignatius's unobtrusive efforts had brought together a little band of friends, a mere hand-

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ful. But, like the Apostolic Twelve, they were to demonstrate again the magical power of the evangelical virtues, poverty, chastity and obedience. Fired with self-giving, they went to the savage and the degenerate, to the natives of America, India and China. They renovated and extended Christianity.

To present religious, social and political conditions at the time of the Reformation would make too long an article, for that period is also the time of the Renaissance; and it would require volumes to treat it adequately. But it may be possible very briefly to indicate some of the conditions that Ignatius was to influence. Dominic died in 1221, Francis of Assisi in 1226. Ignatius was born in 1491. The intervening period of nearly three centuries had given ample time for the stirring influence of the preaching friars to die away. Savonarola, a Dominican, became Prior in Florence, in 1491, and started a religious revival by his zealous preaching. Before the end of the decade Savonarola was in defiance and revolt, and his execution stayed further reform.

The constant need of the Church for reform had been ministered to through the centuries by Religious Orders. That ever-present need had been greatly increased by the spread of information about classical civilization. There were a few, but only a few, like Mirandola, who had sufficient philosophical breadth, and morality sufficiently austere, to persevere in their Christian faith and practice, while they welcomed the relics of a past age as evidence of the unity of all life. Too many welcomed that outgrown civilization because they thought it gave them dispensation from effort that was burdensome to the flesh; they threw overboard their half-hearted pretence of religion. In Greece and in the Roman Empire, they saw nations that had attained a splendid height of civilization, without any aid, it seemed to them, from Christianity. To achieve, as Greece and Rome had achieved, a splendid civilization, rich glory in this world, beauty of art, and truth of science, all this now seemed possible to the new nations that had sprung out of the wreck of the Roman Empire. These new nations were very young, and were marked by the ignorance and conceit of youth. They knew nothing of supramundane (Lodge) politics. The danger was imminent that, in achieving their worldly ambition, they might seriously impair the advance of the new religion, Christianity, through which alone they had been brought into being from the ruins of Rome. While Ignatius was regaining strength, both physical and spiritual, in that memorable year 1521, the great Italian Titans were coming to full power; Michelangelo, born in 1477, Titian, born in 1477, and Raphael, born in 1483 and dying prematurely in 1520. The danger was grave.

If it be truly understood, the splendour of that Italian civilization was the first flower produced by the tender Christian plant. It looked as if the Master's gifts might be turned against him, as they have so often been turned; as if the discovery of the art and science and rich civilisations of antiquity, which had all risen to their height through the observance of self-restraint and moral law, were to be made an excuse for a wild riot of self-indulgence.

By his living example Ignatius checked the tendency to deform what the



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Master had inspired. He went to work, not negatively, with a Savonarola bonfire of vanities, but constructively. He is the greatest of the many artists and geniuses of that period. He worked, not differently from the other artists, but more thoroughly, and he was wiser than they in his choice of material. They chose pigment and bronze and verse. He worked upon animate human nature. He cut away in his own nature all that was excessive, he straightened all that was crooked, he brought light to all that was shadowed, he laboured to make all glow with beauty.[4] On the altar of his heart, he offered to his Divine Master the smiles, tears, hopes, and fears of all his life. The offer was accepted. So, in that Europe of wild confusion, of aspiration and revolt, Christ's Kingdom came in that one heart. There, on earth, was kindled a flame of love like the Seraph's adoration in Heaven!

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me;
Within Thy wounds hide me;
Suffer me not to be separated from Thee;
From the malignant enemy defend me;
At the hour of my death call me,
And bid me come unto Thee;
That with Thy Saints I may praise Thee,
For ever and ever. Amen.[5]

C. C. CLARK.

*(To be continued)*

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[4] "Withdraw into yourself and look. And if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful; he cuts away here, he smoothes there, he makes this line lighter, this other purer until he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make all glow with beauty, and do not cease chiselling your statue until there shall shine out on you the God-like splendour of virtue, until you shall see the final goodness surely established in the stainless shrine." — *Plotinus.*

[5] St. Ignatius's prayer.

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# TAO-TEH-KING

AN INTERPRETATION OF LAO TSE'S BOOK OF THE WAY AND OF RIGHTEOUSNESS

## VII

60. *To govern a great kingdom, one should imitate him who cooks a little fish.*

*When the ruler governs the kingdom according to the Way, the spirits do not show their power.*

*It is not that the demons lack power, but that the demons do not injure men.*

*It is not that the spirits cannot injure men, but that the Saint himself does not injure men.*

*Neither the Saint nor the spirits injure them; this is why their power is blended.*

THE simile in the first sentence, concerning the great kingdom and the little fish, has the same rather startling quaintness as a former simile for the impartiality of Heaven and Earth, which "regard all creatures as men regard the straw dogs" used in sacrifices. If we accept the text as being what Lao Tse actually wrote, we may imagine him watching some peasant woman cooking little fish, handling them somewhat daintily, careful that they shall be cooked enough, but not too much; and saying to himself, or perhaps even to her: "That is exactly how a kingdom should be governed, with tact and discretion!"

There may be much more than our sceptical day and generation would willingly believe, in Lao Tse's thought that spirits are subject to the Saint; natural forces which we think of as merely mechanical, may have something of consciousness, and a consciousness responsive to the divine powers in man, so that "even the winds and the sea obey him."

61. *The great kingdom shall be as the rivers and the seas, in which all the waters under heaven are united.*

*In the world, this is the part of the feminine: through quietude it constantly triumphs over the masculine. This quietude is a kind of abasement.*

*This is why, if the great kingdom abase itself before the little kingdoms, it will win the little kingdoms.*

*If the little kingdoms abase themselves before the great kingdom, they will win the great kingdom.*

*This is why some abase themselves in order to receive, while others abase themselves in order to be received.*

*The great kingdom desires only to unite and guide mankind.*

*The little kingdom desires only to be permitted to serve mankind.*

*Therefore both obtain what they desire.*

*But the great must abase themselves.*



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If the teaching of Lao Tse in many ways approaches the spirit of Christianity, this is, perhaps, the most distinctively Christian section in the whole work. We have not only the often repeated saying of the Master Christ, "He that shall humble himself shall be exalted," but the example of the Master, "who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted him."

We may believe that the Master Christ made himself pitiful, because pity is the final appeal to hard and self-centred human hearts, and that self-abasement in order to make this appeal is of the essence of his sacrifice. And we may also believe that what the Master Christ did visibly, all Masters do in the invisible world, making themselves bond-servants of mankind.

We have often found reason to believe that, when Lao Tse speaks of "the great kingdom," he means the spiritual kingdom, the Lodge of Masters. And it would seem that "the little kingdom" here means mankind, and also the individual disciple. We can thus see a very real meaning in the saying that, "if the great kingdom abase itself before the little kingdom, it will win the little kingdom"; and, if "the little kingdom" means the disciple, then it is profoundly true that "the little kingdom desires only to be permitted to serve."

62. *The Way is the refuge of all beings; it is the treasure of the righteous man and the support of the wicked.*

*Excellent words can bring us riches, honourable acts can lift us above others.*

*If a man be not righteous, should he be driven away with contempt?*

*For his sake the Emperor was established and the three ministers were appointed.*

*It is good to hold up a tablet of jade, or to mount a chariot with four horses; but it is better to remain still, in order to advance in the Way.*

*Why did the ancients esteem the Way?*

*Is it not because the Way is found daily without seeking? Is it not because the guilty gain through It liberty and life?*

*This is why the Way is the noblest thing in the world.*

Here again we have ideas in entire harmony with the teaching of Christ: "But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." That this is the meaning attributed to the words of Lao Tse by his followers is shown by the commentary: "If a man has faults, it is enough for him to amend in order to become righteous. This is why he should not be driven away because of his faults. If, in antiquity, the Emperor and three ministers were established, it was precisely in order to instruct and reform the vicious." The tradition is, that the minister held a tablet of jade before his face when he entered the Emperor's presence; to hold up a tablet of jade thus means to enter the presence of the Emperor.

Regarding the closing sentences, the commentators say: "The wise men of

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old did not make long journeys in search of the Way; they returned to their pristine purity and found It within themselves."

63. *The wise man works without working, he is employed without being employed, he savours that which is without savour.*

*Great things or small things, many or few, are equal in his eyes.*

*He repays injuries with kindness.*

*He begins with easy things when considering hard things; with little things when planning great things.*

*The hardest things in the world began of necessity by being easy.*

*The greatest things in the world began of necessity by being small.*

*Therefore the Saint seeks not at all to do great things; this is why he can accomplish great things.*

*He who promises lightly, rarely keeps his word.*

*He who finds many things easy, of necessity meets many difficulties.*

*Therefore the Saint finds all things difficult; this is why, to his life's end, he meets with no difficulties.*

The principle of detachment has already been considered. Of the later sentences, a commentator says: "Among the men of the world, there is not one who does not fear great things and disdain little things. It is only when things have become difficult that he plans them, and when they have become great that he undertakes them, and he continually fails. The Saint puts on the same level things great and small, many and few; he fears all equally; he finds them all equally difficult. How could he fail to succeed?"

Another commentator says: "A difficult thing did not become difficult all at once; it is born of easy things, and, through the insensible accumulation of these, it becomes difficult. This is why he who plans difficult things, must begin with what is easy in them. Great things did not become great all at once. They began by being little, and, by gradual progression and growth, they became great. This is why he who desires to accomplish a great thing, must begin with what is little in it. The Saint never seeks to accomplish great things all at once; he is content to accumulate little things; this is why he comes to accomplish great things."

64. *What is at rest is easy to maintain; what has not yet appeared is easy to guard against; what is weak is easy to break; what is small is easy to scatter.*

*Stop the evil before it exists; quiet the disorder before it arises.*

*A tree of mighty trunk springs from a root as thin as a hair; a tower nine stories high began in a handful of clay; a journey of a thousand miles began with one step.*

*He who is absorbed in action fails; he who attaches himself to anything loses it.*

*Therefore the Saint is not absorbed in action, and does not fail.*

*He attaches himself to nothing, and loses nothing.*

*When the men of the world undertake anything, it always fails at the moment of success.*

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*Pay heed to the end as well as to the beginning, and you will never fail.*

*Therefore the Saint makes his desire consist in the absence of all desire. He does not long for possessions that are difficult to gain.*

*He is zealous to be free from zeal, and escapes the faults of other men.*

*He guards himself against becoming absorbed in work, in order that he may help all beings to follow out their law.*

The words "what is at rest," says a commentator, indicate the time when no thought has yet been born in the heart, when joy or wrath have not yet shown themselves on the countenance, when the soul is perfectly serene and free from all emotion.

Regarding the simile of the tree, a commentator says: "This comparison shows that little things are the origin of great. If you wish to remove a tree, you must begin by tearing up the roots, otherwise it will grow again. If you wish to stop the flow of water, you must control the spring, otherwise it will flow anew. If you wish to end an evil, you must stop its source, otherwise it will burst forth once more."

Regarding a later sentence a commentator says: "When common men see that an undertaking is on the point of succeeding, they yield to negligence and levity; then the undertaking changes its face, and they fail completely. Be on the watch, therefore, at the end of your undertakings, as men are at the beginning; then you will be able to bring them to perfect accomplishment and will never fail."

Of the last sentence of the text a commentator says: "All beings have their proper nature. The men of the multitude do not follow the purity of their nature; they change themselves by giving themselves up to a disordered activity. They abandon candour and simplicity, to follow after cunning and astuteness; they give up what is easy and simple, to run after things arduous and complicated. In this they sin. The Saint sets himself to do the opposite."

65. *In antiquity, those who excelled in following the Way did not use it to enlighten the people; they used it to keep the people simple and ignorant.*

*The people is hard to govern because it has too much astuteness.*

*He who makes use of astuteness to govern the kingdom, is the scourge of the kingdom.*

*He who does not use astuteness to govern the kingdom, brings happiness to the kingdom.*

*When a man knows these two things, he is the model.*

*To know how to be the model, is to be endowed with heavenly virtue.*

*This heavenly virtue is deep, measureless, opposed to creatures.*

*By it he succeeds in gaining wide-extended peace.*

"When the people," says a commentator, "has not lost its simple and candid nature, it is easy to instruct and convert it; when the sincerity of its feelings has not been changed, it is easy to make it obey the laws. But as soon as it

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has gained much astuteness, its purity and simplicity vanish, while craft and hypocrisy grow in it from day to day. If one should wish to teach the people the Way, and to make it adopt upright and orderly conduct, he will meet with immense difficulties. This is the reason why the wise men of antiquity sought to keep the people simple and ignorant, instead of enlightening it."

To put the matter in another way, the men of old thought that moral training should come before mental instruction.

66. *Why are the rivers and the seas able to be the lords of all waters?*

*Because they know how to put themselves below them.*

*Because of this, they are able to become the lords of all waters.*

*So when the Saint wishes to rule the people, he must, by his words, put himself below the people.*

*When he desires to be placed in front of the people, he must put himself after the people.*

*So it comes that the Saint is set above the people, yet does not become a burden to the people; he is placed before all and the people suffers no hurt.*

*Thus all under heaven loves to serve him and does not weary of him.*

*As he does not claim precedence, there is none under heaven who can go before him.*

"All the streams of the world," says the commentator, "enter the rivers and the seas, giving themselves up to them; this is why the rivers and the seas are the lords of all streams. How do they bring the streams to them? Only because they are below them."

One wonders whether, in those distant days, the people did in any general sense honour and obey the lowly and meek. It would seem to be the supreme sacrifice of the Masters, that, to help mankind, they must put themselves at the mercy of mankind; and mankind has as yet so little mercy.

67. *All the world says my path is lofty, yet I am as one of low degree.*

*It is only because my path is mighty that I am as one of low degree.*

*As for the intelligent, their littleness has long been recognised.*

*I am the possessor of three precious things: I hold them and guard them as a treasure.*

*The first is called love; the second is called economy; the third is called humility, which forbids me to wish to be first under heaven.*

*I have love, and therefore I can be courageous.*

*I have economy, and therefore I can spend largely.*

*I dare not wish to be the first under heaven, therefore I can become the leader of all men.*

*But to-day they neglect love, to follow rashness; they neglect economy and spend largely; they neglect the lower place, to seek the higher place.*

*This path leads to death.*

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*He who engages in warfare with a heart full of love gains the victory; if the city be guarded, it cannot be taken.*

*Whom Heaven would save, to him It gives love as a protection.*

Perhaps the essence of this section may be summed up in the words: "He that hateth his life in this world shall keep it unto life eternal." The Greek word means the psychical life. He who hates the psychical, self-assertive principle in himself, guards his true life in the Eternal. This is a lofty path, yet he must be lowly who would tread it.

The three treasures are the reward of treading this path. Love is the life-breath of the Eternal, which breathes through the spiritual man, inspiring him with supreme courage to work for the purposes of the Eternal, and therefore to work courageously against the forces of self-assertion and self-seeking which seek to rob the Eternal. Economy is the wise use of all powers and resources, including the powers of the spiritual man; the right use of small efforts and small spaces of time. He who uses the moments for the Eternal, has time for much. He can spend and be spent for the purposes of the Eternal. Humility is to see oneself as being a part of the Eternal, having life only through the Eternal, seeking no purposes but the purposes of the Eternal. It is to burn up once for all the poisonous desire "to be the first under heaven," which is, whether avowed or not, the impulse of the lower self in every one; to surrender the heart utterly to the Eternal, in the spirit of reverent worship; and, in every thought and effort, to seek not self but the Eternal.

68. *The excellent leader of armies is free from the spirit of contention.*
*The excellent warrior does not yield to wrath.*
*The excellent conqueror strives not.*
*The excellent leader of men puts himself below them.*
*This is called the possession of righteousness without contention.*
*This is called the wisdom to guide the powers of men*
*This is called union with Heaven.*
*Such was the sublime wisdom of the ancients.*

It is once more a question of the spiritual man inspired by the life-breath of the Eternal. He works valiantly and unwearyingly for the purposes of the Eternal, yet he is free from the spirit of contention and wrath. He neither strives nor cries.

But, since the powers of the Eternal which inspire him dwell also in the hearts of other men, giving them all the life that they possess, he who understands and serves these forces can guide others into the way of righteousness.

69. *A warrior of the ancients has said:*
*I dare not give the signal, as does the host; I had rather receive it, as does the guest.*
*I dare not advance an inch, I had rather withdraw a foot.*

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*This is to have no rank to follow, no arm to stretch out, no enemy to pursue, no weapon to seize.*

*There is no greater error than to make light of the enemy.*

*To make light of the enemy is almost to lose our treasure.*

*Therefore, when two equally equipped armies meet, he who has the most love wins the victory.*

According to one of the Chinese commentaries, this section is to be understood figuratively. It is intended to describe the humility and reserve of those who follow the Way.

Perhaps we shall be right, if we think of it as covering the same ground as certain sentences in *Light on the Path:* "Stand aside in the coming battle, and though thou fightest be not thou the warrior"; "seek the way by retreating within." The disciple is bidden to fasten the energies of the soul upon the task, the attitude opposite to making light of the determined and pitiless enemy. Carrying on the same thought, we may say that, in the conflict between the higher and lower nature, which is really a fight to the death, the higher nature wins because it has the greater love, love of the Eternal, as against self-love.

70. *My words are easy to understand, easy to carry out.*

*In the world, none can understand them, none can carry them out.*

*My words have a source, my acts have a rule.*

*Men understand them not, and therefore know me not.*

*Those who understand me are few, yet am I the more honoured.*

*Therefore the Saint is plainly clad, and carries his jewels in his bosom.*

The commentator says that the source of the Sage's words is the Way, that the rule of his acts is Righteousness, the practical following of the Way. Through the Way and Righteousness the Saint directs all the business of the kingdom, through them he clearly discerns success and failure, what is worthy of praise and what is worthy of blame; through them he distinguishes the portents of ill fortune and good fortune, of victory and defeat. Thus the Way is the source of his words, and Righteousness is the rule of his acts.

The last phrase in the text seems fairly paraphrased by the words: "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

One of the Chinese commentators has this to say of it: "Inwardly, the Saint possesses sublime beauty; but, in his outward mien, he seems common and dull. He is like the oyster that hides a pearl under its rough shell; like the rude matrix that conceals a precious diamond. Therefore the herd cannot perceive his inner beauty or his hidden virtues."

C. J.

(*To be concluded*)

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# ON THE SCREEN OF TIME

THE Engineer had been criticizing the weather. He often does. He is particular about the weather. And it had been hideously hot. Then he remarked that in other respects also it had been a beastly day, full of chores devoid of interest and with nothing to show for them.

The Philosopher looked at the ceiling, "There are people," he said, "who insist that life is hell. All it means is that they have a hell of an attitude toward life!"

The Engineer was delighted. "I plead guilty," he declared. "And I am prepared to defend my thesis. We are *meant* to have a hell of an attitude toward life, if you insist upon using such language. The one thing that the high gods made sure of, when they first imagined the universe, was that it should be so ordered as to make contentment impossible. They foresaw that the only real danger confronting man was satisfaction with himself and his environment. That would have made progress impossible. So they invented duality as a condition of manifestation, and duality means hell and is intended to mean hell. The gods want men to be as miserable as possible, because it is the only way by which man can be induced to get up and try another spot. Bairnsfather did not only picture the war; he pictured what men call peace. His Bert and Old Alf shell-hole — 'Well, if you knows of a better 'ole, go to it' — was excruciatingly funny because it was so typical of life in general."

"Shut up! Talk sense!" the Student suddenly exclaimed. "I know that the Historian has something on his mind to say to us."

"And he shall, bless him," the Engineer countered. "But I must put *you* right first. You're at sea. 'Talk sense!' Let me ask you a question. Under the law of duality, a man must have the defects of his qualities. So must a woman. Now imagine two women. In appearance they are exactly alike. But one is an idealist who disapproves of you, and the other is in no sense an idealist who approves of you. Which of the two would you rather marry?"

"Theoretically," the Student answered, "I should prefer a woman who is an idealist and who approves of me!"

"Then you'll wait for ever, dear man, for reasons which I claim are obvious, and without any reflection upon you! The manifested universe is dual. You can't take it both going and coming. You may have your bitter sugar-coated, or you may have your bitter on the outside with the sugar in the centre to take the taste away. But there is no such thing in this world as a pill that is all sugar."

"I see," said the Student. "We may assume, therefore, that when you build a bridge you proceed on the theory that half the steel in it will be sound, and the other half full of blow holes and flaws. Consequently, half the bridge will stand and half will collapse. . . . I'd like a list of the bridges you have built."



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"Children," said the Historian, "do you see that little bird on the tree over there? Come along with me and catch it! . . . But first, I should like to suggest certain propositions, by no means new — in fact, Emerson, Paracelsus, and most of the ancients, would have fathered all of them — but which seem to me to be worth reconsidering. Incidentally, they may throw some light on your discussion, if the absence of the *ad hominem* element will not distress you!

"These, then, are my propositions: (1) we are as we wish to be; (2) we do as we wish to do; (3) we get what we want; (4) we admire our faults.

"I want to determine the extent to which those propositions can be carried, — how far they hold true."

"'We are as we wish to be': then I am fat because I want to be! Is that your idea?" This from the Lawyer, with something between a groan and a jeer.

"You may want to be, in spite of what you think you want," replied the Historian. "You may be fat, or what you call fat, because you are so deeply indolent and comfort-loving that you desire an excuse for slow movement and also a protection against nerve shock! I do not know. But my propositions should have included fear as well as desire, as possible cause, for the reason that fear is a form of emotional attention, and attracts, therefore, just as surely as desire. In other words, you may be fat because for years you have been so mortally afraid of growing fat!"

"So far," said the Objector, "you have made me slightly dizzy, which is probably my fault. But on general principles I do like to have some idea of what a man is talking about. You are assuming that a man's body is made of ectoplasm?"

"No," the Historian rejoined. "I am assuming that a man's body is made of good, solid substance. Could anyone doubt that in the case of the Lawyer? But I was not thinking primarily of the physical body. It was the Lawyer himself who obtruded his. I was speaking of all the bodies, inner and outer, and of the personality as a whole, of mind, emotional nature and all the rest of it. You know, among other things, what St. Paul had to say about the spiritual body.

"As to my assumptions, they are: (1) that the Word, the Logos, the Idea, was made flesh, and always is and always will be made flesh; (2) that the ideas of which we are conscious are only a small fraction of the ideas which are perpetually at work in us, and that in many cases the motives which actuate us are entirely different from those which we choose, or are able, to recognize; (3) that the psychic activities of the mind, which govern the special level of the nervous system, govern therefore all the biochemical processes of the body, as well as the involuntary muscles, regulating the blood supply to any part of the body, controlling the output of the now popular ductless glands, and thus the chemical composition and the structural arrangement of the blood; (4) that most if not all organic diseases originate in functional disturbances or perversions, which in their turn are due to wrong nervous excitations or relaxations, which in their turn again are due invariably to psychic causes; (5) that while the

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physical condition reacts upon the psychic condition — feeding its parent, as it were — the cause of the physical condition must always be sought in some moral or emotional irregularity of which the individual in most cases knows nothing, although he can and should know everything.

"Do you object to my assumptions?"

"I accept your first," the Objector answered. "That is easy, because I know nothing about the Logos and never expect to; and I have quantities of faith when I know nothing to discredit it! But your second: I take that to refer to the subconscious or unconscious mind. Am I right?"

"In part," said the Historian. "But the term, subconscious, is used almost exclusively to cover the motives and impulses which well up from below, — from the elemental world, and the world of inherent, 'bred-in-the-bone' instinct. As one writer puts it: 'The subconscious is a storehouse of the memories that have lapsed from the ordinary consciousness, of the wishes and sentiments that have been repressed, of the impressions of a distant past. But it is far from being inert, for it contains in addition the subsoil waters which are unceasingly at work; it contains the suggestions which will well up into the open after their hidden passage.'

"I accept all of that so far as it goes; but my second assumption includes also the great stream of spiritual suggestion and stimulation which reaches us perpetually from above, the spray from which occasionally penetrates our consciousness. Our present-day psychologists, being for the most part rank materialists, look for nothing and therefore can see nothing except that which wells up from below. Worse than that, they have transferred their idea of reality from the crude, objective 'matter' of the days of Buchner, to the instincts which embody 'the choices and decisions of the [lower] organisms whose lives prepared the way through eons of time for ours.' All our motives are supposed to spring from these instincts. As one of these ultra-modern writers says: 'The story of the life of man and the story of the mind of man must begin with the instincts.'"

"I suspect that is true of most men," interjected the Student.

"Doubtless it is. But what was the origin of the instincts? When and how did the first something develop the first appetite? They do not attempt to answer that question; they do not appear even to recognize it as a problem. Like 'that blessed word Mesopotamia', the word 'evolution' is supposed to explain everything and to produce everything. How or from what, does not concern them."

"But why should it concern them?" asked our Visitor suddenly. "Granting, as you seem to grant, that primitive instincts exist in all of us, what earthly difference does it make, where they came from?"

"This much of difference," the Historian replied; "a very earthly and a very practical difference: if you were to read chapter after chapter about the tremendous power of your animal instincts, described as the one great reality in life, and were told repeatedly that they account for all your motives, — you might be excused for wondering how anyone can hope to escape from such thral-

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dom. If, next, you were told that there is a way of escape, but only one way, and that is to 'sublimate' these subterranean fires and threatening volcanoes by cultivating an interest in orphan asylums and other 'social' outlets, — you would be a phenomenon, in my opinion, if you felt equal to the task! 'Give me heaven or give me death,' has appealed only to the few, I admit; but 'give me my social outlet or give me death' — well, if you want it, you may have it!"

Our Visitor laughed. "Still," he said, "the instincts are there, and no one can deny their power. What do you suggest ought to be done with them?"

"Recognize them for what they are, in the first place; recognize their origin, their primal and present essence. Then, like Dante escaping from Hell, turn round and use them."

"How would you account for their origin?"

"How would you account for the origin of music?"

"That depends upon what you call music," said our Visitor. "The descent of much of our modern music could probably be traced back to the squeak of one primordial atom as it scraped against the edges of another."

"I am glad you saw my point," the Historian answered. "Can anyone seriously suppose that music, real music, has evolved from the chattering of apes! When will our psychologists and philosophers realize that 'every good gift and every perfect gift is from above, and cometh down from the Father of lights'!"

"Do you mean that the instincts came down from above?"

"I mean that the essence of that which manifests, in the animal kingdom, as an instinct, comes down from above."

"For instance?"

"The essence of each of the instincts, no matter how we may subdivide them, clearly is desire. Where does desire come from? My answer would be in the words of the *Rig Veda:* 'Desire first arose in It which was the primal germ of mind,' that is, in the Logos. This means that the essence or prime substance of each of the instincts, is spiritual and divine."

"For instance?"

"The three great instincts, which are referred to by most modern psychologists as paramount and as ultimate reality, are the self-preservation instinct, the reproductive or sex instinct, the social or herd instinct. You are aware, doubtless, that of these three, the herd instinct is supposed to rank as highest, so that the sermons of the future may be thought of as exhortations to be a good herder, to be a sociable animal.

"However, my point is that each of these instincts is a form of desire, and that if we would understand the nature of desire in itself, instead of as reflected in the lower kingdoms, we should study it, not in animals, still less in the perverted psychic nature of man, but in its manifestations on the plane of the spirit."

"How can we possibly do that?"

"Take the life and character of a great Master, such as Christ or Buddha. Can you not see in Christ a desire for infinite life, and a passionate desire to

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give life to others, — immortal life, immortal consciousness? 'I am come that they might have life, and that they might have it more abundantly'. Can you not see in him a passion of self-giving, even to 'the folly of the Cross'? Can you not see the divine shepherd of souls, — 'how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' In the soul of each one of us, these divine desires still exist, uncontaminated. They are ours for the asking and using. That we are in physical bodies, and that these have inherited, from an infinitely distant past, the animal expression, or mode of manifestation, of divine attributes, — can no more affect the philosophical issue than can the psychic perversions given by man to animal instincts which, on their own plane, are natural and proper and 'pure'."

"I find it immensely difficult," said the Lawyer, "to believe in the intellectual honesty of materialists. Truth for its own sake, seems to be as far from their desire as it is from that of Irish Catholics and Christian Scientists. Even materialists must know, in theory at least, that —

'Tears from the depth of some divine despair
'Rise in the heart, and gather to the eyes,
'In looking on the happy autumn fields.'

"Yet, rather than see in such an experience the nostalgia of the soul, which would not fit in with their theories, they will explain it as some animal yearning for animal ends!"

"I have never understood, either," added the Student, "why they omit from their calculations, at the other pole — their own pole — the enormous power of inertia, of Tamas."

"Conceit," commented the Historian. "They like to think of themselves as discoverers. It would never occur to them that they could learn from the ancients; still less, that their 'discoveries' are the distorted re-statement of truths which the psychologists of antiquity had inherited from the Mystery teaching."

Our Visitor, at this point, harked back. "If the essence of instinct be desire," he said, "by what is desire controlled?"

"As I see it," said the Historian, "in order to answer that question, it is necessary to turn to first principles, and to think of desire or will, and of imagination, as inseparable aspects of Buddhi active, — of the spirit of man. It is said in the Purânas that Brahmâ was 'moved by the desire to create,' or to spend, to give himself. This supposes the imagination of something on which to spend himself; it supposes also the will to do so, because, on that plane, desire and will would be synonymous.

"Approaching the same problem from below, if we consider the formation of a physical habit, such as constantly putting the hand to the face, we may suppose that, in the first place, some insect annoyed us, and we moved our hand there with the desire to drive the insect away. Next, a speck of dust, or some impurity in the blood, causes a similar sensation, with the imagination — based upon association of ideas — of a fly or other insect as cause. The desire

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to remove the supposed cause, produces the same action as before. Little by little, in this way, a habit is established in the organism itself, and the hand, apparently without immediate cause, is continually raised to the face. The habit is the outcome of a desire, originally legitimate, and of an imagination or fancy, — both many times repeated.

"Suppose, however, that a friend calls our attention to this bad habit, and that we resolve to cure ourselves of it. Only then, it seems to me, does the will become operative, for the will strives to impose its decision from above. On the spiritual plane, will and desire are one. On the lower planes, will and desire are frequently in conflict, — as the gods of antiquity, one in essence and origin, are often described as being at war."

"Now for a real question," said the Student. "Can we best overcome our bad habit by right will or by right imagination?"

"I defy you to use one without the other," the Historian answered. "Fancy can run riot, but the creative imagination, such as would be required, for instance, in the cure of a bad habit, can be evoked and maintained only by means of the will. On the other hand, it is impossible to will effectively without imagining the result to be produced."

"How do you reconcile what you have just said, with the well-known fact, so often cited by the advocates of auto-suggestion, that a man who is learning to ride a bicycle is almost certain to hit the stone which he desperately wills to avoid? The inference seems to be that in many cases the will defeats its own ends."

"Naturally," replied the Historian, "if you imagine defeat and fix your attention on defeat, you will not only head in that direction, but your will to avoid it must increase the fixity of your attention. It is like the oft-quoted case of the young monk who wills never to think about women, and who keeps on saying to himself, 'I will not think about women.' The result is that he thinks of nothing else! He is using his will negatively and not creatively. My own statement was that it is impossible to will effectively without imagining the result to be produced. The majority of people, and I suspect even most students of Theosophy, lay far too much emphasis on the will, and not nearly enough on the imagination. Yet Madame Blavatsky could not have been more explicit on this subject. It was in the first book she wrote, if I am not mistaken, that she declared: 'Every magical operation is based upon the right use of the imagination and the will.' It was in *Isis Unveiled* also that she quoted Paracelsus to the effect that 'faith must confirm the imagination, for faith establishes the will. . . . Determined will is a beginning of all magical operations. . . . Because men do not perfectly imagine and believe the result, is why the arts [of magic] are uncertain, while they might be perfectly certain.' Later, in *The Secret Doctrine*, she quoted the *Vishnu Purana* as follows: 'Brahma thought of himself as the father of the world.' Commenting on this, she called it the power of Kriya-shakti, adding in a foot-note: 'This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomenon.'

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"Clearly, this 'thinking of oneself as this, that, or the other', can work for our undoing, just as easily as for our upbuilding. If it can create, it can also paralyse or destroy. It is a power so immense — if it created the world — that it would be folly not to study it."

"I agree with you there," said the Student. "I doubt if any of us begins to realize the importance of the imagination or the part it ought to play in spiritual progress. I believe literally that imagination makes the man. Our own experience ought to give us sufficient indication of its power, because, though we know little enough, I fear, of the kind of imagination which creates, we are victimized constantly by its psychic perversion, — by fancy, and by the kind of imagination which paralyses or destroys. The new Nancy School, as it is called, which bases everything upon auto-suggestion, has seen the value of, and constantly uses in support of its own theses, an illustration which I know was given by St. Thomas Aquinas, and probably by many others before him, to show the way in which our physical responses are controlled by our imagination. Place a board, two feet wide and thirty feet long, on a grass lawn, and anyone can walk along it; but place the same board between two spires of a cathedral, at a great height from the ground, and you know well, as they truly say, just how you would feel and just what would happen if you were to try to walk from one end of it to the other. In spite of your best endeavours, that is to say, in spite of your will, your imagination would run away with you, literally; and because you would so clearly imagine yourself falling, and because your clear imagination of this would arouse in you an overwhelming fear of falling, — your whole attention would be concentrated on the act of falling, and fall you would, inevitably."

"Quite so," the Historian replied, "but it seems evident to me that the new Nancy School goes too far when it infers from such an experience that the will is necessarily inferior to the imagination as a motive power. The imagination ought to be the servant of the will. It very rarely is. The majority of people are the slaves of their imagination."

"Strange," the Student commented, "that if a man loses control over his hands or feet, so that they shake or flap around in spite of him, he is likely to feel mortified, while he is not in the least ashamed if his imagination remains constantly beyond his control."

"Stranger still," added the Philosopher, "that so common an experience as a shaky hand does not suggest the right relation between will and imagination, for while I agree with the Historian that the imagination ought to be obedient to the will, I also agree with what he said earlier, namely, that both will and imagination are aspects of Buddhi active — of one and the same spiritual force — positive and negative the one to the other."

"Yes, and as always happens, when the force that ought to be negative is not controlled by the force that ought to be positive, so that the polarity becomes reversed, the force which ought to be positive, and creative at that pole, is turned into a destroyer by the 'introversion' of its own polarity. A feeble will, for that reason, is likely to increase the destructiveness of an uncontrolled imagination."

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"But the shaky hand?" asked our Visitor.

"I meant that our own experience ought to show us that we can control it only by imagining steadiness, by imagining perfect control, — using will, first to evoke the imagination, and secondly to impose the resulting image upon the hand. If, instead of this, we rush at the hand, as it were, with a merely negative command not to shake, the probability is that the hand will shake more and not less. Our attention will be fixed on shaking, and not on steadiness."

We were intensely interested. Every one of us recognized the practical value of the discussion. Each one, probably, was thinking of his own problem, his own fight. So there was a pause. Then the Historian continued:

"The philosophy of modern investigators is not only based on premises that are fundamentally materialistic, but it is coloured throughout by the character of their research, which is confined almost entirely to abnormal and diseased conditions. It has been said of modern pathology that it knows nothing about health, and therefore very little about the recovery of health; for it works, mentally, not from health to disease and back from disease to health, but from disease to a condition, a goal, which is ill-determined at best, and which *mens sana in corpore sano* in no way makes definite. The same thing is true, I think, of most modern psychologists, many of whom, particularly the psycho-analysts, are little better than sex maniacs, seeing sex everywhere, and interpreting all things in terms of sex, or, to be more accurate, in terms of sex perversion. Those of them who escape that, none the less are inclined to see the universe in terms of some 'neurosis.'"

"All the same I think there is much to learn from some of the 'cases' they cite," the Lawyer urged. "Take, for instance, the case of the able-bodied man who woke one morning to find his arm behind his back, twisted there in some impossible position, from which neither he nor doctors could move it. There was nothing the matter with the arm itself. There was nothing the matter with the nerves as such. The condition was purely hysterical, by which I do not mean unreal, but due to subconscious association of ideas, connecting a recent experience with the deeply impressed image of an experience in youth. As soon as the psychic cause was discovered, by probing in the man's memory, and as soon as he recognized it as the cause, — he became able immediately to move his arm as usual."

"But what do you infer from that?" asked our Visitor.

"I infer that a power which uses a fool for his own undoing — a power great enough to twist and then paralyse a man's strong arm — should be used by those who are not fools for their own upbuilding, physically, mentally, morally. To read about such a case makes me feel ashamed that I cannot control the lightning!"

"You say there was nothing the matter with his nerves" — this from the Student. "I doubt if there ever is anything the matter with our nerves when the only symptom of the trouble is that we are 'nervous.' Diseases of the nerves are diseases, of course. But when I look into the state of my nerves — and my nerves spend most of the time screaming — I am forced to admit that



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a morbid or uncontrolled imagination of some sort, can nearly always be found at the root of it. A man reports something to me, very slowly, with much detail, when I want to hear his story in ten words. At the end of ten minutes or sooner, my nerves are screaming so, that I am afraid he will hear them! Looking at it afterwards I find in many cases that the chief trouble was my own egotism, because I had wanted to talk instead of listening to him; but in other cases, when I had no desire to talk but only to attend to affairs which I considered more urgent than the subject which engrossed him, I find that my nerves would not have been affected in the least except for my having permitted myself to imagine, while he was talking, just how I should like him to make that report — with a celerity and precision of which I, of course, am incapable! — and to imagine, also, just what I should be doing if it were not for this intolerable interruption!"

All of us laughed. The experience was too painfully familiar. But the Student continued:

"I believe, however, that the most prolific cause of 'nerves' — which in time may become a nerve habit — is our imagination of evils that never arrive: I mean our dreads, our unpleasant anticipations. It is our duty to meet and talk with someone. We look forward to the interview. We imagine what the other person may do or say. In many cases we do this almost unconsciously. We imagine ourselves unequal to the situation. Our imagination arouses the emotion of dread, of fear. By violent effort of will we manage to control our nerves. But the imagination has the start and grinds on beneath the surface. Our effort of will exhausts us, as the trembling nerves resent and resist our pressure. The mischief is done. The whole trouble lies in the fact that, instead of having cultivated an automatic response which is based upon the benignancy of Life and its processes, we have allowed to grow up in us the habit of anticipating the painful and the disagreeable; our imaginations are ceaselessly at work destructively instead of constructively. Have you ever tried to imagine the nature and trend of a Master's imagination?"

"But it is the unknown that provides the element of dread," interjected the Philosopher, ignoring the Student's question. "If we force ourselves to face the thing or the situation we are afraid of, and to define exactly what it is that we fear, we shall find in most cases that the fear vanishes. It is because we so rarely do this, partly through false shame and partly through laziness, that fears of all kinds — inarticulate dreads and nervous anticipations — play so preponderant a rôle in our lives. Sometimes I think that fear is an unpardonable sin, like the sin against the Holy Ghost, because it amounts to a denial of the divine Spirit in ourselves and in life; and it undoubtedly cuts us off from consciousness of the Masters, so long as it lasts, very much as sin or as self-will cuts us off from them. The Historian quoted Madame Blavatsky on the subject of will and the imagination. Pages could be filled with quotations from her writings, and from such books as *Five Years of Theosophy*, about the paralysis caused by fear. Most of you have read *The Conquest of Fear*, by Basil King, a review of which, I understand, is to appear in the October issue of the

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QUARTERLY. I enjoyed it immensely, and profited from it I hope. Yet everything he says and much more was given us over thirty years ago, in *Through the Gates of Gold*, — a book which still impresses me as one of the greatest ever written. 'Then the soul of man laughs in its strength and fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place, without apprehension, alarm, fear, regret, or joy. . . . As a great artist paints his picture fearlessly and never committing any error which causes him regret, so the man who has formed his inner self deals with his life.' And again: 'Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him. . . . The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.' *Light on the Path* epitomizes the same doctrine: 'Only he who is untamable, who cannot be dominated, who knows he has to play the lord over men, over facts, over all things save his own divinity, can arouse this faculty [of intuitive knowledge].' Above all, we were told, we must have the courage to search the recesses of our own nature 'without fear and without shame.'"

"When I was a small boy, I was afraid of the dark," our Visitor interjected, meditatively. "I remember, dimly, having overcome that fear by asking myself, when I was afraid to go into a dark room, whether it was burglars, or ghosts, or both! I then made myself go into the room for the specific purpose of locating the burglar, or the ghost, as the case might be. It worked. Perhaps, following the Philosopher's suggestion, this was because I got rid of the unknown, of the undefined, and made myself think only of the definite object which experience soon proved was never there! I think my mother put the idea in my head."

"It is time to adjourn," the Recorder announced.

"But we've only just begun," protested the Student. "What about the Historian's propositions? Are we to leave them up in the air?"

"And his assumptions?" added the Objector.

The Historian, instead of expressing disappointment, seemed rather pleased. "As a red herring," he said, "they served their purpose nobly: and think what I am saved! I have announced my propositions; I do not have to defend them. The Objector can boil over for three months. There may be others who will condescend, with me, to think about them!"

"Exactly so," the Objector retorted. "Many will think about them; very few will boil. Pots are plentiful; lids are scarce."

"To be continued in our next," the Recorder exclaimed hurriedly; and we adjourned.

T.

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# LETTERS TO STUDENTS

June 7th, 1908.

DEAR ———

* * * * * * * *

May I suggest one thought for you. Our organization has now been in active existence for nearly twenty years. No one in all that time has ever reached its limit. Indeed, those who have gone farthest are most insistent that there are no limits. The limit of possible development lies always with each individual. No matter how far you advance, you will find that it will still be able to hold out vistas of unscaled heights beyond.

Furthermore, I should like to suggest to you that this is a very real thing. Occultism, dealing as it does with fundamental principles, sometimes seems to a superficial observer as though it were too simple to amount to much. It insists upon the strict observance of ordinary moral and ethical laws, and at first we are a little inclined to say, "Why any Church teaches this. I did not suppose occultism was only this." But the laws of the spiritual world are exceedingly simple, so simple that most people pass them by entirely. Therefore I want to caution you against this frame of mind, and to say that success in occultism comes, not from obeying strange and recondite rules and laws, but by yielding implicit obedience to the few simple directions we are given. This latter course is very much the more difficult. The hard things in life are the little things of our daily existence; never to lose our tempers, never to be cross, never to be impatient, never to be rude or discourteous, in a word, never for a moment to forget that we are the soul, and to act every second of the day as we know the soul would act. This is real occultism. The manipulation of forces of nature and the acquirement of powers come as the result of this kind of training, and will not come until we show by our perfect obedience to this kind of training that we are fit to wield such powers.

It is, therefore, of the utmost importance that you should obey implicitly the few simple directions given you, the most important of which is the injunction about daily meditation. This should be strictly observed. You will not find it easy, but if you cannot do this little thing without fail, it is needless to say that you prove yourself unfit for harder rules and wider responsibilities. . . . I also suggest that you make a practice of reading something from a devotional book, such as *Light on the Path*, once or twice each day.

I shall be glad to hear from you at all times, and to answer to the best of my ability any questions you may have to ask. Fraternally,

C. A. GRISCOM.

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August 2nd, 1908.

DEAR ———

I was much interested in your letter of July 16th, for it raises a point which almost every new member raises sooner or later, and that is the idea that it is



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only possible to meditate when we are quiet and alone. It is perfectly true that it is easier to do so when alone, but it not only is possible to do so under all circumstances, but it is necessary that we shall learn how to do it under any circumstances. I think it will help if you will consider a mother who must be about her household work all day long, but who never for a moment forgets her child who is perhaps playing on the floor. She remembers the feeding hours, when to bathe it, and when to do the other things which every infant needs. Her thought of the child is a sort of brooding care which hovers over it every second of the day and night, for even when she sleeps she always remembers it, and is awake in a second at any unusual movement or cry.

Meditation is much more like this undercurrent of feeling, this constant unremitting consciousness, than it is like any definite thought; so you will see that it is perfectly possible to have it always, no matter what the hands and brain may be busy with. We must try to learn to keep the Master and the ideals which we have, always in the background of our minds, just as the mother keeps her child; we must try to learn to act always, in every detail of our lives, with this consciousness and these ideals forming the basis of each action; we should try to learn to do everything as if the Master himself were watching us every second of the day, — as indeed he is, for no act or thought of ours escapes his observation.

You see that in the higher sense solitude and quiet are not at all necessary for meditation, although they are both very desirable, and both help to make the learning of this difficult practice much easier.

You speak of the difficulty of restraining your temper. Do not you see how this practice of continuous meditation would help you there? You would not dare give way to a hasty temper, or make a cutting or rude remark, if you felt at the moment, as you should feel, that a member of the Lodge was watching you and saw everything you did. Cannot you see how a very little of this practice would work a revolution in our characters? We simply could not help but become gentler and kinder and more serene and patient, — not to speak of the more active and more striking virtues. It is, in fact, this sort of subtile undercurrent of thought and prayer and meditation, which can work the necessary revolution in our characters.

I shall be glad to hear from you at any time.

Fraternally,

C. A. GRISCOM.

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October 25th, 1908.

DEAR ———

I was very glad to have had the pleasure of meeting you last night and I am sorry that we had no opportunity to talk, but it would have been impossible to have referred to personal matters at such a meeting.

I think you would be wise to stop thinking of your faults. We can never cure a fault by thinking about it and dwelling upon it. Our minds become full of it, and consequently we commit the fault almost automatically whenever

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there is an opportunity to do so. *Think of the opposite virtue and dwell upon that.* If you are troubled with impatience do not say, "Now I must conquer my impatience, I must not let my impatience express itself," etc. But, on the contrary, say to yourself, "I must be patient, I must cultivate patience." Dwell upon the virtue of patience and insist that your mind shall be full of the idea and the ideal of patience. So with all your other faults. There is always a virtue which is the opposite of each fault, and if you will cultivate the virtue you will find the fault disappearing without your having to fight it at all. It will simply shrivel up.

How can we fear darkness, or anything else, if we believe that we are in the care of the Masters, that we are protégés of the great Lodge? It is said that some member of the Lodge is watching us all every second of the day and night, that we are never for a single instant without protection and guidance, and if this be so, then fear of any kind is a lack of faith and a weakness which we must get rid of, and we should use the same means to get rid of it as I have already described. Do not try to fight your fear. Ignore it, and force yourself to think of faith, of your reliance upon the Masters, upon your certainty that they are watching and helping you, and that it would be inconceivable for them to let anything harmful happen to you. Think of the universe as a sea of Light, an ocean of spiritual force, upon which you rest at all times, the darkness being but a Maya, a film between your eyes and this sea of Light, which can disappear at any time.

In other words, be positive towards all these things, not negative. Look always upon the positive side of life, upon the virtues, the force, the life, the light, the faith; not upon the negative aspect of these things which are all of them but the temporary creations of our lower personalities, and which will all of them disappear.

I shall be glad to hear from you again, and hope you will write soon.

Sincerely,

C. A. GRISCOM.

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December 5th, 1908.

DEAR ———

I have your two letters, and I am sorry that press of work has prevented my replying to them sooner.

The six glorious virtues spoken of in the *Voice* are the Buddhic Paramitas, the transcendental Virtues. There are six for the people and ten for the priests. I cannot find the names of the six, but the ten for priests are as follows:

1. Generosity.
2. Kindness.
3. Renunciation.
4. Wisdom.
5. Resolution.
6. Patience.
7. Love of Truth.
8. Energy.
9. Goodwill.
10. Equanimity.

They are a pretty fine set of qualities and I do not think we should make any mistake in trying to follow them.

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I was interested in your comments upon the suggestions in my letters. Of course you understand they are not my ideas, but are the ideas of those who have been teaching for millenniums.

You should try to do things for other people, even if all you can do is to be kind, and to say encouraging and sympathetic things. You can do something for everyone you meet if you keep this in mind. Doing things for people does not necessarily mean doing some kind of physical work, or intellectual work. More people are hungering for spiritual alms than for physical bread. Try to cultivate the spirit of service, the desire to help others, and you will find abundant opportunities.

I am always glad to receive your letters.

Fraternally,

C. A. GRISCOM.

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November 29th, 1909.

DEAR ———

Have you read and studied Mr. Mitchell's pamphlet on Meditation? He shows more clearly than any other writer just what meditation really is, and what we should try to make it. I think if you were to read it you would find an answer to your query in the last letter you wrote me.

Meditation is not thought. We can sit quietly *thinking* of some point in the teaching, and this is worth while, but meditation is more than this; it is the activity of the inner mind which takes place when ordinary thought has ceased. The higher mind cannot function while the lower mind (our usual mind) is active, and meditation is the name given to the process whereby we still the lower mind and give the higher mind a chance to work. It is very difficult and requires a long training and effort, — constantly repeated effort, because it is a process which goes contrary to the ordinary heredity and habit of our brains. But it can be done. Many have succeeded, so no matter how long it takes or how hard it is, you must not be discouraged.

The sentence you quote, about offering up our acts daily, has, I suppose, a different meaning for each person. It means, perhaps, that we should always act as if we were the agent of the Master on whose ray we are, and as if we did whatever we did because we were his servant, doing his work. If we have this thought in our mind we are not likely to do wrong.

With kindest regards,

I am sincerely,

C. A. GRISCOM.

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April 17th, 1910.

DEAR ———

* * * * * * * *

Is there nothing I can do to help you? Is everything in connection with your studies and your life going along so smoothly that you have no questions,

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no doubts, no misunderstandings? Surely there must be somewhere and somehow that I could help you.

I do not wish to be importunate, but I do want you to be sure that I am always at your service.

Fraternally,

C. A. GRISCOM.

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May 29th, 1910.

DEAR ———

I was pleased to have your letter. I am afraid that the trouble about our correspondence is that I have been unable to do or say anything of interest to you. There must be many problems which confront you as you go onward through life. Life is not so simple and easy that we can live it from day to day, always knowing our duty, always understanding what is required of us, always equal to the demands made upon us, and whenever we get into one of these situations where we feel ourselves unequal to our task, we should turn to the Lodge and our associates in the Movement for help; in your case you have at least the right to ask questions of me. I am a very weak reed to lean upon, I grant you, but fortunately I have back of me all the power and knowledge of our Movement, so that you do not really depend upon me, but use me simply as an instrument to tap the real reservoir which lies back of me.

The Test . . . is a test which meets us every day of our lives and many times a day. It is whether we live consistently from the point of view of the Soul, or whether we guide our actions according to worldly standards. It is only a version of the old saying that we cannot serve both God and Mammon. We must throw our weight upon the side of what is divine in us, or on the side of the personality. This test goes on endlessly until the spiritual side becomes so much our second nature, as the phrase has it, that it ceases to be a test and we become divine, because we always act as divine beings act. The whole purpose of our training is to aid this struggle between our higher and our lower selves.

I do not feel that you lack any understanding of these things, or I would have tried harder than I have to keep up a more frequent correspondence with you.

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With kindest regards and best wishes,

I am sincerely,

C. A. GRISCOM.

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July 10th, 1910.

DEAR ———

You must not think I was blaming myself for your short-comings. I have no right to assume or even to suppose that you have any. I was blaming myself because I had been able to do so little for you. This is absolutely my fault, not yours. You are yourself and it is my duty to help you just as you are.

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It is good of you to say that I have helped you, but I am afraid I have done very little. I certainly have not done what I should have liked to have done.

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With kindest regards and best wishes,

I am sincerely,

C. A. GRISCOM.

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September 17th, 1910.

DEAR ———

I have had to delay reply to your last letter owing to the press of work which has kept me in town all summer.

The confusion about Mars and Mercury and the point you mention dates back a long time, and raised a controversy in the early days of the Society which is quite famous. If you will look up the old numbers of *The Path* you will find a series of articles by Mr. Judge and Mr. Sinnett on the subject.

Briefly, Mr. Sinnett was wrong and he wrote from a misunderstanding. Any planet which we can see is on the same plane as our own Earth and belongs to some other chain. It would be the fourth globe of that other chain. The Moon is the remnant of a fourth plane globe which belonged to a previous era. There is an intimate connection between it and the Earth because the Earth became heir to the power and force which once made the Moon an active globe.

I hope this is clear. I also hope you had a pleasant summer and a good rest.

With kindest regards, I am

Sincerely,

C. A. GRISCOM.

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May 5th, 1911.

DEAR ———

Your letter of April 30th pleased me very much indeed, for the greatest compensation we can have is the consciousness that we have been of help to another. It was kind of you to think of writing about it.

* * * * * * * *

It is always possible to do more than we are doing. For one thing, we can formulate a deliberate and conscious ideal in our minds, instead of having just a vague hope and desire that we may advance spiritually. You say that you would like to attain the power of receiving the teaching of the Master face to face. All right: that is a wonderful thing to strive for. It is entirely possible for you to do it if you will make it the purpose of your life. It is not possible if it is only one of several contradictory things which you are trying to do.

The sentence that the Kingdom of Heaven must be taken by violence means that it takes more than a general vague desire to enter the spiritual world. It takes all the energy and power and will of a determined nature, roused to its fullest expression by love of the Master, to force a way into the inner world.

Remember too, that we must give to others what we have in turn received

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for ourselves. The inner nature soon becomes stagnant if the current only runs in. It must also run out.

With kindest regards and best wishes,

I am sincerely,

C. A. GRISCOM.

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September 27th, 1914.

DEAR ———

You ask a question as old as the hills, "Why don't we want to be good?" A part of us does want to be, and knows we ought to be, and knows, moreover, that it *pays* to be good. But there is another part of us, the side of self-indulgence and self-will, which does not want to surrender its life, for it knows that surrender means death. So the eternal contest goes on in each one of us until the side of the angels wins and the other side is thrust away and "downed" once and for all. It must be done many many times in an incomplete manner before we learn how to do it completely. That means a long course of self-repression, of self-conquest, of self-denial, — of discipline. We know this, and start bravely enough on such a course, but before long we get slack and relax and our efforts become fruitless. That is the reason why a Rule of Life is so necessary. We must have the aid of a mechanical habit in order to continue to behave properly when we no longer want to, and no longer are willing to try. A Rule of Life carries us over these dry periods. But it must be a Rule that covers the details of our lives, not the vague general direction. It must regulate when we get up, when we meditate and for how long; when and what we eat; when and how we work; when we can take an hour for recreation and rest; when we pray and when we go to bed.

Such a Rule of Life should be made by each one, for himself, according to his individual circumstances, and should not be too rigid or too hard; for once adopted it must be kept perfectly, unless for adequate reason, or harm will result.

The effort to keep such a Rule tends to keep us constantly inspired, constantly up to our best, and the habit of keeping it when formed, helps us over the arid and desolate and depressing places we all live through. In due time, if we are faithful, our hearts will catch fire and we shall go forward on wings instead of on our hands and knees.

With kind regards,

I am sincerely,

C. A. GRISCOM.

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*The Spirit: The Relation of God and Man, Considered from the Standpoint of Recent Philosophy and Science;* edited by Canon B. H. Streeter, M.A. (Macmillan, 1921, $2.25).

This notable collection of essays is one of a series under the same able editor, the earlier volumes of which were entitled *Foundations*, *Concerning Prayer*, and *Immortality*. The effort has been to obtain specially equipped writers who should concentrate each on one phase of some question of moment in the religious thought of to-day, recasting, as it were, old religious dogmas and traditions in the light, and in the terms of, modern science — including psychology and psycho-therapy. The ten essays on *The Spirit* here under review, are an index of the modern mind — the modern religious mind — and are a hopeful sign of the times. It is not only that they are ably written (those by Mr. Clutton-Brock brilliantly so), and that they are all stimulating and provocative ("The Psychology of Power" by Captain Hadfield, an expert neurologist with "advanced" views, is almost irritating), but that there is throughout so genuine a quest for truth, combined with such unusual and comprehensive tolerance, that members of the Society will recognize a kindred spirit, and must inevitably seek to encourage and to co-operate. "The Church's attitude towards truth," writes the editor truly, "has been a *moral*, not an intellectual, failure. . . . Nothing is nobler than the impulse which moves man to offer up his best and dearest to his God, nothing more pathetic than the delusion that he must first slay the thing he offers — whether it be his first-born in the flames of Moloch or his reason at the altar of Christ" (p. 358).

Two of the writers, Miss Lily Dougal and Mr. A. Clutton-Brock, who contribute each two papers, have already received notice among the reviews of the QUARTERLY. Miss Dougal is an earnest advocate of fearless and unbiased as well as clear thinking. Believing that common sense is the basis of any religious tenet, she surveys and defines such terms as the "supernatural," and offers a tentative and not wholly satisfactory discussion of "religious experience in the light thrown upon it by psychology." Religious experience as presented by her, is limited to its crudest and most elementary forms, and she seems to distrust the whole range of higher experience. Her paper on "The Language of the Soul," with analysis of the sacraments, seems philosophically sound, and as between Protestant and Catholic, attempts to be impartial; but we regret a total misapprehension of the needs of ignorant people ("hasty genuflexions are ignoble and absurd" [p. 269]), and of the traditional secrecy of the genuine rituals of the ancient schools — "The paraphernalia of a mystery-religion may be a necessary relief from a hideous world, but at the best it can only be a temporary expedient, suffered until Christianity is vital enough to transform the work-a-day world" (p. 268).

Mr. Clutton-Brock's article on "Spiritual Experience" is the most brilliantly written and artistic essay by this gifted writer, yet read by the reviewer. It is artistic, because of what is conveyed and suggested, where exposition, however lucid, would be inadequate. He pleads that æsthetic experience, which is man's first introduction to spiritual experience, is the complement of the scientific in that "we are aware of something personal." "Those who do not believe that personality is real, do not believe that life is real" (p. 340). His emphasis on the absolute need for a recognition of the personal in the spiritual world is distinctly refreshing, when myths are considered absurd by science, "artistic activity . . . mere trifling however pretty its products," and when modern students of the mystics, such as



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Evelyn Underhill, attempt to discredit or explain away the personal experience testified to by all mystics. He pleads for the "fairy angel" in all nature and all life, and he insists that God is supremely alluring,—not only the devil and his minions: "If He exists at all, the uttermost beauty, the most extreme enchantment, must be His; He cannot have left it to a dangerous fairy or to obviously sinful artists" (p. 285). "We think we are more religious than the pagans, but most of us are less, because out of fear we deny this personal quality in nature and impoverish our own concept of God." One is tempted to quote repeatedly from this one essay: — "It is the aim of religion to free us from loneliness, to make us aware of a universe in which there are not merely things and processes and functions, but everywhere person answering to ourselves; and our religion [*id est* "churchianity"] fails to do that more and more because the fairy angel is left out of it, left to the poets, who therefore are not religious" (p. 286). "St. Francis tried to bring that music into our religion; but we think him quaint, odd, even a little mad" (p. 292). "Spiritual experience is of such a nature that it is not consummated until it is shared" (p. 296, cf. p. 341). "All art is the presentment in some form or other of that which, in reality, has produced religious experience" (p. 298). A second essay, "Spirit and Matter," provides an excellent critique of the materialistic view so predominant in scientific writers of the last fifty years.

In the space of one review it is impossible even to summarize the several remaining essays, all of which without exception are worth reading. "The Psychology of Grace" by the Rev. C. W. Emmet, contains an excellent exposition of the modern opinions about grace, which will perhaps be novel to most orthodox readers. Members of the Society cannot fail to find in this book not merely an illustration of the theosophic method applied with notable success, but information which will parallel much of the teaching we know as specifically theosophical.

A. G.

*The Conquest of Fear*, by Basil King (Doubleday, Page and Company, 1922; $2.00).

This is one of the most valuable and inspiring books we have read for some time. We advise all students of Theosophy to read it and to re-read it. Every one of us needs to be saturated with its philosophy. We do not mean that it should be accepted without discriminating reflection. Use discrimination always, as Mr. Judge said. Up to a certain point, a student of Theosophy will find himself not only in accord, but in enthusiastic accord, with the author's thesis. Later in the book, it becomes evident that, for lack of Theosophy, the author has failed to solve, even to his own satisfaction, some of the problems with which he finds himself confronted. Unusually logical up to that point, he seems to stagger, intellectually, when he reaches it. His attitude toward death is unsatisfactory, for this reason. An understanding of reincarnation would provide him with one of the elements which his thinking omits. But Theosophy — the real Theosophy — would provide him with more than that.

In form, the book is autobiographical. Not much reading between the lines is necessary to see in it the record of an heroic struggle and a great achievement, which adds considerably to the interest and appeal of its teaching. Nothing would be gained, but much lost, by attempting to give a précis of its contents. The best we can do is to indicate the character of the book by quoting at random from its pages: —

"To me it seems basic to the getting rid of fear to know that our trials, of whatever nature, are not motiveless. In our present stage of development we could hardly do without them. So often looking like mere ugly excrescences on life they are in reality the branches by which we catch on and climb. They are not obstacles to happiness for the reason that the only satisfying happiness we are equal to as yet is that of wrestling with the difficult and overcoming it. Every call of duty has its place in this ideal, every irksome job, every wearisome responsibility. The fact that we are not always aware of it in no way annuls the other fact that it is so. Boredom, monotony, drudgery, bereavement, loneliness, all the clamour of unsatisfied ambitions and aching sensibilities, have their share in this divine yearning of the spirit to grasp what as yet is beyond its reach. All of that hacking of the man to fit the job rather than the shaping of the job to fit the man, which is, I imagine, the source of most of the discontent on earth, has

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its place here, as well as the hundreds of things we shouldn't do if we were not compelled to. Whatever summons us to conflict summons us to life, and life, as we learn from a glance at the past, never shirks the challenge."

"It is an axiom in all progress that the more we conquer the more easily we conquer. We form a habit of conquering as insistent as any other habit. Victory becomes, to some degree, a state of mind. Knowing ourselves superior to the anxieties, troubles, and worries which obsess us, we *are* superior. It is a question of attitude in confronting them. It is more mental than it is material. To be in harmony with the life-principle and the conquest-principle is to be in harmony with power; and to be in harmony with power is to be strong as a matter of course."

"God has never, as far as we can see, dealt in special and temporary gifts. He helps us to see those we possess already. What our Lord seems anxious to make clear is the power over evil with which the human being is always endowed. It is probably to be one of our great future discoveries that in no case shall anything do us harm. As yet we scarcely believe it. Only an individual here and there sees that freedom and domination must belong to us. But, if I read the signs of the times aright, the rest of us are slowly coming to the same conclusion. We are less scornful of spiritual power than we were even a few years ago. The cocksure scientific which in its time was not a whit less arrogant than the cocksure ecclesiastical is giving place to a consciousness that man is the master of many things of which he was once supposed to be the slave. In proportion as the wiser among us are able to corroborate that which we simpler ones feel by a sixth or seventh sense, a long step will be taken toward the immunity from suffering which our Lord knew to be ideally our inheritance."

"To expect less is to get less, since it is to dwarf my own power of receiving. If I close the opening through which abundance flows it cannot be strange if I shut abundance out."

And then, in conclusion:

"That mystic resistless force [the 'life-principle'], which has fashioned already so many forms, is forever at work fashioning a higher type of man. Each one of us is that higher type of man potentially. Though we can forge but little ahead of our time and generation, it is much to know that the Holy Ghost of Life is our animating breath, pushing us on to the overcoming of all obstacles. For me as an individual it is a support to feel that the principle which was never yet defeated is my principle, and that whatever the task of to-day or to-morrow I have the ability to perform it well. The hesitation that may seize me, or the questioning which for an instant may shake my faith, is but a reminder that the life-principle is not only with me, but more abundantly with me in proportion to my need. My need is its call. The spasm of fear which crosses my heart summons it to my aid. It not only never deserts me, but it never delays, and is never at a loss for some new ingenuity to meet new requirements. 'From strength to strength' is its law, carrying me on with the impetus of its own mounting toward God."

E. T. H.

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QUESTION NO. 271. — *How can I take the first step in persuading myself of the existence of God? I wish I could gain some measure of faith, — drifting about is so unsatisfactory.*

ANSWER. — Some people hypnotize themselves into scepticism. They make up their minds that they cannot believe. Automatically, therefore, they lose the power. But if they were to lose the use of one of their arms, they certainly would not brag about it. Why brag, as a few do, about loss of faith? Faith is at least as important among the faculties as will or intellect, and much more valuable than an arm. Further, the very people who say they have none, use it all the time. It requires enormous faith either to leave one's house, or to stay in it, in a city like New York! To go to sleep, to travel in a subway, to accept a friendship, to cross a street, — all these and innumerable other commonplace acts, involve terrific faith. And, closely analysed, all of them are based upon a belief in God. People do not recognize faith when they use it. (For that matter, they rarely recognize imagination, when they use that.) So the answer is, — Watch yourself, and think! If you have any good impulses, where do they come from? You will never find God outside of yourself, until you have found God within yourself.

H.

ANSWER. — The questioner has mistaken the difficulty. The difficulty does not lie in believing in God: it lies in believing in anything besides God.

Y.

QUESTION NO. 272. — *What is the true function of Science, and what is its proper relation to Religion?*

ANSWER. — Science means to me knowledge and understanding of the working of the Cosmos and its parts. It might be said that Science broadens the view and scope of Religion; nevertheless the two are mutually dependent. Religion separated from Science is small and narrow. Science separated from Religion is a force without a goal.

C.

ANSWER. — The function of Science is to observe and collect the facts of natural processes. These observed facts can be compared, and repeated occurrences permit us to say that nature works according to certain invariable methods. Each such method may then be called a law of nature in its manifestation. The observation and record of such laws may be called the body of Science, and this body is subject to gradual changes which have to be further observed, just as the body of man undergoes changes, even though the main principles of action remain unchanged and unchanging. But men who have devoted themselves to scientific observation, have in many cases claimed for Science that there is nothing to be observed beyond the behaviour of particles of matter in relation to each other, and that the laws of matter are the sole laws of nature. With such instruments of observation as they have had, they have narrowed the sphere of their observation. But the discovery of X-rays and of radium, with the increased knowledge of matter and the relation of atoms and electrons, has widened the sphere of observation so that material science has entered the domain of the immaterial, perforce. Now it is in the domain of the immaterial that Religion has its place, so to say. Religion essentially means the laws of the soul, the laws of a something which is akin to, but of a higher order than, the body and its laws, just as the mind of the artist who creates a picture is of a higher order than the hand which paints it. True Science and true Religion are really one in essence, while



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the working out of their effects in manifested life as ordinarily observed, varies according to the observer and the form which either takes. A. K.

ANSWER. — Probably every one of us who has been helped by *Light on the Path* will turn at once to its First Comment, in seeking our own answer to this interesting question. There we find: "Knowledge is man's greatest inheritance; why, then, should he not attempt to reach it by every possible road? The laboratory is not the only ground for experiment. *Science*, we must remember, is derived from *sciens*, present participle of *scire*, 'to know,' — its origin is similar to that of the word 'discern,' 'to ken'."

So far the most materialistic of scientists will agree with us, but there is a challenge in what follows: "Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. It is exceedingly interesting to hear what chemists discover, and to see them finding their way through the densities of matter to its finer forms; but there are other kinds of knowledge than this, and it is not everyone who restricts his [strictly scientific] desire for knowledge to experiments which are capable of being tested by the physical senses."

Science, therefore, might be considered as a witness to the truth. Unfortunately, too often modern Science has refused to take the complete oath of the witness "to tell the truth, the whole truth, and nothing but the truth, so help me God." Perhaps it is because many scientists are inclined to disregard the possibility of God's helping us that they have found it difficult to push forward to a point where their testimony as to the truth would mean the telling of the whole truth. If Science really be a means of acquiring knowledge, in this sense Religion might be considered as the application of the knowledge acquired through scientific investigation. The true function of Science in regard to Religion might be considered as the means of establishing the facts of one's relations with others, and with the universe, so as to enable one to live helpfully toward others, and in harmony with the universe.

G. W.

ANSWER. — Science is the knowledge of Nature. Only there are seven aspects of Nature, seven "Prakritis" in the ancient metaphysics, and no science is true to its purpose if it confine its observations and inductions to the lowest and most material of these aspects. Religion is literally that which "binds together." It is the expression of the ideal of human brotherhood, when all souls will have become one in the Over-Soul. Science and Religion would be related, then, as means and end, as knowledge and action. Without a religious or philanthropic purpose, Science becomes a mere monotonous tabulating of facts, interspersed with hypotheses about things of no significance. Without a basis of Science or sure knowledge, Religion becomes sentimentality or fanaticism, which has been well defined as "the redoubling of one's effort, when one has forgotten one's aim."

S. L.

ANSWER. — Science, which in essence means simply "knowledge" or "to take knowledge," must be the inevitable handmaid of Religion: Religion here used in a sense akin to "theology" which in its original signification was "the word of God," the unfolding of the whole of God's universe. No amount of sheer knowledge, no mere accumulation of information, of facts, will ever produce wisdom. Religion, in the widest sense, seeks to combine an accurate record and ordering of the facts of the universe, together with a discipline of the individual life, in such a way as to expand the individual capacity to a degree of instinctive sagacity which (relatively speaking) may be denominated wisdom. (Ultimate wisdom is beyond our powers of conception, and is illimitable.) The accumulation of facts apart from the discipline of life leads either to endless ratiocination, or to knowledge and power on merely the lower planes of life, with a dangerous divorce from all those laws of spiritual development and growth which depend upon moral hygiene and trained spiritual perception, and which are alone potent to control and direct the "power" of knowledge. In contrast with wisdom, the acquirement of knowledge has definite limits. It is, however, because Science does seek real facts, does seek the truth,

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that it has power and deals with realities and real forces. It accomplishes results. But because the Science of our generation has limited its field of vision and of research, because it concerns itself not at all with the moral life and spiritual growth of the individual student, the vast body of scientific attainments of the day have as a net result jeopardized the welfare of humanity, corrupting it with luxuries and indulgences, and have placed at the command of absolutely untried and undisciplined men a degree of knowledge which is highly dangerous. Science as it is to-day, and the power which Science has generated and put into the hands and minds of men, must be redeemed, or it will destroy itself. It can only be redeemed by a more consistent and faithful adherence to its primary principle of a genuine quest of truth. If Science to-day can be brought to a realization of its narrowness and dogmatism — if it can be persuaded to see what Religion has already learned, that knowledge cannot be divorced from life, and that each man must live the life to know the doctrine — then Science can and may indeed serve humanity well, in making easy for it an understanding of the laws of the universe, and of the grandeur of life itself. Without Science (in its largest sense), Religion would tend towards unnatural asceticism; without Religion, Science is either sterile, or a dangerous derelict. At best, Science must subserve Religion, which is the larger term, for true Science is an activity of the religious life.

M. H.

ANSWER. — The fundamental aim of true Science as well as of true Religion is to know the truth. In the Golden Age, therefore, any distinction between them would be maintained only as a matter of convenience. The so-called "conflict" between Religion and Science is possible only where one or both fall short of being ideal. Knowledge of truth may be regarded as dependent upon the accumulation of facts. It is obvious, however, that the mere accumulation of facts is fruitless, unless the knowledge gained be applied to the advantage of humanity. This is one of the ways in which present-day Science is at fault. It has not concerned itself with the application of knowledge to the spiritual well-being of humanity, whereas present-day Religion does most emphatically attempt to make such an application. This distinction is of far-reaching importance, as knowledge can be used just as readily by the Black Lodge as the White. From this point of view, present-day Religion is perhaps at fault in paying too little attention to facts. Religion, at any given stage, tends to become dogmatic, to develop a theology, becoming formal and sterile, in which case any real desire to know the truth disappears. At this point it ceases to appeal, at least to intelligent people; and the knowledge meanwhile acquired by Science, given to the world without any sense of spiritual responsibility, inevitably leads to an era of materialism, of luxury, and finally to the ruin of a civilization. This sequence fairly enough epitomizes the history of all the great civilizations. It should be stated here that it is an idle boast to regard Science as a peculiar product of our own civilization. Its equivalent has always existed, and has contributed liberally to the ruin of every past civilization.

It will be seen, therefore, that the "materialism" of Science is really at the root of the evil, as dogmatism and its consequences certainly cannot be regarded as an evil peculiarly inherent in Religion. The materialism of present-day Science is due to two causes. First, it was forced to combat in its infancy a strongly intrenched dogmatic theology, masquerading as Religion, and it thus acquired an initial prejudice against Religion, now only partially outgrown. Its only available weapon in this conflict was the accumulation of facts, which plainly proved the folly of some of the theology. Scientific research, consequently, early crystallised around such phenomena as could be readily observed, studied or experimented with, obviously physical or material phenomena. It is patent that with such methods of research, which have become traditional, it will take a long time before Science perfects instruments sufficiently sensitive to discover the spiritual world! Only with this discovery can a sense of the spiritual responsibility of those possessing knowledge be quickened into life.

When Science has ceased to be materialistic, when the truths it discovers can properly become the theology of a Religion which applies that knowledge for the spiritual welfare of humanity, then and then only will it be possible to define the true functions of the former and its proper relation to the latter.

BIOLOGIST.

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## Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

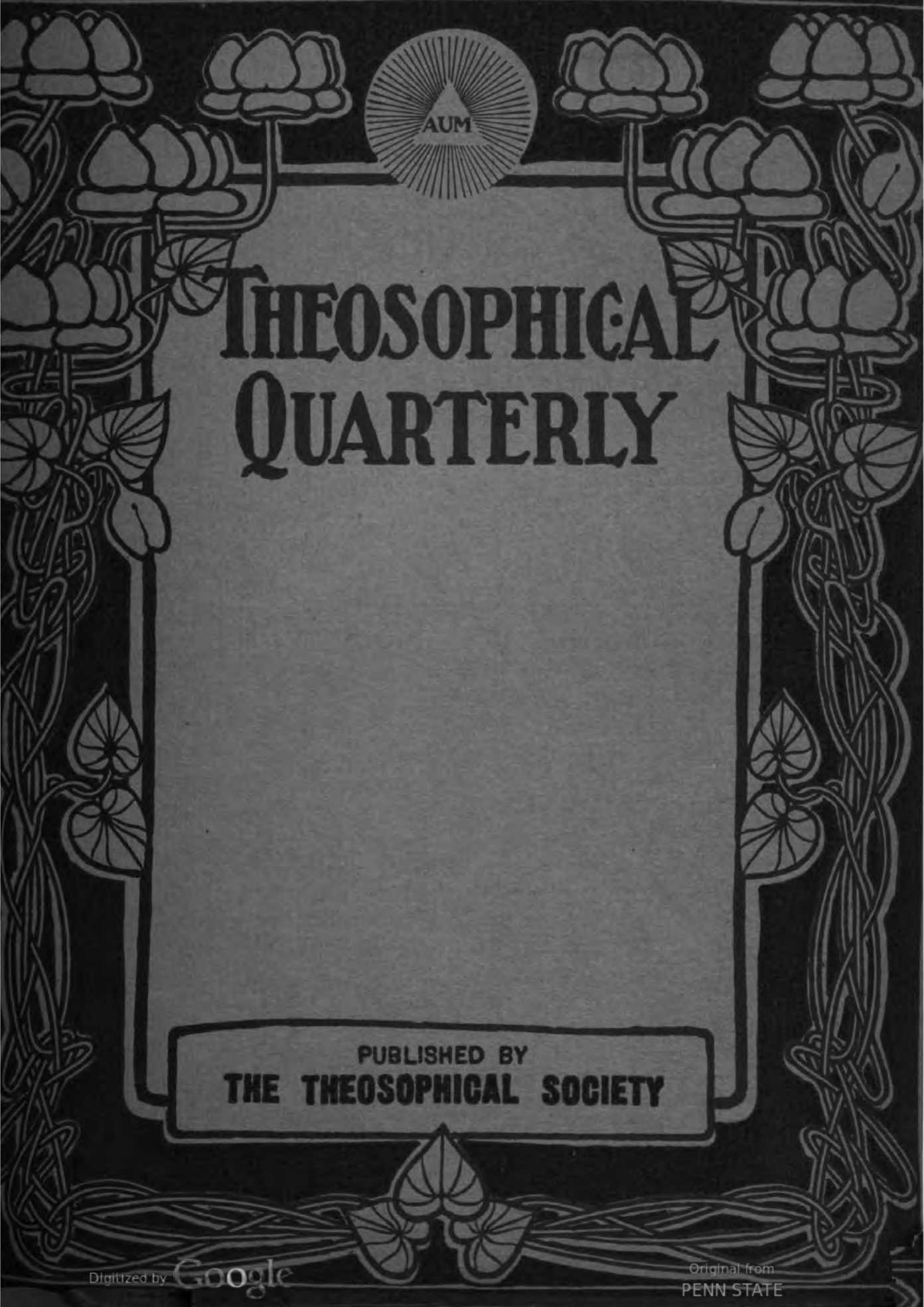
"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

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"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

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## CONTENTS OF VOL. XX, No. 3

| | PAGE |
|---|---|
| NOTES AND COMMENTS | 193 |
| FRAGMENTS | 202 |
| TAO-TEH-KING | 203 |
| TALKING OF REINCARNATION | 209 |
| BERGSONISM AND MORALITY | 219 |
| AKHNATON THE "HERETIC" PHARAOH, VI | 224 |
| THE COMING OF THE KINGDOM | 233 |
| MIKE—THEOSOPHIST | 240 |
| THE RELIGIOUS ORDERS, XIII (St. Ignatius) | 242 |
| THE TWO WISDOMS (MUNDAKA UPANISHAD) | 249 |
| STUDENTS' SCRAP BOOK | 255 |
| ON THE SCREEN OF TIME | 267 |
| LETTERS TO STUDENTS | 275 |
| REVIEWS | 282 |
| QUESTIONS AND ANSWERS | 286 |

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The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

## JANUARY, 1923

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### The Logos Doctrine

LET us begin by trying to translate as literally as possible the opening passage of Saint John's Gospel, retaining the more important Greek words:

"In Arkhê, in Primal Being, was the Logos, and the Logos was together with the Theos, and Theos was the Logos. That was in Primal Being, together with the Theos.

"Through This, the All came to birth, and without This came to birth not one thing which has come to birth.

"In This, Life was, and the Life was the Light of men; and the Light shineth in the Darkness, and the Darkness comprehended It not.

"This was the Light, the true, which lighteth every man coming into the World. In the World, This was, and the World through This came to birth, and the World knew not This. . . .

"And the Logos became flesh, and tabernacled among (or, in) us, and we beheld His Radiance, the Radiance as of the only-begotten Son of the Father, full of Grace and Truth. . . ."

This is the central expression of the Logos doctrine, with millenniums of development behind it, and centuries of application after it. Let us see whether we can lead up to an understanding of it, beginning with the simplest things in the consciousness of each one of us.

Before me is a sheet of white paper. I see it, I am conscious of it. If I reflect, I am conscious of seeing it. If I reflect still further, I am conscious of myself as perceiver. These two added perceptions, of the seeing and the seer, are the consequence of the rebound from the first perception, the thing seen, the sheet of white paper.

The three, the thing perceived, the perceiving, and the perceiver, are of



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necessity linked together. Yet it is a curious fact, though none the less true, that the strict materialist rests in the thing perceived, pays little attention to the perceiving, and practically ignores the perceiver; never seeking to discover the true character and nature of the perceiving consciousness, never looking steadily at it.

We are first conscious of the thing perceived. Consciousness of perceiving and of the perceiver comes later, as the result of a rebound from the thing perceived. This is, perhaps, the justification of the objective world, the whole process of manifestation. It is the starting point, the source and cause of all our present conscious perception. The world is a means for waking up our consciousness.

We have taken seeing as the type of perception. But there is hearing also. For example, as I write, I hear the clock ticking; I hear the wind outside, among the branches. And the I who hears is the same as the I who sees. So with the other modes of perceiving.

There are, if we so number them, five phases of things perceived; five modes of perceiving; five attitudes of the perceiver, who is, nevertheless, consciously one. All modes of perceiving come to a focus in the same consciousness and are there harmonized and unified. The perceiving I is one.

Meanwhile the sheet of paper has been covered with writing, the type of a different kind of activity, this time not perceptive but active. Once more we have a group of three: what is written, the act of writing, and the impelling consciousness, the writer.

As before, we may let this represent all forms of action, such as speech and voluntary muscular activity. There are always the three: the thing done, the doing, the doer. And the purposing and impelling doer is the same in all actions. The I who speaks is the same as the I who writes; the same also as the I who perceives.

We come now to our first application of these very simple and familiar facts. If we consider the matter, we shall find that the world of each one of us, beginning with our intimate thoughts, including our sense of bodily existence, and going out to the room in which we may be, the landscape in the midst of which we find ourselves, even to the rim of the sky, to the sun and the stars and the Galaxy, is made up of the sum of the perceiving and of the impulses to action which hold the field of our consciousness. In this sense, the world of each one of us grows out of our consciousness.

From the perceiving powers we gain the sense of the colouring of our world, the rooms in which we live, the splendid pageantry of dawn and noonday and sunset and the stars, of green fields and trees and the white hills of winter, of the multitudinous turmoil of the streets.

Through the acting powers we gain the sense of space, of form, of consistence. Pressing a hand upon the table, we get the sense of solidity. Walking across the room, we measure it by our effort, so many steps to be taken, and gain a realization of space. Both space and solidity come to us as modes of our consciousness.

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This is true also, as we have suggested, of our sense of bodily existence. It is built up from phases of our consciousness.

It may be interesting to quote, for comparison, a recent expression of the same thought. It forms the conclusion of a review, in *The Spectator*, of the address of the President of the British Association:

"Might we not say, regarding the hierarchy of pure mind, subconscious mind, reflex action of nerves, nervous tissue and body tissue, that the body is in some sort an emanation of the mind? We have, perhaps, in the past laid too much stress upon the importance of the quality of tangibility."

True, for the quality of tangibility itself is simply the expression of one of our modes of perceiving, the sense of touch. It is, therefore, an outcome of our consciousness, an "emanation of mind."

We see, then, that in the strictest sense the world of each one of us is built up of the sum of our perceiving and acting. Our world has come to birth through the activity of our consciousness, and there is in it not one thing which has not come to birth through the activity of our consciousness; through that conscious mind which unifies our perceiving and impels our acting.

Have we not here a clue to an understanding of at least a part of the Logos doctrine? If the world of each one of us comes to birth through the activity of our consciousness, may not the whole manifest universe have come to birth through the activity of that greater consciousness, the Logos? If the body be in some sort an emanation of the mind, may not the body of the universe be equally an emanation of the Logos, the Mind of God? And in this thought of the body as an emanation of the mind, have we not a clue to the way in which the Logos becomes flesh?

We have thus been able, perhaps, to gain some little understanding of the Logos as the principle of manifestation, through considering our own conscious minds as manifesting the world in which each one of us dwells.

There are two other sides of the Logos doctrine which we shall now try to approach: first, the moral depth of the Logos, of which we have so far taken only a pictorial view; and, second, the threefold division of the Logos, with Primal Being beyond.

Perhaps we may come to the element of moral depth by way of certain thoughts from one of the ancient Indian presentations of the Logos doctrine, the Sankhya philosophy of the sage Kapila.

In both our perceiving and our acting, we have found a set of three. These correspond to one aspect of the Three Gunas, as set forth in the Sankhya Sutras.

The self which receives perceptions and impels actions, the conscious mind, corresponds to the first of the Three Gunas, Sattva, which means both Goodness and Substance; for in Sanskrit, both Sattva, goodness, and Satya, truth, are derived from Sat, being, reality. Goodness and truth both draw their essence from reality. The conscious and impelling mind, therefore, corresponds to Sattva. The activity of perceiving and the impulse of acting, the middle terms of our sets of three, correspond to Rajas, Passion, or impelling

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Force, the word meaning originally the middle zone of the air between earth and the clear sky, the region of cloud and storm. The thing perceived, from which the perceiving consciousness rebounds, or the thing acted on, like the top of the table when we press it, corresponds to Tamas, which means Darkness, and has the quality of resistance, of inertia.

It is worth noting, at this point, that the middle term in either set of three has the character of conscious Force, of Desire in the widest sense. It is quite easy to see this in the case of the impulse to act; this has of necessity the quality of force, the desire that something shall be accomplished. But it would seem to be equally true of perceiving; that in a large and deep sense we see what we desire to see.

For example, if, while reading the printed words of this page, the reader's mind has been following a more interesting train of thought, he will find, at the end of the page, that there has been no true reading. The eyes may have seen the words, but the conscious mind has not apprehended them. It has been fixed instead on the mind-images of its own train of thought. The conscious mind has seen only what it has desired to see.

Numberless illustrations of this may be found. A geologist who travels through mountainous country by railroad will note the rocks unrolled before him, granite, limestone, red sandstone, with the direction of the strata, and the relation of the rocks to each other, and to the features of the country. A fellow traveller, looking through the same window, will see only the landscape, perhaps not even that. A botanist who is something of an artist will rejoice in the colours and forms and manifold beauty of the flowers. A hillside covered with wild roses, a spired lily in the woods, a field of scarlet poppies, an overhanging rock veiled in bluebells, become permanent riches. In these days of crowded city life, it is likely that millions never look up at the stars. But those who study the stars watch their succession with delight and awe, adding them to their thought of the wider world in which they dwell.

So we see what we desire to see, just as we do what we desire to do. Not only does each of us make his world; he makes it exactly according to his desire.

Perhaps it is in this sense that one of the great Upanishads says:

"Man verily is formed of desire; as his desire is, so is his will; as his will is, so he works; and whatever work he does, in the likeness of it he grows."

So the middle term of our two sets of three, whether it be the activity of perceiving or of acting, corresponds in this real sense with Rajas, Passion, the principle of Desire and impelling Force. We have built up our world. The quality of that world is derived from the quality of our desire.

To the conscious mind, the unifying power which perceives and impels, the Sankhya Sutras give two names: Manas, and Antahkarana, the second name meaning literally the Inner Working. But the conscious mind itself, according to this philosophy, is derived from a power or being above it, to which is given the name of Buddhi, the root meaning of which is Awakeness, just as Buddha means the Awakened, somewhat in Shelley's sense: "He hath awakened from

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the dream of life." Of this power, it is said that "Buddhi is pure Sattwa, that is, pure Substance, or pure Goodness; it is the source of Righteousness, Wisdom, Purity, Divine Power."

Once again, let us try to discover the meaning of this by considering quite simple things. In the conscious mind, besides the power of perception, we find the power of recognition. Memory is its simplest form. We recognize what we have seen before. We bring the present image and the earlier image together in our minds, and we see that they are the same.

But this power of recognition pronounces not only on appearances, but also on qualities. It recognizes Truth, the relation between what is perceived and our inherent standard of Reality. It also recognizes Beauty, that divine essence which calls forth a certain pure joy, whether it be joy in the beauty of a violet, or in the clear force of some expression of truth, or in the beauty of holiness. It recognizes Holiness, that compelling power which awakens reverence, inspiring us to subject the lower to the higher, the worse to the better, to bring the wills of self into obedience to the Divine Will, the Will of the Master. This power to recognize Truth and Beauty and Holiness touches the conscious mind from above. The conscious mind lays its questions before it, as before an incorruptible judge.

But this divine power is the source of something more, in addition to a judgment that what we are considering is true, or beautiful, or good. It is also a potent creative energy. Phidias and Leonardo da Vinci perceived beauty; but they did more, they created permanent forms of beauty. Buddha and Christ not only discerned the laws of truth and holiness, they embodied these divine inspirations in their lives and inspired them in the lives of their disciples.

The mind is so placed within the rays of these divine and creative energies, that it may and should draw them into its perceiving and acting, building up its world of true perception, and holy aspiration, and realization wrought with beauty, a world that shall make manifest the spiritual realities which are above it. And it appears that, when some real effort to do this has been made, there arises a sense of kinship with these divine powers, as something in no sense alien but in a deep and half-understood way really belonging to us and at one with us, the promise of a more profound, more real self, drawing nearer to which we have the sense of coming home. And that home-coming brings with it the realization of immortality. This deeper and more real self, compounded of Truth and Beauty and Holiness, perceiving these divine essences and creatively manifesting them, bears the imprint of the immortal. So Buddhi, as the Sankhya Sutras say, is the source of Righteousness, Wisdom, Purity, Divine Power.

But why is our common experience so different from this? The Sankhya Sutras suggest the reason: "But when Buddhi is reversed, through being tinged with Rajas and Tamas, it becomes vile, with the character of Unrighteousness, Unwisdom, Impurity, lack of Divine Power." The word translated "tinged" means "stained red"; so we have the thought, well known to stu-

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dents of Theosophy, of Buddhi inverted and manifested as Kama, the principle of passional Desire.

In what way is Buddhi tinged with Rajas and Tamas? Perhaps we can make this intelligible by going back to our groups of three. The conscious mind may become so absorbed and immersed in things perceived, that it grows altogether oblivious of the divine powers which should stream into it continually from above, and may even lose the sense of its own consciousness, like a gross feeder absorbed in eating. It is drugged and infatuated by the power of Tamas, and is literally inverted, resting on what is below, instead of what is above. Or it may be so entangled in the thrill of perceiving and impelling to action, saturated with the sense of its feelings and inebriated with them, that it once more becomes oblivious of reality, and falls completely under the thraldom of Rajas. Losing the freely flowing inspiration from above, it is full of Unrighteousness, Unwisdom, Impurity, and devoid of Divine Power.

We saw how the rebound of our consciousness from things perceived wakes us up to the consciousness of perception, and of ourselves as perceivers. This rebound seems to carry with it into our consciousness the image and feeling of our bodily existence; and this image becomes the basis of our sense of personality.

It would seem that the divine plan was that the consciousness, thus made concrete, should immediately draw on the powers which irradiate it from above, the divine, creative powers of Truth and Beauty and Holiness; that the man should become the servant of the God, as set forth with such convincing truth and beauty in that wonderful book, *Through the Gates of Gold*. But it too often happens that, instead of looking upward for continuous inspiration, the consciousness, under the sway of Tamas and Rajas, falls to worshipping the image of the body in the mind and offering sacrifices to it.

This is Bondage in the meaning of the Sankhya Sutras, and the declared purpose of that teaching is, to enable the man to see his bonds and to break them, to set him free, that he may realize and make manifest the divine powers of his immortality. For immortality is inherent in that deeper consciousness, and man doubts it only when he has become so immersed in things perceived, that he has thought himself into identity with their transitoriness.

So, calling to our aid the divine powers that touch our consciousness from above, we are once more to reverse the inversion of Buddhi; to invoke our inherent sense of Truth, that we may see things as they really are, and may then break the fascination of things perceived and the thrill of feeling; that we may also discern the true character of the usurping and tyrannous personal self and invoke the power of the God within us, and all co-operating divine powers, to break the tyrant's domination, so that the man may rightly worship and render obedience to the God. We are to invoke the divine powers of Beauty and Holiness, perpetually shining on our consciousness from above, in order that we may be so enkindled with the beauty of holiness, that we may be not only willing, but ardently eager, progressively to subject the lower in us to the higher, the worse to the better.

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We are so enthralled and fascinated that we cannot perceive the need of doing this, or gain the power to set about it, without the active intervention of Divine Powers. But the Divine Powers ceaselessly seek the opportunity to do this, if we only show ourselves willing to respond. Again and again in our human history, the Divine Powers have made themselves objectively manifest, incarnate Truth and Beauty and Holiness, in order to inspire and help us; such are Buddha and Christ, in whom "the Logos becomes flesh" in the literal sense of Saint John's phrase. And all that, in our highest moments of inspiration, we dimly divine of the better self above our conscious minds, and a thousandfold more, is made clearly visible in these Divine Incarnations, these visible embodiments of the Logos.

Let us now try to apply to the doctrine of the threefold Logos resting in Primal Being, what we have gathered from our survey of things familiar and near at hand.

We have, first, the marvellous centre of manifold perceptions and actions, the conscious mind which builds the world in which each one of us dwells. Our very familiarity with it blinds us to the continual wonder and miracle of its powers. But this much we see: that through the continuous activity of these powers, the world in which we dwell, the world built up of our perceptions and actions, is made manifest. It may be that we have here a correspondence with the Third Logos of *The Secret Doctrine*, the basis of the universe in manifestation.

Then we have that power which touches our conscious minds from above, ready to impart to us both inspiration and creative energy, as soon as we have firmly resolved to dethrone the usurping personality and enthrone the God; a resolution we are hardly likely to make, or even to conceive, without the active interposition of those Divine Powers on which we are so continuously dependent, but which can effectively aid us only in the measure of our sincere co-operation. Perhaps this region of manifested Divine Power immediately above us corresponds to the Second Logos.

But by abstraction we can conceive of the bare essence and potentiality of Divine Powers, not revealed, not made manifest. And this abstraction, necessarily very vague and tenuous, may be as much as we can at present conceive of the First, the Unmanifested Logos, which is, perhaps the Theos of Saint John's verses.

Finally, by a second abstraction, we arrive at the thought of Being itself, the Primal Reality through which all exists. While we can postulate this absolute Be-ness as an abstraction, it is necessarily inconceivable and unknowable. For to know this, would mean that we know why there is Being, why there is a universe; and it is clearly impossible that anything within the universe and a part of it, could ever answer that question. Yet this very Unknowable, this inscrutable Being, is the very essence of us, now and for ever. We can never conceivably *know* That; but we *are* That, and that fundamental oneness is inescapable. So we may, perhaps, gain some faint and shadowy understanding of the Logos doctrine, the teaching of the threefold

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Logos, resting on Primal Being; confident that, as our light grows stronger through loyal obedience and service of the light, we may come to discern more clearly what is now so vague an outline.

So far we have for the most part considered life as though it were single, the adventure of one personality only. But there are three directions in which the very nature of our being perpetually impels us to break down our individual limits and go beyond them. There is, first, the natural impulse of exploration in the outer world. We have not only feet to carry us, we have also the impulse to use them which every child puts into action. The child views its immediate surroundings, but it feels instinctively, through the driving force of its inherent powers, that what it knows is not all the world, and it sets forth eagerly to make discoveries. Later on, this same power, this inherent conviction that there is more beyond, will impel it to explore new lands and continents, even to try to find the verge of the solar system, to send its thought forth to search the vast, mysterious spaces among the stars.

There is a second direction in which we are impelled by the inherent conviction that there is more beyond; the direction of our other selves, which rests on our intuitive certainty of the genuine being and consciousness of those about us. We are acquainted primarily with the consciousness of our own minds. But we know that there is also consciousness beyond the verge of our own minds, stretching away without limit. Whatever a man's formulated creed may be, this intuitive certainty is what he invariably acts on.

We are destined to do far more than act almost blindly and unconsciously on this intuition of "more consciousness" outside our own minds, extending, indeed, like space itself, beyond the horizon. This too we shall one day set forth to explore, under the same impulse to go beyond known limits which sends the child out to seek new worlds. Perhaps Sophocles and Shakespeare have their uses at this very point; they portray many types of our other selves which we can read ourselves into imaginatively, and thus gain practice for real life, exercising ourselves in the broadening of our consciousness, so that we may the more easily gain a genuine understanding of others.

But we shall not make much real headway in this direction until we have in some measure recognized and followed the third roadway which leads us out of ourselves, the direction upward, toward the Divine Power which touches the conscious mind from above. We must gain some entry there, we must catch something of that celestial light, before we can have any true understanding of the consciousness of our other selves. Without some gleam of the celestial light, we may go out toward the consciousness of others only to be submerged among other lives as dark as our own. We may be swamped by some form of mob-consciousness, deeply tinged with Rajas and Tamas, like the earth-hungry consciousness of the Russian peasants.

But if lit by some glimmer of the heavenly light we seek beyond ourselves in the consciousness of others, we may be rewarded by finding souls far more receptive of that light, far more obedient to it, than are our own souls. We may thus gain divine help on our onward journey.

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The impulse to open the gate of the child's garden, to open the gate of the constricted heart, to open the gate of the burdened soul to the light and life from above, is a threefold admonition to us of vast reaches of being beyond ourselves; vast expanses of natural life, of human life, of spiritual and divine life. And this perception carries us from the diminutive representation of the Logos in our own consciousness, outward and upward toward the immensity and depth and splendour of the heavenly Logos.

If we are able thus to approach a philosophical understanding of the Logos doctrine, we shall be wise straightway to turn it to practical ends, for only thus can divine powers really come into action. We must invoke the spirit of Truth which illumines our minds from above, to the end that we may perceive the truth concerning the personal self that we have built up within our consciousness, a bedecked image of the body in the mind, which fascinates us and usurps our service. Here, it is not ill luck, but supreme good fortune, to break the mirror and so dispel the image of self; for only as the personality is dissolved, can we again become receptive of the creative light and power from above. The false personality, the hugely admired image of the body in the mind, is at first a source of intense enjoyment, as a youthful natural body with all its untried powers may be. But in old age the natural body, limp and torpid and flaccid, laden down with infirmity and the wear and tear of time, may become nothing but a source of weariness. So through the painful experiences of human life the false personality may come to be an intolerable burden, in spite of the residue of vanity that decks it. When that revulsion comes, there is hope that, inspired by the Divine Powers above and the succouring Divine Powers about us, we may dethrone our tyrant, and begin through painful, courageous effort, to live from above, struggling upward toward the light. This is that "new birth," or "birth from above," which Saint John records, through which we are born into the "kingdom of Heaven", the region of Divine Powers above us.

We should remember that all the powers, both perceptive and active, which have built up our life, are in origin powers of the Logos. Even when deflected to evil ends, as in the building and feeding of the false personality, they are divine powers warped. For this very reason the false personality is strong and intensely resistant; the combat to dethrone it can never be easy, can never be less than a fight to the death. It is the more imperative to wage it courageously.

It is philosophically interesting to notice how much of divine power misdirected has gone into the building of the false personality. Both its perceiving and acting are creative, because these powers are derived from the Logos. And it has caught a reflection even of the Absolute, in virtue of which the personality instinctively regards itself as absolute, the real centre of the universe, for whose uses everything else exists. To see through the usurper's pretences and to dethrone him, is our practical problem. It is possible only because divine forces acting rightly and truly are stronger than divine forces warped and turned aside.

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# FRAGMENTS

FROM the deep wells of dream comes this vision of the Christmas time. Haru told it recently, as the cold, silent wind moved in from the desert.

There were disciples of a Great Lodge watching that night, as well as Shepherds, for they, like the Wise Men, knew that the Hour of Sacrifice had come, and that the Great Deliverer should go forth to the men of Myalba. They watched in the desert in cold and silence, and the only sound they heard was the distant cry of the jackals. The heavens were silent, the stars were silent, no clouds of angels drifted across them; the Voice of the Silence itself was hushed in reverent awe and expectation.

Then the Star blazed forth, and in its radiance shone a wonderful Face, exalted with Compassion; and a chant was heard, — Lo, I come to do Thy Will!

Far off, on the hills of Palestine, other angelic choirs responded, — Peace on Earth to men of good will; peace to storm-tossed hearts in the haven of God's will! Behold, a hope! Behold, a bridge, from the lowest depths to heaven! Then the Face vanished, and in its place a giant Cross, black against the golden glory.

"I was one of those who watched," said Haru, ending, "and we fell flat on our faces in the desert sands, for we knew that the Lord had gone forth, that the Sacrifice was laid upon the Altar."

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# TAO-TEH-KING

AN INTERPRETATION OF LAO TSE'S BOOK OF THE WAY AND OF RIGHTEOUSNESS

## VIII

71. *To know, and to think that we know not, is the crown.*
*Not to know, and to think we know, is the affliction.*
*If you are afflicted by this affliction, then you will not experience it.*
*The Saint does not experience this affliction, because he is afflicted by it.*
*This is why he does not experience it.*

THE Chinese commentators thus explain this paradox: To know the Way, and to say we know It not, is the crown of righteousness. To be dazzled by the knowledge which is born of contact with things sensible, and not to possess the non-knowledge which constitutes true knowledge, is the general defect of the men of this world. He who knows not the Way is attached to false knowledge, which he mistakes for real knowledge. When false knowledge occupies his soul, it becomes an afflicting sickness. False knowledge is the afflicting sickness of our nature. When a man knows that false knowledge is an afflicting sickness, and is afflicted by this, then he no longer experiences the afflicting sickness of false knowledge. To know the Way, and to know that he knows It not, is the condition of the Saint. The Saint is free from the afflicting sickness of false knowledge. This is why the afflicting sickness of false knowledge departs from him.

Perhaps we might put the same thought in another way: Real wisdom must always include a recognition of the great Mystery, the Unknowable. The Saint may know God; he cannot know why God is, or why He is Love. But he who is subject to the world-glamour of Maya, and is, therefore, continuously deceived, believes that he is facing realities. That very belief is the root of his delusion. But to recognize glamour, and to resent the tyranny of glamour, is to begin to free oneself from glamour. The Saint fights against the tyranny of glamour; therefore he is not the thrall of glamour.

72. *When the people fear not what should be feared, then what is most to be feared descends upon them.*
*Beware of thinking your dwelling too narrow; beware of resentment over your lot.*
*I resent not my lot, therefore I find no cause for resentment in it.*
*Hence the Saint knows himself and does not make himself conspicuous; he exercises restraint and does not glorify himself.*
*This is why he shuns the one and follows the other.*

In the course of life, say the commentators, the people have not the sense to fear what should be feared; they yield to their inclinations and indulge their passions, thinking there is no harm in this. Soon vices grow until they cannot



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be hidden, and crimes increase so that they cannot free themselves from them; then comes death, the thing most to be feared.

Your house may be low, or it may be lofty; in either, you can find content. Beware of thinking your house too small and narrow, as though it could not contain you. Your means may be abundant or restricted. In either case they will meet your needs. Beware of thinking them less than your deserts. Common people do not understand their destiny, and therefore they resent their lot. The Saint alone knows himself and his state, and gladly accepts the lot which Heaven sends him; he boasts not nor seeks outward things, and therefore he has enough. Common people are dissatisfied with their dwellings and think them narrow. But the Saint loves his home, and is everywhere content. He is not great in his own eyes, and seeks not to shine in the eyes of others.

Here again we may suggest a deeper meaning: Maya, glamour, personal delusion, is the root evil; he who is led by glamour is subject to death. The Saint, who has found his home in spiritual reality, understands and accepts his life as a part of spiritual reality. He resents nothing and is full of humility, knowing that he exists only through the grace of Divine Law.

73. *He who dares to disobey, finds death.*
*He who dares to obey, finds life.*
*Of these two, one is helpful, one is hurtful.*
*When Heaven is offended, who can know the cause?*
*Therefore the Saint acts circumspectly.*
*This is the Way of Heaven:*
*It strives not, yet wins the victory.*
*It speaks not, yet wins obedience.*
*It calls not, yet men hasten thither.*
*It seems to delay, yet Its plans are wise.*
*The net of Heaven is spread out, its meshes are wide, yet none escapes it.*

He who follows the headstrong lower self rashly disobeys the divine law, and takes the path of death. He who dares to control the lower self, thereby obeys divine law, and takes the path of life. He who follows the headstrong leading of the lower self, and thereby violates divine law, feels the penalty but does not recognize the reason why he is punished. But the Saint diligently seeks to understand divine law, and to obey it.

The Way, the Logos, works silently, guiding all life, and winning always; divine law is always triumphant. The powers of the Logos work slowly through immense periods of time, yet always toward the defined goal, the redemption of mankind and all life. None evades the meshes of divine law.

74. *If the people fear not death, they will not be frightened by the threat of death.*
*If the people constantly fear death, and one of them does evil, then I can seize him and put him to death, so that none will dare to imitate him.*
*There is always a supreme authority to inflict death.*
*If anyone wish to usurp the place of this supreme authority, and himself inflict eath, he is like one who wishes to cut wood in the place of the carpenter.*
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*When one wishes to cut wood in the place of the carpenter, it is rarely that he wounds not his own hands.*

The Chinese commentators take this literally, as a criticism of their criminal law: when death is the punishment for every fault, people no longer fear death. But we may find a deeper meaning, by following out the thought of the preceding section: the Logos in action, as the law of Karma, rules all life and adjusts all violation of law by what appears as punishment, but is really spiritual education. Those who do not realize the action of Karma, because they are blinded by the lower self, do not abstain from evil. They are not restrained by the fear of violating the law, because they do not realize the existence of the law. But those who realize the law are deterred from evil through fear of violating that law. On the other hand, those who try to "take the law into their own hands" and to influence others while ignorant of their Karma, which means their real needs, are certain to "cut their own fingers."

75. *The people hunger because the prince consumes the produce of the land.*
*This is why the people hunger.*
*The people are hard to govern because the prince is too active.*
*This is why they are hard to govern.*
*The people despise death, because they seek the means of life too eagerly.*
*This is why they despise death.*
*But he who is not over busy with life is wiser than he who esteems life.*

Once again the commentators take Lao Tse's meaning to be a criticism of political conditions. But it seems equally possible that his meaning is symbolical: the powers of the whole nature starve because the lower self usurps the field and appropriates the life forces. The powers are hard to control because the lower self is too active. The powers despise death and rush headlong into danger, because of the lower self's thirst for sensations and emotions. But he who is detached from life and does not seek sensations or emotions, is wiser than he who is immersed in life.

76. *When a man is born, he is supple and weak; when he dies, he is strong and rigid.*
*When trees and plants first spring up, they are pliable and tender; when they die, they are dry and hard.*
*Hardness and force are the attendants of death; suppleness and weakness are the attendants of life.*
*This is why, when the army is strong, it does not win the victory.*
*When a tree has grown strong, it is cut down.*
*He who is strong and great occupies the lower rank; he who is pliable and weak occupies the higher rank.*

A wise Chinese commentator says that this whole section has a symbolical meaning. Lao Tse wishes to say that he who draws near to the Way through yielding and obedience, is assured of life, and he who departs from the Way,

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seeking force and power, and striving against obstacles instead of yielding to them, will perish without fail.

This seems to be another version of the saying that he who will save his life shall lose it, but he who will lose his life shall save it, keeping it unto life eternal.

77. *The Way of Heaven is like the maker of a bow, who lowers what is high and raises what is low; who removes excess and supplies what is lacking.*

*Heaven takes the excess of those who have it, in order to help those who are lacking.*

*It is not so with men, who take from those who lack, to give to those who have in excess.*

*Who can give from his abundance to all who are under Heaven? He alone, who possesses the Way.*

*Therefore the Saint does good without glorying in it.*

*He accomplishes great things, but is detached from them.*

*He does not wish his wisdom to be seen.*

Heaven, says a commentator, seeks to bring about a balance in all things, taking the excess of some, and supplying the lack of others. Man is in opposition to Heaven, and does not follow the law of balance. He alone who possesses the Way understands the way of Heaven. The wise men of old who surpassed others, used their powers for the good of others.

Again, we may perhaps find a deeper meaning: the lower self, which is in excess, is to be diminished; the better self, which at present is deprived of its part in life, is to be made strong. This victory will mean humility, detachment, and a blessing to others.

78. *Nothing under Heaven is softer and weaker than water, yet nothing can better break what is hard and strong.*

*In this, nothing can take the place of water.*

*The weak triumphs over the strong; the soft triumphs over the hard. No one in the world but knows this, yet no one can put it into practice.*

*This is why the Saint says: He who bears the reproach of the kingdom becomes the ruler of the kingdom.*

*He who bears the calamities of the kingdom becomes the king of the whole realm.*

*The words of truth seem contrary to reason.*

Water is like the Way, says a commentator, because it can enter into all forms, and move in all directions. It bends or rises; it will fill a square vase as well as a round vase. If an obstacle blocks its way, it stops; if you open a passage for it, it will go wherever you desire. Yet it carries great ships, tears down rocks, hollows out valleys, pierces mountains, and upholds Heaven and earth.

Another commentator declares that the men of the world think that only the base will endure reproaches. But the Saint holds that they should be endured without complaint. If his words seem foolish and contrary to reason, this is only because they are judged from the point of view of the multitude.

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79. *Though you appease the great hostilities of men, they will still retain a residue of hatred.*

*How could they become virtuous?*

*Therefore the Saint keeps the left half of the contract and expects nothing from others.*

*This is why the virtuous man thinks of giving, and he who is without virtue thinks of asking.*

*Heaven is without predilection, and gives constantly to the virtuous.*

The thoughtful Chinese commentators may be summed up thus: It is better to remain indifferent, and to forget equally the good which we have imparted and the injuries which we have received. Hostilities are born of illusion, and illusion springs from our nature. He who knows his nature, and keeps it pure, has no illusions; how should he feel hostility? But those who cannot tear up the root of hostility are able only to cut off the branches; therefore, though outwardly calm, they nurse hatred in their hearts. He who is perfectly sincere, has no conflicts with others. He lets them follow their natures and does not arouse their hostility; he gives to each what he desires, and asks nothing from anyone.

The contract is a tablet of wood which can be split in two. On this the agreement to pay or deliver a certain thing is written. He who is to pay or deliver the thing agreed on, keeps the left half of the tablet, and he who is to receive it keeps the right half. When the receiver presents himself, holding in his hand the right half of the tablet, and it is found that the two halves fit accurately together, the giver delivers the object of the contract without raising the smallest question as to the rights or the sincerity of the receiver. When Lao Tse says that the Saint keeps the left half of the contract, he means that he asks nothing from anyone, and that he expects others to ask of him whatever they desire.

The Saint gives to others, and asks nothing in return. But Heaven gives to him constantly, loading him with gifts and blessings.

So far, the Eastern commentaries. A Western commentator would be inclined to point out the close resemblance between the thoughts of this most Christian of Orientals, born six centuries before Christ, and the words of the Master Christ; for example, the sentence quoted by Saint Paul: "Remember the words of the Lord Jesus how he himself said, It is more blessed to give than to receive." It is the spirit of the Sermon on the Mount: "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father which is in Heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect, as your heavenly Father is perfect."

80. *Had I a little kingdom with few inhabitants, if they had weapons for ten or for a hundred, they should not use them.*

*I should teach them to fear death and to remain at home.*

*If they had boats and chariots, they should not enter them.*

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*If they had breastplates and spears, they should not equip themselves with them.*
*I should bring them back to the use of knotted cords for records.*
*They should eat their food with satisfaction, they should find their clothing pleasing, they should be satisfied with their dwellings, they should love simple customs.*
*Were there another kingdom so close to mine that the crowing of cocks and the barking of dogs could be heard from one to the other, my people should grow old and die without visiting the neighbouring people.*

The Chinese commentators understand this eloquent little sermon in the sense of the simple life and the age of gold. But it is more likely that Lao Tse has in mind the life of the disciple, which is indeed simplicity, a return to the golden age. Perhaps the most illuminating parallel is this, from *Light on the Path:* "When the disciple has fully recognized that the very thought of individual rights is only the outcome of the venomous quality in himself, that it is the hiss of the snake of self which poisons with its sting his own life and the lives of those about him, then he is ready to take part in a yearly ceremony which is open to all neophytes who are prepared for it. All weapons of defence and offence are given up; all weapons of mind and heart, and brain, and spirit. Never again can another man be regarded as a person who can be criticized or condemned; never again can the neophyte raise his voice in self-defence or excuse. From that ceremony he returns into the world as helpless, as unprotected, as a new-born child. That, indeed, is what he is. He has begun to be born again on to the higher plane of life, that breezy and well-lit plateau from whence the eyes see intelligently and regard the world with a new insight."

This is the site of Lao Tse's "little kingdom," and this is the reason why those who dwell there will not arm themselves with spear or breastplate, nor seek again to return to "the other kingdom."

81. *Honest words are not ornate; ornate words are not honest.*
*The man of worth is not glib of speech; the glib of speech is not a man of worth.*
*He who knows the Way is not erudite; he who is erudite knows not the Way.*
*The Saint lays not up treasure.*
*The more he spends himself for men, the greater grows his power.*
*The more he gives to men, the richer he becomes.*
*Such is the Way of Heaven, which lavishes blessings on all beings and harms none.*
*Such is the Way of the Saint, who toils, yet without contention.*

True words, say the commentators, need no adornment. Who acts rightly needs no eloquence. Who possesses the heart of the matter need not be learned in many things. The Saint uses the Way for mankind, he gives all his treasures to men. Though he lavish his treasure on all the men of the kingdom and on ages to come, the Way grows ever greater for him, and is inexhaustible; his treasure ever increases and knows no diminution.

Heaven nourishes all beings, helping all and harming none. The Saint furthers the kingdom through the Way; when his works are fulfilled, he is detached from them. He seeks neither reward nor glory.

C. J.

THE END

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# TALKING OF REINCARNATION

YOU ask me with great earnestness to give you, who are alone in the desert, some account of the topics that your fellows are talking over, as they meet, incidentally, during the summer. You will understand that I really wish to respond to your request, when I tell you that the only information I have about such talks has come to me second-hand — and yet I am attempting to pass something of it on to you. But I must ask you to recognize that you are not getting "teaching"; you must at every turn beware of misconceptions and partial truths. Those who were talking saw and expressed only part of the many-sided truth of the realities they discussed; then those of them who so kindly shared the fruit of that talk with me, were oppressed with the sense that their account was so incomplete and inaccurate; and, in my turn, I know that I am able to give you only very imperfectly what they passed on to me. So, again, I ask you to brood over any phases of the talk that may interest you, and to get the inner light on it which can come only in that way.

As usual, the talk was started by someone who had a burning desire to discover how he could use every possible means of preparing to meet in another life the friends whom he so highly prized in this. He said, quite simply, that he regarded such friends as one of the greatest gifts life could bestow; and having them now, he found himself looking, with an apprehension that he knew to be unworthy, upon the time when they would no longer be with him. Some day death would ferry him to the other shore, and he would go alone. How was he then to find and to claim kinship with those who had gone before him and with those others who would follow? Most of them were far beyond him in their contact with reality, their conscious life in the spiritual world. It would be silly to imagine that in those vast mansions prepared for those who love and serve, there are not clearer lines of demarcation than we ever know here; each soul must have its fit dwelling. Those cannot be like Soviet caravansaries, — marble palaces flung wide open to the unclean and the unfit, in whose natures nothing has yet awakened that would enable them to enjoy the exquisite beauty of the surroundings. He felt confident, indeed he fully trusted, that in the place prepared for him he would be given the best possible chance to see the mistakes of this present life and to assimilate its teachings — but he confessed that he wanted even more than that. He wanted to feel assured that, if the Good Law could find it possible to grant, he might have his T. S. friends again "next time," if not during the in-between state. Does Theosophy, he asked, give any such assurance, — and what steps must one take to claim it? His earnestness barred the conventional remarks on that subject. There was silence during which others searched their own desires. Finally someone asked:

"How many of us, I wonder, believe in reincarnation? The T. S. requires



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no such belief. Why should we hesitate here to be frank with one another? Why should we hesitate to express our feelings?"

"But," interposed another, "what possible use is there in exchanging *feelings* about a *fact?* Either rebirth is a law of life or it is not. I have often heard outsiders say that they did not believe in reincarnation because they did not like the idea of having to come back to earth again and get into a different family, or be someone they would dislike to be. In them, not having studied Theosophy, that attitude is perhaps natural, but not for those of us who have had so many chances to understand its teachings. For myself, I am convinced that reincarnation is the law, but there are many phases of it that I have never thought out, and there are some that fill me with a desire to be up and doing. I share the outsider's dislike and dread of possibly coming back to a strange world, in which I cannot pick up any of those connections and friendships that have made my life rich and happy since I was found by the T. S. and persuaded, bit by bit, to return home. What difference, however, can my *feelings* make about the working of the law?"

"Immense difference," commented his neighbour. "You can, to put it crudely, favour the law by working with it. It seems to me that if we really believe in the law of rebirth we must inevitably plan accordingly. There was, I suppose, a time when mankind did not know the law of periodicity as displayed in the changing seasons of the year. Now man is convinced of that; while it is yet summer, he makes provision for the coming cold of winter, and in the frosts he knows he must be ready for the summer's heat; — neither is his enemy. Is it not equally obvious that if we really believed in rebirth we should use all means to prepare in one life for the needs of the next, so far as we can recognize them? I will admit that for me, too, it demands all the faith and courage I can summon when I face the possibility of again being 'lost in the universe,' as someone has expressed it. Left to myself, what chance would I have of finding or serving the Movement?"

"Perhaps we could work our way out to more light," said another, "if we were to start back a bit, with the average family in the world to-day. Let us suppose that the eldest son of such a family returns home from an absence that has taken him to a centre where he heard, in brief outline, a presentation of the laws of Karma and Reincarnation; — he shares that new theory with the family. We will make it a well-meaning and well-behaved family; yet the chances are that no one in that family circle really knows any other one. Each could, perhaps, make a fairly accurate catalogue of the likes, dislikes, and *traits* of all the others. Such things do, of course, have to be considered and given due respect in every happy family, but, surely, in those manifestations a man is ephemeral; they could not survive the body. Yet those very things are about all that most people know of their close friends, it seems to me. To lose a friend is indeed a heart-rending loss under any circumstances. But when one is looking far forward, to other lives beyond the gates of death, — what explanation is there for the instinctive longing we see in so many hearts to perpetuate the intimate relations of the present life? Since most people do

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not make their connections with the real man inside the friend, but rather with that man's wardrobe, so to speak, why should it seem to them so important to have access to that wardrobe in another life? In the family we are imagining it is probably the mother who instantly rejects the theory of rebirth because she could not tolerate the idea that any other woman might be the wife of her husband or the mother of her sons; they are hers, inalienably. Why should this new theory try to take them away from her? Clearly, the fact is that, if she could once grasp the significance of it all, these troublesome but treasured possessions of hers would, for the first time, come before her vision as they really are; she would know them and reverence them for all the reality there is in them — for the first time she would actually have some connection with them.

"Wardrobe," rejoined another, "is just the term I was seeking to describe my observations about the basis of friendship as it is commonly known. Mr. A meets a stranger, Mr. B, about whom he knows nothing, and he is obliged for business reasons to form a quick decision as to whether or not Mr. B is trustworthy. There is at least an even chance that his first impression may be right. Suppose he decides against Mr. B, who is, in fact, a model of all that is dependable, this does not indicate that Mr. A's decision was wrong as a guide for his own conduct. Mr. A may instinctively know that if he himself were placed as he sees Mr. B placed, he himself would need watching. In that case he will always be suspecting the motives and actions of Mr. B, and as men cannot make a satisfactory connection under such circumstances, it is quite as well that he should decide against having anything to do with Mr. B. On the other hand, suppose that Mr. B passes the first, instinctive test and is accepted as a good associate; — does Mr. A come to know him more and more intimately for the man he really is? Seldom. What Mr. A probably does, instead, is to turn the spot-light of his attention on externals, that is, to use the term that was given us, on Mr. B's wardrobe — by which I mean his manner of speaking (*and* how it happens to affect Mr. A); upon his readiness to be amusing or patient (at the point where Mr. A specially demands such consideration); upon his willingness to give in money, time, sympathy (especially on Mr. A's demand). From such impressions Mr. A makes his picture of his new friend. It is, we can see, nine-tenths illusion. Indeed, what are those impressions but perceptions of how he himself feels toward the object which he has created and labelled Mr. B? What basis for lasting, eternal friendship can there be in such a relation?"

"None," quickly answered another man, with just a shade of heat in his tone. "It seems to me that your Mr. A is a man of straw. Do you claim that a group of men like ourselves really know one another so slightly?"

"Shall we give five minutes to a silent test of that?" asked the previous speaker. "Do you all agree that it shall be silent?" All assented. The test was outlined thus, — each man to select some other one there present; to ask himself in all sincerity what there is in that other which sometimes chills, or repels, or "gets on his nerves"; to insist on pulling out before his own eyes the

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feelings of which he is conscious; then to search honestly for their origin. How many can be traced to some time when he saw that man talking confidentially and overheard a laugh or an exclamation of contempt which he fancied might refer to him? Or to the time when, without giving his reasons (which may have been of the best), that man spoke of an unknown person in a manner which was most displeasing. Might he not presume to look at me in that way? To speak of or to me in that way, some day? Let each sift, silently, the ground for his studied withholding of confidence from his friend. At the end of five minutes the clock will be striking the hour, that ends the test. We agreed to say nothing, but let us also agree that each man who finds in himself no trace of these subterranean feelings shall stand while the clock chimes. All threw themselves into the test; there was a tense silence which grew deeper with each passing moment. The chiming of the clock came as a relief to many; each man looked at the clock-face, none at his neighbour; nobody rose.

A hearty, honest voice broke the silence: "That was the kind of test I like, and conclusive as far as it went, but it appears to me to be only half of the truth, and the negative half, too. There must be a way to get to know, and so to trust, the reality within one's friends; and I doubt whether it is either difficult or recondite. My dog does it at one spot, and does it very well. I should like to develop the counterpart of the very faculty he has. He knows all my friends by smell, and by something more, I believe. That additional something appeals to me as a faculty which man doubtless had, and has lost through his material development. If so, being latent it can be awakened and brought into use. Was it not H. P. B. who frequently told of making her way about, on occult errands, by the use of what she termed her 'occult nose?' As I remember it, she would have the feeling that she was wanted to go to a certain person and give help, or to a certain place, but often she had no information as to where that place was, outwardly, or where that person dwelt; she would start, and 'follow the currents' until she reached her destination. That seems to me the use of the faculty I want to cultivate; the fact that she had gained it helps me to believe that I, too, might. I suspect that after I have worked at the problem as hard as I can, with the aid I can get from the dog's end of it, I shall find the next clues I need, ready to hand. They may already be awaiting me in the article on 'Odorigen and Jiva' in *Five Years of Theosophy* which I never really tried to master. It was from there, probably, that I got my notion of the dog's consciousness as susceptible to differences in auras. It seems to me unquestionably true that a man's consciousness is very limited, when compared with that of the higher orders of animals. He admits that different breeds of dogs far surpass him in acuteness of smell, hearing, sight — a natural inference is that this greater acuteness has its counterpart in extension of consciousness. On the spiritual plane, I suspect that man, though now lacking even the notion of anything to be perceived there, has an avenue of entrance that is peculiarly his own, when he is ready to claim it. Perhaps his limitations on the physical and psychic planes of consciousness are intended to narrow his outlook on those planes, so that the rising tide of life, whenever he

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contacts it, may wash him, even resisting, to that further shore where there is an entirely new field of conquest and exploration opening up for him, —at the very time when the physical world has few more to offer him."

"Do you mean that mankind is too busy in its various pursuits to adventure on those higher fields, where leisure must be essential to any continuous endeavour?" asked a man who is chained to a desk for long hours, and goes home to equally engrossing and taxing family cares.

"No, my friend. It seems to me that what man needs most in order to start on the real adventure, the quest of spiritual life, is not leisure from work but leisure from himself. The dog has so much more of that than the average man has. Man is so much in the toils of what the psychologists call the *reverie*, an incessant churning of the mind, in which, as they put it, thought will almost irresistibly 'circle about the beloved Ego,' — except a man hold it firmly and continuously in check by the will. There come breaks in this reverie, caused by some practical decision that must be made and acted upon, but following that, interest and attention fly back to this unproductive and yet engrossing churning of feelings, fears, and hopes — all centring in that self which is the rival of the man's true centre, and most of the time the successful rival. Now if a man were to make himself at leisure from all this interior conversation with self and those imaginary colloquies with others which use up so much nerve-force and mental-time, — who knows what higher planes of consciousness he might not be able to reach, and what acquaintances he might not be able to make there?"

"It is a veritable Niagara of self-reference that some of us have to encounter," said the man in the corner. "That makes the task big enough to be worth doing. It ought to be really easier to galvanize the will for this than for insisting on having one's own way, about some petty plan or other. One method of accomplishing it might be the determined effort to become proficient in the recognition of different 'atmospheres' — the way the souls of our friends pierce through the veils of illusion which surround us. When I had once learned to do that to some extent, I might also make it a means of real self-knowledge. I am sure that I am not the creature around whose moods and prejudices and fears that hateful daily reverie centres. I, myself, am quite another individual — one who has often been on earth before, in many different settings; and hampered, perhaps, in all my recent lives by an equally insistent and useless reverie (one that would not in the slightest interest me this time), centring around some equally unrepresentative personality. It certainly is not sensible in me to consent to having this stranger monopolize my earth-time and interfere with the work that I originally came into incarnation to do."

"Hold up, right there, please," begged the father of the large family. "Are you preparing to throw down all your taxing duties and to start life anew, for the soul? Do you think that would be right?"

"No," replied the other, "I should not regard such a plan as either right or sensible. When it comes to a question of dropping duties, I think we can

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always be sure that this is not the soul's way or wish. None of my duties requires that I should maintain this exclusive chatter about myself. At the moment I cannot think of a single duty I have which would not be better performed if I could stop that silly reverie-movie. How could I have any duties except those of my real self which, to give it a generic name, I might call the reincarnating ego? If that real individual inside me had full control of the whole mechanism, I suspect that for the first time my duties would be properly done. The problem for me has been *how* to bring that about — atmospheres may be my clue. The starting point that occurs to me is this: decide what to disregard in the friend I seek to know; what to rate, on first trial, as unimportant and what may go deep. I suspect that my friend's real motive would be the deepest thing in him that I could hope to recognize. In the search for that, I could call upon my mind, often such a hindrance, to help intuition in locating my friend's real goal — that for which he so longs in his heart of hearts that he is sick, at times, because so little of it is reflected in his daily life. There I ought to find my clue to the real man, the one I want to know this time and next time. That method could, I suppose, be extended to myself, also, but with myself I should have to go further. I know that I am responsible for what goes on in my everyday working consciousness. To what extent do I keep it at the level where the will and desire of my real self can control outer acts and thoughts? Am I doing my daily duties as *mine* (the joy or burden of my everyday self), or as those given to the real man, through which something of the inner world might come into embodiment here? I wonder whether I have been talking only to myself; does this appeal to any one?"

"It means a great deal to me," said a boyish voice. "It reminds me of my dear mother's frequent saying, — All the lessons of the spiritual life may be learned in the nursery and the garden. What you, Sir, have been saying meant to me a garden-lesson, — that we had to distinguish between the annuals and the perennials and treat each accordingly. Surely the annuals are not to be despised; they have their place in every garden, just as the personality has in every man's nature. Since we cannot function without it on the material plane, it must have due care, but to treat its will and its notions as those of an independent and persisting entity would be poor management, from a gardener's point of view."

"Now, please," urged another youngster, "make this talk practical before it is time to close. I am not asking to have everything worked out in detail, like a topographical chart, but I greatly want to get the points of compass, as it were, on this matter, so that I can go over the ground in my own thinking, and make applications."

"Suppose we start at that with an experience well known among literary men and artists" — said a quiet voice that was seldom heard in these discussions until they reached the point of proposing "to do something about it." "Take the unsigned paintings of one of the old masters; there are art critics who can say, positively, 'This is a piece of work by Leonardo, done at about such and such a date.' There is no mystery about it; this man has so steeped

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himself in the work of some few artists that he knows the intimate characteristics of those men — knows them fully as much in their outlook on life as in all their fine shades of technique. He knows clearly, unhesitatingly, the manner in which the great stream of life-force that played through them, moulding them where it could to its will, was expressed, coloured, and refracted by each artist's inner nature and his outer personality. By long study and much loving brooding, he knows how the artist saw life and how he depicted what he saw. Picking up again a good term that has just been used, we might say that he knows the artist's atmosphere. Were it worth while to study the few remaining literary puzzles, in that way, I am convinced that there would be no difficulty about solving the authorship of every one of them — provided, of course, that their real author had left enough signed work to mark his type of genius.

"But there is something else to be done that appeals to me as so much more worth the while of those who have the great advantage of the light which Theosophy sheds on this whole matter. Why should not those of us who believe in Masters learn how to recognise their individual work and expressions, by this very study of 'atmospheres'? That would give us another avenue to them. We have many letters by Master K. H. (in *The Occult World*); several that are ascribed to Master M; there are the New Testament sayings of the Master Christ. Where else do we find writings with the characteristic *feel* of any one of these Masters? It was by Masters, H. P. B. stated, that she was helped to write *The Secret Doctrine*. Do we ever ask ourselves, by which; and where it is that their work appears? Then we have *Light on the Path* and *Through the Gates of Gold:* the original editions of these indicated that they were 'written down by M. C.'; but through what member of the Lodge were those truths put into the world? Surely the atmosphere of the one who inspired those books must be in them; we could get to know that.

"Please let me say with much emphasis that what I am wishing to propose is not that we should start a guessing match, and try to attach some *names* to the real authorship of those books. The name, were it ever given, could have value for us only as confirmation of conclusions reached through our atmosphere-studies. It is the heart that must be used in such study; to try it with the mind would be as useless as to climb up a ladder that only reached part way. The mind at its best cannot reach to the world in which the Masters live; the heart at its best can learn the way there. We must train the heart to go, — for the only way in which we can know anything truly, whether beast or bird or some being of a realm higher than this earth, is to know it where it lives.

"For that reason there are advantages in starting such research at a point closer to our own life and experience than Masters are. We might do better to begin with the writings or sayings of someone like Mr. Judge. There is abundant material for us. Take the magazine he founded and conducted, *The Path;* it contains articles signed by him, from which one may learn to sense his distinctive but in some respects elusive atmosphere — then he contributed many others which he did not sign. Which are they? Or if that

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out-of-print magazine is not accessible to the student, he might be able to use the QUARTERLY for a similar purpose. There are many unsigned articles; who writes them? No one would be really helped in the least if one of the editors of the magazine could be persuaded to violate the confidence of those authors and to name each of them in turn. Names are not the point. Besides, names change, life after life; those of to-day give no hint of what the yesterday names were, nor of those we may know to-morrow. Atmospheres do not change with the changing names. Really to know the characteristic expressions of the reincarnating ego might be our bridge over to the clues that we want next time, when we return to earth-life with no brain-memory of the very things we want most to know. The arctic explorer makes a cache of supplies as near to his goal as practicable, so that he may risk the longest possible absence from his base. Looking forward to next time, this study might so serve."

"That is just it," said one of the newer members. "So much knowledge is now available; if one could only record it in a letter addressed to the man whom he is next to be, — and find a trusty postman who would faithfully deliver the letter, in due time!"

"In this case," replied the older man, "the granting of your wish appears to have been provided for. Are not the Skandhas both letter and postman? Everyday we determine what to record with them for next time. The letter you propose might never get the ear of the man for whom you would write it — he might not be able to read at all; or he might find your present method of expression too clumsy to contain any truth that he cared to dig out of it. The Skandhas are sure to have a very active part in that new life; we might say that they will put directly into the new life current anything to which we give that quality of force and attention which builds their structure. There is another side of this that one often prefers to forget. If you could post the letter you propose, you would scan very carefully every word you put into it, but many untruths and false desires are heedlessly allowed to go into the making of those skandha-records, I fear. This would seem to lend support to the theory already advanced that the trouble with many of us is that we do not really believe in reincarnation — because we plan far better when we are dealing with temporal things which we know will recur and should be provided for."

"Could we, for that very reason, go back to the matter of atmospheres? I have been wondering whether a sensible starting point might not be one close at home, — say in my business. There are always personal problems there, whether one looks down, up, or alongside. Perhaps a study of atmospheres would help to solve them."

"Doubtless it will," replied the former speaker, "when the art has been mastered. As a starting point, it would introduce some needless difficulties that are hard to deal with. Most of us are so lacking in faith and flexibility that we need to begin such a practice with conditions as favourable to success as can be devised. For that reason it is better to start our experiment with

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those who are sufficiently developed, spiritually, to have a clearly defined individual atmosphere. In learning a new language, one needs to have become really at home in it before he can fully understand incomplete bits of conversation, such as those that float to him, from all sides, at a crowded street-crossing. So with studying atmospheres, the distinct, clearly defined ones are best adapted to our purposes, at the start, — and also much more remunerative to the student."

"It gives me an uneasy feeling to hear atmospheres discussed," admitted a visiting member; "at home I am surrounded by artists with much temperament, who continually talk to me about what they call 'atmosphere' in a picture. There seems to be nothing vague and illusive about the identification marks to which you are here applying the term."

"Thank you," rejoined the previous speaker. "I intended to cover that point. I am glad of the chance to explain that I did not mean to imply that most people lack atmosphere, — there are many who fairly exude it as one approaches them. The distinction I was trying to make is that they have none of their own. Perhaps that is why they use common property so freely! I should say that they were, all their lives, and quite unconsciously to themselves, drawing from a general store; it may be the atmosphere of the city in which they live, or of their church, or of their social set. Like a sponge, they are full of the particular liquid in which they are immersed; they drip with it. But squeeze that out, and there remains nothing but the sponge. At present there would appear to be a prevalent world-atmosphere which few have been so fortunate as to escape, — an atmosphere of psychic churning which gives the unpleasant suggestion that somewhere there must be forming a kind of redolent psychic cheese. That, however, would appear to have been anticipated as one of the results of the termination of several great cycles which came just before the beginning of this century. I take it that H. P. B. had this very condition in mind when she said: 'In a few years . . . psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.'[1] To get real atmosphere there must be a cohered individuality which reacts consistently to the demands made upon it on all the different planes of being. So Mr. Judge is a good starting point."

"His own account of his first contact with H. P. B. would be to the point here," said another. "I wish I could quote his words, but the idea was that he said to himself, — So this is where the lines are laid for the work to be done this time. We might imagine that he had quickly recognised a, to him, familiar atmosphere."

"Forgive me," begged the man with the dog, "if I bring my dog forward again. He seems to me to illustrate that very type of perception. When Mr. Judge got the clue to his life-work, he knew it for what it was; he had brought over the 'scent,' if I may so express it, for Lodge force. I do not imagine for a moment that his personality thereupon obligingly saw things in those terms, and helped him in his quest. There must have been a never-

[1] *Lucifer*, November, 1887.

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ending battle at that point; but when his heart knew the goal, I suspect that there was really only one question, — how to get there. That is far, far beyond my divided nature; sometimes my goal is clear, and then, another part of me being uppermost, it looks like a bleak summit which it were folly to attempt to climb. I very much want to cut out that oscillation of desires, — and there my dog gives me confidence. He will sit up beside me when my friend with the shiny high-powered car invites us both to take a spin, — looking as proud as though all those smart trappings were merely an expression of his fine dog-breeding. I always thought that he delighted in the size and power of the car until I read a plea against the folly of imputing human interests to animals. That led me to watch more closely. I found that he would wear the same expression in my uncle's old buggy which is washed only once a season and has no springs left. So I concluded that, far from considering appearances in vehicles, his classification would be 'a discriminating distinction between the odour of gasoline and that of the stable.' That species of freedom from the tyranny of appearances, that concentration of interest, is something that I want to acquire and to apply to the things of the real life, — regarding outer trappings only because the real man has to use them and so must give them their due, but with no interest in them."

"A freedom we could all join you in wishing to reach," added a friend. "But it would seem that every year the way back to such simplicity and directness becomes more blocked. The psychologists seem never to tire of presenting new selves that must be reckoned with. The Seven Principles seemed a bit complicated, once; but when the psychologist sets to work at one of them, the mind, for instance, and presents you with a constantly functioning and mutually hostile set of minds which he labels 'the animal mind, the child mind, the savage mind, and the traditional civilized mind' — the outlook is not encouraging. After delving into a few books on the new psychology, I was thankful to turn back to Theosophy, and to its warrant for declaring that I myself am something quite different from the sum total of all that evolutionary heritage. It has spurred me on to devote more attention to my other strain of heredity, that from above — the source of all in me which endures, — the only one of me which it is in the least worth while to please."

"Time to close," said the faithful time-keeper, firmly.

"One second, please," begged the irrepressible one; "one thing more must be said. We have all been thinking it, but I want to say it out in words. I want to call for three cheers for the kind fate that gave us to know about reincarnation. There are difficulties to be faced, and new lessons to be learned; the prospect of being an orphan from T. S. teaching next time appalls me too, as the possible result of failure to make the best use of it now. But, again, I want to say, *Three cheers!* We are alive; we know; we can build for the future with the bricks that have been put into our hands."

A. B. C.

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# BERGSONISM AND MORALITY

"IF this study corresponded faithfully to the inspiration from which it proceeds, it would express at once a great admiration and a great inquietude: admiration for the thinker of genius — the word is not too strong — who has renewed the terms of the philosophical problem; inquietude before the solutions, expressly formulated or implicitly supposed, which he brings to this same problem."

Such is the introductory paragraph of a recent French book,[1] devoted to the discussion of M. Bergson's doctrines in their relation to ethics, — a subject which M. Bergson himself has been careful to avoid. Admitting the audacity of his enterprise, the author, M. Rodrigues, represents himself as having, in his analysis, "satisfied too deep a need for anyone to be reproached for having undertaken it." The inquietude of which he speaks is the direct result of his conclusion that Bergsonism is immoral or rather unmoral in its implications.

Obviously, such is also the conclusion of the Roman hierarchy, which has placed M. Bergson's works on the Index. It is the conclusion presumably of the French Syndicalists, who preach the violent overthrow of the social order and honour M. Bergson as one of their prophets! It is the conclusion apparently of those Pragmatists who praise M. Bergson for doing the very thing which fills M. Rodrigues with inquietude, namely, for reducing the mind to the level of a mere instrument of action, for refusing to admit that the mind can have any intuition of reality. One recalls in this connection the generous praise lavished by William James upon M. Bergson. Here at last was a metaphysician after his own heart, a philosopher who located reality, where it belonged, in consciousness, and classed mind and matter together as limitations of consciousness, which yields to illusion in admitting itself to be thus limited.

But, asks M. Rodrigues, how are we going to discover any guide to conduct in a universe where nothing is fixed, nothing is stable, where, in the words of the old Heraclitus, "everything flows, nothing abides"? If anything seems to abide, like a mountain or a concept, be sure that it is an illusion, a dangerous and brutal illusion, since it is a snare for life. Life is forever falling into such snares, forever yielding to the temptation to imitate matter, to wall itself up in solid encasements like the oyster, to retire into a back-eddy instead of moving with the flood. Matter is the limitation of life, and mind is the reflection in consciousness of that limitation. How, then, are we to expect the mind to frame an ideal course of action for consciousness, when mind is, by its very definition, the reflection of the inhibition of consciousness? Yet where else, if not to the intellect, are we to look for a moral guide, for an ethical standard?

M. Rodrigues frankly confesses that he does not know where else to look. He seeks in vain for some recognition of the authority of the intellect in the published works of M. Bergson. Ergo, he concludes that Bergsonism is a

[1] *Bergsonisme et Moralité*, by Gustave Rodrigues, Paris, 1922.



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philosophy of anarchy on the moral plane, that "it translates, more faithfully than any other system, the aspirations or at least some of the aspirations of our epoch," the confused desires of men everywhere for liberation from all trammels and restraints, scientific and social.

There is, indeed, an ethics, a *morale*, which can be deduced from the Bergsonian doctrines, but, he insists, what a *morale* it is! Considered exoterically (to use his distinction), success in outwitting matter is the great criterion; and in this respect, it seems that M. Bergson concedes to the mind a certain value. For, by providing consciousness with a clear perception of matter, the mind enables consciousness to act upon matter with increasing effectiveness. There is no question here of sympathy or of disinterestedness, which we are accustomed to think of as typically moral qualities. There is question only of craft and sharpness.

But that is the exoteric ethics,—what of the esoteric (again M. Rodrigues' term)? M. Rodrigues finds the esoteric even more dangerous. Consciousness in Bergsonism is absolute freedom. We know it for the most part only through its contact with matter, which in its pure state is absolute necessity. If consciousness can be conceived as having any ideal end at all, it must be to regain its lost heritage, its primordial liberty; it must disentangle itself from mind and matter; it must exist, withdrawn into its true nature, without object and without form. This is not a new theory even in western metaphysics. For example, Plotinus develops it in other language in his doctrine of union with the One as the end of all souls. But it is new to the schools of the modern West, and it expresses a state so remote from the ordinary mental moulds, that M. Rodrigues may be pardoned for thinking of it as an aberration. For, setting aside the difficulty of comprehending such a state at all, he asks, what could be the only possible concern of such a consciousness? *Itself*—the sole concern of such a consciousness would be itself! The Ego would expand in "pure time" to embrace the whole of itself in an ever-present and immediate intuition. What is more, there could be only one Ego, or, at least, every Ego would be absolutely self-sufficient. If the exoteric ethics of Bergsonism be nothing but craft and cunning, M. Rodrigues thinks that the esoteric is the acme of self-absorption and egotism.

All this is most interesting to the student of Theosophy, first, because M. Bergson has so often expressed ideas in harmony with Theosophy, and secondly, because, in the present instance, M. Rodrigues is in so many respects obviously right.

M. Bergson's supreme contribution to modern thought has been to draw the attention of men away from the periphery of the universe towards its centre, away from the forms, mental and material, in which consciousness has been incorporated, back to consciousness itself as the reality transcending all forms. For, if M. Bergson will pardon an analogy drawn from geometry, the infinite whole is greater than any of its finite parts. Life is greater than any one or any sum of its incarnations, and in this earth-bound age, anyone who can explain this to us performs a real service.

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Again, in his re-assertion of the intrinsic freedom of life, M. Bergson has given man a vision of his immemorial birthright. In truth, man in his real being is mightier than the whole of objective nature, with all its necessity and all its "laws." Man is not bound like the swarms of molecules, to do perpetually the same thing over and over again. In like manner, man is greater than any of his "vehicles," greater than his physical body, greater than his "body" of passions and emotions, yes, greater even than his mind, with which so often he identifies himself. No ideal of the mind, however glorified it may seem, can possibly represent for man the limit of his attainments. Man is free and his powers are infinite. It is, indeed, well to tell him this.

But like many things which are "well," it is also dangerous. And M. Bergson's method of presenting his doctrines does not lessen the danger. Man is free and infinite in potentiality, but not yet in action. Freedom and immortal growth are divine things, and they must be earned by an age-long probation through contact with matter. M. Bergson does not hide his contempt for matter. For him it is inhibition and necessity and mechanism, a snare and a delusion. But in that ancient metaphysics, which according to tradition was born of the Mysteries, matter is represented as something other than such an absolute evil. It is the Nature of the manifested world; it is limitation certainly, but also it is the principle of *discipline* evolved by the Self for Its own instruction; it is the Hall of Learning. "In the Sankhya philosophy, Purusha, Spirit, is spoken of as something impotent, unless he mounts on the shoulders of Prakriti, Matter."[2] And in the *Secret Doctrine*, Prakriti is spoken of as coeternal with Purusha in essence, as being the negative pole of a process, the positive pole of which is Purusha, so that the two are graduated degrees of the same substance.

M. Bergson comes dangerously close to emulating Mrs. Eddy by denying matter altogether. For this denial is not as harmless as it would seem, and M. Rodrigues has made quite clear some of the consequences, which a logical intelligence can draw from it.

The first consequence, from which proceed in turn all the others, is the denial of the power of the intellect to conceive Truth. For, if matter be nothing but illusion, and the mind be an instrument fashioned in the likeness of matter, it must follow that the mind can conceive nothing but illusion. But, in the ancient metaphysics, it is said that Cosmic Mind or "Mahat is the first product of Pradhana or Akasa," the "noumenon of the sevenfold, differentiated Prakriti."[3] It is from Mahat, the Logos, that the lower states of *objective* matter are derived. And it is a direct emanation of Mahat, we are told, which informs the animal man and makes him in turn a presiding genius of his planet. It is the presence within him of a ray of Mahat, which makes man a self-conscious being capable of *choosing* his acts. In short, pure mind is not the reflection of gross matter. It is gross matter, which is the reflection, more or less distorted, of pure mind, and mind in its essence is the reflection of the Eternal.

[2] *Secret Doctrine*, Vol. I, p. 247.
[3] *Ibid*, Vol. I, p. 256.

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It is a reflection, therefore tinctured with illusion. But, if it cannot contain the true representation of reality — which would be a contradiction of terms — it can *symbolize* reality. By perceiving the correspondences between the higher and the lower, it can bring light and meaning to the darkest crannies of the material world.

Of course, the brain-mind of our daily experience is not interested in correspondences. It tends to harden by contact with gross images, to take on the colour of what it perceives. And M. Bergson properly directs his scorn against the pretentions of the brain-mind to any knowledge of the real. But intuition of the real cannot possibly be wholly devoid of the higher intellectual elements. In the most exalted states of intuition, the intellect must, indeed, be absorbed into that Will, into that Life which is the One Reality; but absorption is a transmutation of form: can we imagine intellection, in its essence, being absent altogether? The Kabalistic axiom indicates that the animal becomes a man before it becomes a god.

It appears that M. Rodrigues, the Roman hierarchy, the Syndicalists, and the Pragmatists have some justification for regarding Bergsonism as unmoral. Without the higher mind, without the faculty of choosing in accordance with a *standard*, liberty can become nothing but license and life can become nothing but death.

After all, why should we always think of the mind as such a fixed and immovable thing? Cannot standards retain their value and still change their forms with the changing needs of the race? What else is evolution, *creative evolution?* From a certain point of view, is it not Nature which evolves — the matrix of life, rather than life itself?

M. Rodrigues has much to say that is penetrating in regard to the exoteric ethics of Bergsonism. But his treatment of the esoteric ethics is by no means so just. Here he seems to reveal that very type of intellectual limitation which has stimulated M. Bergson to describe all intellectual activity as constrictive. M. Rodrigues cannot conceive how an intense contemplation of the self can lead to anything but egotism and the most complete disregard of all other entities in the universe.

But the sages and mystics of all races and epochs, all who have really practised this contemplation, give just the opposite testimony. By demanding of the self that it unlock the mystery of its being, by following the way of a self-consciousness ever more intense, the sage finds at last that the mystery of his being is one with the mystery of all being. "I am That." On the planes of real being the whole is not greater than its part. Without losing individuality, each part partakes of the full nature of the whole to which it belongs. As Plotinus said: "In Heaven the sun is all the stars, and again each and all are the sun. One thing in each is prominent above the rest; but it also shows forth all."

The brain-mind, being coloured by gross, differentiated matter, with which it works, cannot of itself conceive that celestial union, and by a queer distortion names it self-absorption and egotism. Yet, there is no reason why the mind

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should be unable to conceive it. As a matter of fact has it not already been conceived by certain purified and spiritual intellects? And these have borne witness that here, in the depths of the Self, in "the flight of the alone to the Alone," is the basis of all sympathy and disinterested love, of all brotherhood. This is the union of souls, not in theory, but in life and in truth. So much the better, if the intellect can symbolize that union in theory, to aid the vision of those souls struggling far away on the periphery of the world.

What conclusion, then, is one to draw? Is Bergsonism moral or unmoral? Perhaps it is both, — moral "esoterically" if rightly understood, and unmoral "exoterically." M. Bergson has entered that super-intellectual domain where true sympathy of souls is alone possible through their union in the One Self; and without such sympathy the science of ethics is but a sham. But morality only becomes possible when this sympathetic, unitive life becomes an ideal and actual standard of action upon the planes of gross matter. It becomes such a standard through reflection in the higher intellect of man. Spirit becomes self-conscious by incarnating in the forms of matter.

Now M. Bergson denies that the mind can reflect anything but matter, mechanism, "separateness": there is no higher mind, all is brain-mind. Therefore there can be no connection between spirit and matter, since these are two substances eternally separated from each other, — if, indeed, matter, which is absolute illusion, can be called a substance. There can be no vehicle through which spirituality can be manifested in matter; spirituality must remain forever unmanifested as a state of pure consciousness. On the other hand, the life of material entities, being illusory, can give birth only to an endless series of illusions. In such a pseudo-existence, what other "morality" could be possible than that of the brain-mind striving without let to outwit matter, one illusion trying to outpoint another!

How much wiser were the old Vedântins of India! For them, the Great Illusion of the material world is *relative*, not absolute.

But M. Bergson is singularly reticent upon many parts of his system. He has not told us himself what his ethical views are. Let us hope that in the present connection he has been misjudged.

STANLEY V. LADOW.

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*If alchemy can change dust into gold, thou marvellest;*
*But asceticism is an alchemy which changes dust into God.*

—MULLAH SHAH.

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*Only when knowledge frees thee from thyself,*
*Is such knowledge better than ignorance.*

—HAKIM SANAI.

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# AKHNATON THE "HERETIC" PHARAOH OF EGYPT

## VI

### The New Kingdom (The Empire)

At last we come to the great "heretic" himself. Weigall says that with the name of Akhnaton "there comes the singing of birds, the laughter of children, and the scent of many flowers"; but that is one side only, for we hear a sterner note as well, — the sound of a battle to the death, of a terrific combat against the Dark Forces. Akhnaton, the gentle lover of all that was beautiful, all that was simple and true, yet had the courage to face almost single handed the servants of the Black Lodge, the priests of Amen. Fearlessly, superbly, knowing but too well the personal danger that he ran, he threw into the balance all that he had and was. His own life was the price he paid, but he gave back to Egypt, glorified and transfigured, what was in reality her ancient faith, though dimmed by the mists of the passing ages, though long since hidden behind the thick veil of barren cult observances. His heart, aching for his country's jarring discords, uncovered his eyes to a larger vision, and from the ashes of her outworn rituals he redeemed what was still living, what was "eternal in the heavens"; from the varied worship of her many gods he drew whatever he found of pure gold, welding it, fusing it in the fire of his heart, into one comprehensive Whole. Seeing only the Unity of Being underlying the multiform manifestations of life, his aspiration carried him to a loftier point in the hierarchy of existence than had been attained since the time of the Old Kingdom. He reached above and beyond all inharmonies, all warring and separating interests, to the consciousness of One Supreme and Loving Father of all men, a Great Being presiding alike over the destinies of Egypt and of the nations of the earth; Who was not only the Spirit of radiant, up-springing Life, but Who was above all else the Love which moves and sustains the World; Whose tender solicitude for great and small, for man and beast and all "flying and fluttering things" throbbed and beat ceaselessly under the veil of simple, daily life. This splendid, unifying vision of a Beneficent God and Compassionate Friend, loving with an intense and intimate love each and every one of his creatures, — such was the great gift which this young Pharaoh made to the world.

* * * * *

It is interesting to compare the views of two different writers in regard to the "monotheism" taught by Akhnaton. Breasted maintains that the monotheistic tendency displayed at this time was the logical result, in the realm of ideas, of Egypt's acquisition of world power. As there is a world-ruler so must



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there be a world-god. To quote: "From of old the Pharaoh was the heir of the gods, and ruled the two kingdoms of the upper and lower river which they had once ruled. Thus they had not in the myths extended their dominion beyond the river valley. But under the Empire all this was changed, the god goes where the Pharaoh's sword carries him; the advance of the Pharaoh's boundary-tablets in Nubia and Syria is the extension of the god's domain. Thus, for king and priest alike, the world was becoming only a great domain of the god. . . . It can be no accident that the notion of a practically universal god arose in Egypt at the moment when he [the Pharaoh] was receiving universal tribute from the world of that day." There is undoubtedly a great amount of truth in this so far as it goes, and outer events, such as the building up of the Empire, must certainly have coloured the mental concepts of Egypt and *prepared the ground* for what was to follow. But the initial impulse which resulted in the recognition of the fundamental unity of the Egyptian Pantheon sprang from a far deeper source and was incalculably more ancient than the passage just quoted would have us think. To give to the Empire, even with its universal aspect, the full credit of inspiring the idea of the One Indivisible Life is not only to confuse outer with inner events, but actually to reverse the order of these events. N. de G. Davies, going more directly to the heart of the matter, in that he finds himself unable to explain, by mere historical phases, the origin of Akhnaton's wisdom, says that we have no testimony, outside of a few scattered facts gathered together from the ruins of Tell el-Amarna, which "has been of any but secondary importance as a clue to the mystery of this monotheistic movement in Egypt, its sources, its personal inspiration, its significance, its fruits."

Petrie, referring not to Akhnaton specially but to monotheism generally, throws a broader ray of light on the matter. In his little book *The Religion of Ancient Egypt*, he speaks of the different classes of gods, warning us against the mistake of confusing those gods which are the result of animistic tendencies with the really great gods who "stand on an entirely different footing." Continuing, he says: "Were the conception of a god only an evolution from such spirit worship we should find the worship of many gods preceding the worship of one god, polytheism would precede monotheism in each tribe and race. What we actually find is the contrary of this, monotheism is the first stage traceable in theology. . . . Wherever we can trace back polytheism to its earliest stages we find that it results from combinations of monotheism." We shall have more to say on this particular point later on, as it has a very important connection with our subject, and is interesting because contrary to the usually accepted sequence in the evolution of religions.

To Akhnaton, the great "monotheist," the truest and loftiest representative of the One God, the Divine Unity of Life, could be no other than RA, the "Father of Egypt," "the Limitless." Far back across the ages he looked to the very "morning of the world," and it was the Sun God whom he saw, whom he loved and to whom he gave his unswerving allegiance. He set himself the gigantic task of purging the land of all that was false, of all that was evil,



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calling on Egypt to look back to the pure days of old, to listen to the wise teaching of the past. Whether he succeeded or not we shall see.

There is a decided tendency nowadays to consider that the early Egyptologists, who were on the whole so eulogistic, greatly overrated Akhnaton's personal qualities as well as the importance of his religious revolution, and on the whole Akhnaton to-day would seem by many to be relegated to a rather second-rate position. Those who love him, however, are quite content to await his complete justification, his final coming into his own. Like most great reformers, Akhnaton has been called many different names by many different people. By his detractors he has been called a "prig," "a conscientious objector to warfare," "busied only with the saving of his own soul," "a narrow and dangerous fanatic," also branded as "definitely insane." His supporters call him "the first individual in history," "the world's first idealist," "the most remarkable of all the Pharaohs," "the most original thinker that ever lived in Egypt," — surely a list of epithets which should give ample scope for choice to anyone seeking a description of Akhnaton. To students of Theosophy he bears the stamp of a messenger of The Lodge. Inheriting the throne of Egypt in 1375 B. C. he began his great work in the world at the end of his century, as we are told a Lodge messenger always does. But more than this, he came at a time of Egypt's most cruel need, when the Lodge of Compassionate Ones, always tenderly mindful of humanity's distress, would most certainly have sent a faithful servant. We do not know definitely at what point Akhnaton first became aware of his mission; it is largely conjecture, but that he had, from the very beginning, a distinct consciousness of being in some way dedicated to a chosen work, there cannot be the least doubt.

We know very little of Akhnaton's early life, but what we do know points to a maturity of character far beyond his years. For a long time there had been no male heir born to Amenhotep III and his Great Queen Tiy, though there had been several daughters, and no doubt much anxiety was felt as to the succession, so that when the little prince came at last, there must have been glad rejoicing in the Two Lands. He was called Amenhotep after his father, for it was not till much later that he took the name by which we best know him. From the first he was a delicate, serious child, and as he grew in years he loved much better to listen to the religious and philosophic discussions which went on about him, than to give himself up to pleasure, to the excitements of the chase, and the enjoyments of festivities as his father had done. For a great religious quest was firing the hearts of certain inmates of the Palace at this time, and it is evident that there was a select, if small, circle of friends to whom the discussion of religious subjects was more satisfying than all the seductions of the Court. Queen Tiy, her father Yuaa and a Heliopolitan priest named Aÿ were among the leading spirits also, and little by little, a few of the greatest nobles in the land were drawn within the radius of the new movement. One writer, emphasizing Yuaa's Syrian origin, sees in this movement "the Asiatic tendency to speculate in religious questions," but it would seem to us to derive from much nearer home, and to have arisen, in one sense

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at least, from nothing more remote than an intense and growing aversion for the unholy aims and practices of the Amen priesthood. According to Weigall: "It is possible that those more thoughtful members of the court who were trying to undermine the influence of the priesthood of Amen, and who were beginning to carry into execution the schemes of emancipation, . . . now endeavoured to strip Amen of his associations with the Sun; for that identity was really his simple claim to acceptance by any but Thebans. The priesthood on their part, it may be supposed, drew as much attention as possible to the connection of their deity with RA; for they knew that none but the Heliopolitan god could be advanced with success as a rival of Amen, by those who desired to overthrow the Theban god."

This distrust of the priesthood of Amen had already been evident in the reign of Thothmes IV, though perhaps more for political than for religious reasons; and Amenhotep III, while contributing so much towards the worldly glories of this priesthood, would also seem to have had at least political misgivings, for on one occasion when the High Priest of Amen, who also held the office of Vizier, suddenly died, Amenhotep, instead of letting the combined offices pass on to the succeeding High Priest, deliberately separated them by appointing as his Prime Minister one of his nobles, Rames, who had no connection whatever with the priesthood. This appears to have been a well calculated, if abortive attempt, to divide once for all religious from civil power. Despite these rather vague precautions however, nothing really definite was accomplished towards diminishing the power of Amen, for Thothmes IV was too cautious and Amenhotep III too indolent to deal with the growing menace as drastically as it deserved.

During these two reigns, in fact even earlier, there had been still another tendency inimical to Amen, though perhaps unwittingly so, to those responsible for it. This was the revival of the worship of the ancient god RA-Horakhti blended with the as yet little recognized god ATON. We remember that RA-Horakhti, or Horus of the Two Horizons, was really another aspect of RA himself, and his outward semblance was the Rising and the Setting Sun. Thus, as indicated in the "legend" of Thothmes IV and the Great Sphinx, RA-Horakhti had the combined attributes of RA, — "Horakhti-Khepri-RA-Atum."

Now once more Horakhti began to take a prominent part in the state religion, reinforced by the mysterious, and until recently almost unknown god. As a matter of fact, however, we know that ATON worship was not new in Egypt, and that there had long been "a special secret doctrine," an ATON cult at Heliopolis, though apparently unsuspected by the world at large. It is sometimes claimed that this secret cult had been originally nothing more than the adoration of the simple material sun, the physical solar disc; hence the ATON worshippers are often spoken of, by writers on the subject, as "the disc worshippers"; and though this limited view seems to us entirely mistaken, it is none the less somewhat uncertain how early there came to be realized, by the general public at least, the deeper meaning which later was unalterably

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attached. All we do know is that, historically speaking, we first become conscious of this profound significance because of Akhnaton. To him ATON was distinctly and definitely a more transcendent manifestation of RA himself, a Being higher in the Scale of Life. There could be no danger of rivalry between their cults, no question in the minds of men of one god supplanting the other, since in *essence* they were One and the Same; RA was merged in the upper reaches of his own Ray. It was not a capricious fusing of two gods; their *identity in principle* had been established "before the foundation of the world." Akhnaton merely brought the world to a consciousness of that identity.

Though we come across occasional references to ATON in inscriptions, they are not given any special prominence before the reign of Amenhotep III. In this reign we meet them in unexpected places. One of the Pharaoh's regiments of soldiers was named after ATON, and the royal barge which figures in the great water pageant already mentioned, was given the name "ATON Gleams."

As to the actual *name* ATON, it seems to be uncertain whence it came, and those writers who wish to make Akhnaton's "new faith" entirely un-Egyptian, contend that the word ATON has a Syrian derivation and that the worship of ATON must therefore also be Syrian, maintaining that Yuaa, probably a priest of ATON, was instrumental in bringing the name of his god into prominence. They find the origin of ATON in the Syrian word Adon or Lord, — later Adonis in Greece. These same writers will also have it that Atum, the Sun in the West, the Aged Sun, springs from the same source. On the other hand Wiedemann, laying less stress on questionable philological evidence, protests against the Syrianization of ATON and declares that "many things in this royal reformation indicate a deep seated working of Lybian influences." Maspero, however, sees nothing whatever un-Egyptian in the "new religion" which he says is "indigenous in its formulas and ceremonies. . . . The prayers that accompany the figure of the god, the ceremonies celebrated in his name, are all Egyptian. They present a character of seriousness. . . ." — in short he feels that the whole trend of thought is entirely in sympathy with Egyptian thought as we know it. We must leave this part of the question unanswered as being purely speculative, for up to the present there has been no material proof definite enough to fix beyond dispute the original national source of the ATON worship.

We can imagine that the early supporters of the movement saw a great advantage in uniting a little known and therefore uncontaminated god with Horakhti, — of introducing an actual name till now not generally known, for it was thus more difficult of association with Amen. This was the more necessary as the priests of Amen were endeavouring to diminish the majesty of RA-Horakhti by maintaining that he was simply an aspect of Amen, ignoring Amen's original obscurity as a local god. With ATON, however, there could be little danger of identification, and this was one of the chief desires of these crusaders against the priesthood of Amen.

It is not to be wondered at if the best elements of the educated classes felt

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the strong need of a fundamental change, for there was nothing left in the worship of Amen which in any way filled a religious need; indeed there was everything to repel religious aspiration, for the Amen ritual alone had become so forced and formal that the strict ceremonial cramped and froze all intercourse with the god. It is said that "there were no fewer than sixty rites which the priests of the Theban Ammon were required to perform." Furthermore, their immense wealth had made them intolerably overbearing. We know that from earliest times successive Pharaohs had endowed the sanctuaries with gifts of lands and property of all sorts, but that in the Empire the magnitude of these gifts vastly exceeded all former endowments. Frequently these gifts were the fulfilling of a vow, this vow being that if a campaign were successful the spoil would be given to the god *by whose aid* the victory had been won. Amen, whose High Priest at Karnak was "General of the Troops of God," naturally fell heir to the greatest share. Steindorff writes graphically about the every day offerings to the god, — clothing and lodging were not his only need; he must be fed, and this apparently occupied the most important place in the ritual: "Originally [*i.e.*, in earlier times] it was no doubt solved by the pious gifts of private persons, who brought to the god the first fruits of their fields and gardens, together with what was best in the products of their houses. But later these private gifts were thrown into the shade by the rich offerings which came from the state, that is from the King, to the temples throughout the land. Vast quantities of incense, of flowers for the adornment of the altar, of honey, loaves, cakes, cattle, poultry, beer, wine. . . . Of all this the *smallest portion was employed for the benefit of the god himself.* [Italics ours.] . . . The slaughtered animals were no doubt laid upon the altar, in the temple court, but they were not there consumed by fire as burnt offerings. . . . The greater part of the food and drink that came to the temples was used rather for sustenance of the priests and the lower temple officials. Besides, out of the mass of offerings which were received on the great festivals of the year, a large part was employed in the entertainment of visitors to the temple. . . . There were processions in which one god solemnly visited another in his temple, and there as a matter of course was entertained, along with his escort, with meat and cakes." We see from this how luxurious the priestly life had become, and this was the more to be regretted when we remember the earnest exhortations (already quoted) of Thothmes III, who unquestionably foresaw a great danger and hoped to guard against it: — "Be ye vigilant concerning your duty, be ye not careless concerning any of your rules, be ye pure, be ye clean concerning divine things, take heed concerning matters of transgression," etc. Now, forgetful of his wise counsel and no longer regulated by simplicity of living, by discipline, by obedience to rule, by a sense of obligation to their community because of responsibilities imposed on them as guardians of the mysteries of the Inner World, they had begun to feel themselves strong enough to demand blind obedience from others, refusing to recognize the ever-growing tendency toward independent thinking. Their overthrow was thus, as we have said, openly

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and ardently sought by the best elements at court; but one thing that made overthrow specially difficult was the fact, to which we have already alluded, that not infrequently the office of High Priest of RA at Heliopolis (other priesthoods suffered also in like manner), was despotically and insolently given to a chosen favourite, a minion, of the High Priest of Amen at Thebes, who in thus ruthlessly enforcing his authority as supreme religious head, offended against all the most time-honoured traditions. For the resulting loss, however, of a certain prestige, which the priests of Amen felt they had suffered, — a loss evidenced in the rising tide of indignation against their tyranny, — they considered themselves fully compensated because of the increased power gained by their unchecked influence at Heliopolis; that is to say that not only did the rich revenues of the older temple flow into the already bursting coffers of Amen, but an almost unlimited power was concentrated in the hands of the one priesthood. Small wonder, therefore, if deep public distrust and anxiety broke out. It is said that the Amen priesthood at this time "owned, roughly speaking, *one tenth* of the Egyptian soil, and no less than *one hundredth part* of the population (*i.e.*, men belonging to the sanctuaries), and so dominant had they, as a mere institution, become, so domineering as individuals, that revolt against their arrogance alone, quite apart from their evil practices, was entirely natural. But these evil practices must have been of a nature to make even the bravest hesitate. We cannot suppose that the priests of Amen were content with what to their debased standards must have seemed the comparatively innocuous pastime of perverting for their own benefit the ancient mortuary charms of the *Book of the Dead*. We know that black magic of the most powerful and terrible kind was an open book to them, and that it was unscrupulously practised; and it is hard to conceive of any country in more dire need of purification from the foulness of deliberate sin than was Egypt at this moment.

Taking, therefore, all these things into consideration, we see in this determined and organized crusade against the evils of the day, a direct intervention of the Lodge, and it is, perhaps, not too much to suppose that the little band of resolute men and women who stood firm and undaunted against the terrific onrush of evil at this time, were not only the servants, conscious or unconscious, of the Lodge, but were actors in one of the countless outer manifestations of the great Theosophical Movement, the traces of which we are told to look for all through history.

We already know the splendour of the court in the time of the "Magnificent One," and we can picture the young prince Amenhotep (Akhnaton that was to be), surrounded by luxury and laxity save for the little circle of earnest seekers, all of whom were people who felt with growing apprehension and distrust the arrogance, deceit and wickedness of the priests of Amen. From the first he was serious and thoughtful, and as he was especially loved by his mother who had prayed and waited for him so long, he must have been her almost constant companion, the sharer of her thoughts and hopes. It is certain also, that the priests of Heliopolis, true to their ancient traditions despite the

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burdens laid upon them, had a direct influence on the growing boy, and it was no doubt through them that he first learned to look back to those bygone days when Egypt was young and RA lived warm in the hearts of men.

We know from portrait heads that the young prince had a beautiful, dreamy face; a long neck tilted rather wistfully forward, as though the owner were habitually deep in thought; a rather pointed chin; a sensitive mouth with a little droop at the corners; — but a mouth which we can see would be quick to flash into a humorous smile; a delicate, straight nose, and a broad, low brow. One has to know the face well to see in it also the fearless man of action so familiar to us.

Looking as we do into this really beautiful face,[1] we are sure that, as a boy, the young Amenhotep loved solitude, and early realized the great gifts to the spirit which solitude brings. He loved nature with an intense understanding which distinguishes him from all other Pharaohs. We feel that he must have spent much time wandering in the wide, luxuriant gardens which surrounded the royal palace, loving the flowers and the trees and the birds, and knowing them all by name. We feel too that he must sometimes have escaped almost alone and unattended, out beyond the green cultivated land which borders the Sacred River, out into the great, silent spaces of the desert. We can picture him lying quietly, hour after hour, watching the changing lights, listening with tense, silent sympathy to the soft patter and rush of the infinitely tiny sand grains, scudding past him, driven before the wind, — the "still small voice" of the desert. Or perhaps in the cool of the evening, carried across the river in the royal barge, he would go to pray in the great, open, colonnaded temple of Luxor, so recently built by his father. Night comes swiftly in the "Beloved Land," and the young Amenhotep, standing in that vast, roofless, lotus-columned court, must often have thrilled in hushed adoration as we of to-day standing there still do, at the silent approach of night. With quickened pulses he must have watched the rapid fading of the twilight; have seen the deep masses of the gathering shadows ranging themselves like unwearied sentinels along the great walls and in the far spaces; he must have counted the first, faint silvery stars as one by one he saw them swim into sight, and then suddenly, silently, the purple mystery of the Egyptian night would have come. But we fancy that more than all else he loved the dawn. Whoever has watched the night fade and the early dawn creep over the wide Theban plain, touching with tender, shimmering lights the rough, scarred faces of the Lybian hills; whoever has listened to the whispered song of the palm groves as they waken and stir at the first approach of day; whoever in those early, unsoiled hours, before the full glory of the morning light, has heard the strange, untamed cry of the Hawk, the Royal Bird of Egypt, — a cry which magically wakens old, old memories put to sleep long ages ago, and which, once heard, echoes forever after, hauntingly, — whoever has wandered in the unforgettable loveliness of a Theban dawn, can guess a little of what was revealed to the heart of the young

[1] We speak especially of the head discovered at Tell el-Amarna by Borchardt, for the countless caricatures of Akhnaton can in no way represent him as he really was.

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mystic who so passionately loved all created things. We believe that at a very early age he dedicated himself to the work to which he gave his life, and it is easy to imagine that it was with the first splendour of the Rising Sun that this conscious dedication was made. For the boy was not of a nature to drift into any decision; most certainly his was the nature which sees and hears suddenly, violently, turning away with unalterable resolution and for all time, from every other call.

So his youth, of which we really know so little, passed, but not the memory of the heavenly voices he had heard. He never forgot his early visions, and the "dreams" which he dreamed as a boy he carried forward with him when he became a man. Those golden secrets which were whispered to him when a child, he gave with a full heart to his people when he became their King. Listening to "the song of life" the first divine chords of which had reached him almost in his infancy, he stored in his memory the melody he heard, and he learnt from it the "lesson of harmony."

HETEP EN NETER.

*(To be continued)*

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*In many ways this is the burden of the more ancient Scriptures — the protection which surrounds those who know that protection is God. It was a gospel that had to be preached with tears and beseechings from one generation to another. No generation accepted it. The belief in material power was always too dense. It is still too dense. In the Ark of the Great Understanding the Caucasian has practically never seen more than a symbol that has gone out of date. Lost materially in the Tiber mud it was, for him, lost forever. But not so. Its significance remains as vital to mankind as when, veiled and venerated, it stood between the cherubim.* — "THE CONQUEST OF FEAR," BY BASIL KING.

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*Let also the stamp of discipline be manifest in every movement of the body; so that every member may keep to its own office, and in its acts not usurp that of another. Wherefore let not the hand speak, nor the mouth hear, nor the eye take unto itself the office of the tongue; but let every member so becomingly fulfil its own duty as not to offend the sight of onlookers. But the human countenance, since it is the mirror of discipline, must be so much the more carefully guarded; for any fault that there may be in it can so much the less be hidden or concealed.* — HUMBERT DE ROMANIS.

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# THE COMING OF THE KINGDOM

## MASTER AND PUPIL

TRANSLATED FROM *Christosophia; oder Der Weg zu Christo,* BY JACOB BOEHME[1]

1. Said the Pupil to the Master[2]: How may I be enabled to come to the supersensible life, in order that I may see God and hear His voice?

Said the Master: If thou art able for the twinkling of an eye to soar whither no created thing dwelleth, then thou shalt hear what God speaks.

2. Said the Pupil: Is that near or far?

Said the Master: It is within thyself; if thou but for one hour art able to still all thy desires and thoughts, then thou shalt hear the ineffable words of God.

3. Said the Pupil: How will it be possible for me to hear if I remain unmoved by my thoughts and desires?

Said the Master: If thou standest unmoved by the thoughts and desires of thy personality, then the eternal hearing, thinking and speaking will manifest themselves in thee, and God heareth and seeth through thee. Thine own hearing, wishing and seeing impede thee so that thou dost not see or hear God.

4. Said the Pupil: Wherewith shall I hear and see God, inasmuch as He is beyond this world and created things?

Said the Master: If thou stillest thyself, then thou art that which God was before this world and created things, out of which He called into existence thy nature and created things; thus thou hearest and seest with that with which God saw and heard within thee, ere thine own wishing, seeing and hearing began.

5. Said the Pupil: What is it then that withholds me, that I cannot thither proceed?

Said the Master: Thine own willing, seeing and hearing, and that thou strivest against that out of which thou art come; with thine own willing thou severest thyself from God's willing, and with thine own seeing thou seest only according to thine own desire; and thy desire obstructeth thy hearing with thine own inclination towards earthly, created things, and plungeth thee into the depths and overshadoweth thee with that which thou desirest, so that thou art not able to come nigh unto the supernatural and the supersensible.

6. Said the Pupil: Whilst I remain in the world, how may I then by way of the natural world arrive at the supersensible state, without shattering the natural man?

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[1] Jacob Boehme (1575–1624) was a shoemaker by trade. It has been suggested that Jacob Boehme stands for Jacob, the Bohemian, and that although born in Silesia, he was a Bohemian by descent. His blameless life, zeal in religious exercises, and his great humility, were noteworthy. His writings drew upon him the persecution of the Lutheran Church. Madame Blavatsky, in the *Theosophical Glossary*, speaks of him as a born mystic, although not an occultist. Among the many who have acknowledged their great debt to him are St. Martin in France, and William Law in England.

[2] The word *meister* signifies a teacher, a person proficient in any branch of science, or a master of an art, with much the same meaning as the French word *maître*.



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Said the Master: Thereto three things are needful. The first is, that thou surrenderest thy will unto God, and sinkest thyself into the depths of His compassion. The second is, that thou hatest thine own will, and dost not do that whereto thine own will impelleth thee. The third is, that thou subjectest thyself in patience to the Cross of our Lord Jesus Christ, and that thou art able to endure the temptation of the world and created things. And if thou so doest, then will God speak within thee, and will lead thy surrendered will to Himself, into the supernatural state, and thou wilt hear what the Lord sayeth within thee.

7. Said the Pupil: So I must needs abandon the world and my life, if I would do that?

Said the Master: If thou abandonest the world, then thou arrivest at that whereof the world is made. And if thou losest thy life, and comest in the weakness of thy strength, then thy life is set in Him for whose sake thou abandonest it, — God, out of whom it was incarnated.

8. Said the Pupil: God hath created man for the natural life, to the end that he should have dominion over all created things upon earth, and that he be lord over all living things in this world; therefore he must indeed possess it as his very own.

Said the Master: If so be that thou rulest outwardly only over created things, then art thou with thy willing and thy dominion like unto the animal species, and thou art only in illusory, transitory dominion: then thou also leadest thy desires toward the essence of the animal, whereby thou art infected and captivated, and likewise obtainest the nature of an animal. But if so be that thou hast forsaken the illusory state, then art thou in the state above illusion, and hast dominion over all created things on that plane out of which they are created; and nothing on earth is able to harm thee, because thou art one with all things, and all things are alike unto thee.

9. Said the Pupil: O dear Master, teach me how I may be able soonest to arrive there that I may be like unto all things!

Said the Master: Willingly! Think upon the words of our Lord Jesus Christ when He said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." (Matthew XVIII: 3.) Now if it be that thou desirest to become like unto all things, then thou must abandon all things and turn thy desire away from them; and not desire, nor take unto thyself to possess as thine own, anything that is; for as soon as thou takest into thy desire anything that is, and takest it and unitest it with thyself as thine own, then that something is one with thee and weaveth itself within thee in thy will; thou art then bound to protect the same, and to take it unto thyself as thine own being. But if thou takest nothing into thy desire, then art thou free from all things, and forthwith rulest over all things at one time; for thou hast nothing for thine own pleasure, and art nothing to all things, and likewise all things are as nothing to thee; thou art as a child that comprehendeth not what one single thing is; and even if thou dost comprehend it, then thou comprehendest it without contact with thy

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perception, in the manner in which God hath dominion over and seeth all things, and yet not one thing apprehendeth Him.

But that thou sayest: I should teach thee how thou mayest be able thereto to come; consider, then, the words of Christ, when He said: "Without Me ye can do nothing" (John XV: 5). In thine own power thou canst not attain to such tranquility that no created thing can disturb thee, unless thou surrenderest thyself wholly unto the life of our Lord Jesus Christ, and givest over wholly unto Him thy will and desire, and wishest for nothing without Him: then art thou in the world of nature with thy physical body, with thy reason under the Cross of our Lord Christ, but with thy will thou wanderest in Heaven and standest at the end whence all created things originated, and whither they must again return. Then art thou able with thy reason outwardly to behold all things, and with thy soul inwardly: and with Christ, unto whom all power is given in Heaven and in earth (Matt. XXVIII: 18), thou rulest in and over all things.

10. Said the Pupil: O Master, the created things which live within me withhold me, so that I cannot completely surrender myself, much as I may desire to do so!

Said the Master: If thy will departeth from created things, then are the created things within thee forsaken and are in the world, and only thy physical body is with the created things, but thou walkest in thy spiritual body with God: and if thy will forsaketh the created things, then the created things in it have died, and live only in the physical body in the world: and if the will doth not introduce itself into them, then they may not touch the soul. For St. Paul said: "Our conversation is in Heaven" (Phil. III: 20); further, "Your body is the temple of the Holy Ghost which is in you" (I Cor. VI: 19); thus only the Holy Ghost dwelleth in the will, and the created things in the physical body.

11. Said the Pupil: If the Holy Ghost dwelleth in the spiritual will, how may I safeguard myself that He doth not retreat from me?

Said the Master: Hear the words of our Lord Jesus Christ, who said: "If ye abide in my word, then will my words abide in you." If so be that thou with thy will abidest in the words of Christ, then His word and spirit abide in thee; but if so be that thy will tendeth toward created things, then thou hast separated thyself from Him; then thou mayst not in any other way secure thyself, except thou abidest then continually in tranquil humility, and betakest thyself into a continuous, everlasting penance, so that thou art in daily dying to created things, and in daily ascension heavenwards in the spiritual will.

12. Said the Pupil: O beloved Master, do teach me how I may be enabled to come to such an everlasting penance!

Said the Master: If thou forsakest that which loveth thee, and lovest that which hateth thee, then thou mayest forever stand therein.

13. Said the Pupil: What is that?

Said the Master: Thy created things in flesh and blood, as well as all those who love thee [and] who love thee as long as thy will indulgeth them; these must thy will forsake, and consider them as enemies; and the ✝ of our Lord Jesus

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Christ, with the world's scorn which thou hatest, these thou must learn to love and undertake as daily exercise of thy penance; then thou wilt always have cause to hate thyself with the created thing, and to seek for the everlasting peace in which thy will may rest, as Christ said: In Me ye shall have peace, but in the world ye shall have tribulation.

14. Said the Pupil: How may I be enabled to come to myself again in such a temptation?

Said the Master: If thou liftest thyself once every hour out of all created things, above all sensible understanding, into the all-pure compassion of God, into the suffering of our Lord Jesus Christ, and immolatest thyself therein, then thou wilt receive strength to master sin, death, the devil, hell, and the world. Then thou mayest endure in all temptation.

15. Said the Pupil: How might it indeed befall me, poor human being, if I might with my spiritual will thither attain where no created thing is?

Said the Master, most benignly, to him: O dear Pupil, were it that thy will might for one hour separate itself from all created things, and thither soar where no created thing is, it would be clothed upon with the utmost splendour of the glory of God, and would in itself taste of the all-sweet love of our Lord Jesus Christ, which no tongue can express, and would in itself be sensible of the inexpressible words of our Lord Jesus Christ, from His great compassion; he would in himself feel that for him the Cross of our Lord Christ was transformed into a tender benefaction, and would rather gain that same Cross than the honour and riches of the world.

16. Said the Pupil: But what would befall the natural man, since he must live in the created thing?

Said the Master: The natural man would be placed in the imitation of our Lord Christ, who said: His kingdom was not of this world. He would begin to die from without and within; from without, to the vanity and evil deeds of the world, and would become averse and hostile to all wantonness; from within, to all evil passions and envy, and would obtain a mind wholly new, which would ever be directed to God.

17. Said the Pupil: But therefore the world would hate and despise him, because he must needs oppose it, and live otherwise and act otherwise than it.

Said the Master: He would not take that to himself as if harm befell him, but he would rejoice that he had become worthy to become like unto the image of our Lord Christ, and desire even gladly to carry that Cross of our Lord after Him, only that He therefor might imbue him with His most sweet love.

18. Said the Pupil: But what would befall him if God's wrath were to attack him from within, and the wicked world from without, as befell our Lord Christ?

Said the Master: It would befall him as it did our Lord Christ. When He was derided and crucified by the world and the priests, then He commended His spirit into the hands of His Father, and departed from the anguish of this world into the everlasting joy. Likewise would he himself penetrate into the abounding love of God, and through the all-sweet name of Jesus be revived and supported; and in himself see and experience a new world, which would pen-

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etrate through God's wrath. Therein would he enwrap his soul, and deem all things alike; his natural man might be even in hell or on earth, still his spirit would be in the abounding love of God.

19. Said the Pupil: But how would his natural man in the world be nourished, and how would he nourish his own, if all the world's disfavour fell upon him?

Said the Master: He receiveth a greater favour such as the world cannot bestow, for he hath as friends God and all His Angels, who shield him in every need. So also is God his blessing in all things; and if it should seem as though He would not, then is it but a test and Love's constraining, to the end that he should all the more pray to God, and commend to Him all his ways.

20. Said the Pupil: But he loseth all his good friends, and no one is with him who will succour him in need.

Said the Master: He receiveth as his own the heart of all good friends, and he loseth only his enemies, those who formerly loved his vanity and wickedness.

21. Said the Pupil: How doth it come to pass that he receiveth as his own his good friends?

Said the Master: He receiveth as brothers and members of his own life, all the souls of those who belong to our Lord Jesus. For God's children are but one in Christ, who is Christ in all. Therefore he receiveth them all as bodily members in Christ, because they have all heavenly possessions in common and live as one in God's love, as branches of the tree from one sap. He will also not lack outer, natural friends, as with our Lord Christ. Even if the high-priests and rulers of the world did not desire to love Him, — those who did not belong to Him and who were not His members and brothers, — yet those loved Him who were capable of His words. Also would those love him and join themselves unto him, even as Nicodemus did to Jesus by night, who for the sake of the truth loved Jesus in his heart, and outwardly was timid of the world. He will also have many good friends who are not known unto him.

22. Said the Pupil: But it is indeed difficult to be despised by all the world.

Said the Master: What now seemeth to thee to be difficult, that hereafter thou wilt love the most.

23. Said the Pupil: How may it be or come to pass, that I should love that which despiseth me?

Said the Master: Thou lovest now earthly wisdom, but when thou art clothed upon with the heavenly, then thou shalt see that all the wisdom of the world is but foolishness, and that the world hateth only thine enemy, which is the mortal life, which thou thyself also hatest in thy spiritual will; then thou elevatest thyself also to love such a despising of the mortal life.

24. Said the Pupil: But how can these stand together, that a man should both love and hate himself?

Said the Master: That which thou lovest in thyself, that thou lovest not in thyself as thine own personal self, but as a God-given love of God; thou lovest the Divine principle in thyself, through which thou lovest God's wisdom and wondrous works, together with thy brothers. But that which thou hatest in

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thyself, that is thy personal self in which evil clings to thee; that thou doest because thou wouldst most gladly break up thy personality, and it would become for thee a wholly divine principle. Love hateth the personality for the reason that the personality is a mortal thing, and these two cannot well stand together, for Love possesseth Heaven and dwelleth in itself, but the personality possesseth the world together with its nature, and dwelleth also in itself. Even as Heaven ruleth the world, and Eternity, time; so also Love ruleth over the natural life.

25. Said the Pupil: Loving Master, tell me, I pray, why must love and woe, friend and foe, stand together? Would not love alone be better?

Said the Master: If love did not stand in woe, then it would have nothing that it could love, but because its own being which it loveth, which is the poor soul, stands in pain and woe, therefore it hath cause to love its own being and to save it from pain, so that it may again be loved. Also it might not be apprehended what love is, if it had not that which it could love.

26. Said the Pupil: What is love, in its power and virtue, and in its height and greatness?

Said the Master: Its virtue is nothingness, its power pervadeth everything: its height is as high as God, and its greatness is greater than God; who findeth it, he findeth nothing and all things.

27. Said the Pupil: O beloved Master, do tell me how I can understand this!

Said the Master: That I said, "its virtue is nothingness," that thou understandest when thou detachest thyself from all created things and becomest a nothingness to all nature and created things, then thou art one in the Eternal, which is God Himself; then thou perceivest Love's highest virtue. But that I said: "Its power pervadeth everything," that thou perceivest in thy soul and body when the great love is kindled in thee, for it burneth as no fire can. Also, thou seest this in the works of God, as Love hath poured itself out in all things, and is in all things the innermost and outermost cause. Inwardly, according to its power, and outwardly, according to its form. And that I further said: "Its height is as high as God," this thou understandest in thyself, for it beareth thee in thyself as high as God Himself is, as thou canst see in our dear Lord Christ according to our humanity, who has carried Love even to the highest throne, unto the might of Deity. But that I also said: "Its greatness is greater than God"; this is also true. For where God dwelleth not, there Love entereth in. For as our dear Lord Christ took His stand in hell, then was hell not God, but Love was there and shattered death. Also, when there is anguish, then God is not in the anguish, but His Love is there and beareth thee out of the anguish unto God; when God hideth Himself in thee, then Love is there and manifesteth Him in thee. And that I further said: "Who findeth it, findeth nothing and all things," that is also true; for he findeth a supernatural, supersensible abyss, where there is no place for its dwelling, and he findeth nothing that is like unto it; therefore one can compare it with nothing, for it is deeper than anything, and therefore it is as nothing to all things, for it is not comprehensible, and because it is nothing therefore it is unfettered from all things,

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and is the one good which man cannot express. But that I finally said: "He shall find all things who findeth it," that is also true. It was the beginning of all things, and it ruleth all things. If thou findest it, then thou comest into the Cause wherefrom all things were derived, and wherein they exist, and art therein a king over all the works of God.

28. Said the Pupil: Beloved Master, pray tell me, where dwelleth it in mankind?

Said the Master: Where man dwelleth not, there hath it its seat in mankind.

29. Said the Pupil: Where is it, where man dwelleth not in himself?

Said the Master: It is the soul tranquil to its depths, when the soul dieth to its own will, and nothing more desireth for itself save what God wills, *there* it dwelleth. Then in so much as self-will is dead to itself, so much hath it taken up its abode; where formerly self-will had its seat, there is now nothing, and where nothing is, there God's Love alone is working.

30. Said the Pupil: But how may I lay hold upon it without death to my own will?

Said the Master: If so be that thou wouldst lay hold upon it, then it fleeth from thee; but if thou surrenderest thyself utterly to it, then art thou dead to thy lower self in thy will, and it then becometh the life of thy nature; it maketh thee alive according to its own life. Then thou livest, not in thine, but in its will, because thy will becometh its will; thou art thus dead to thyself, but livest to God.

31. Said the Pupil: How is it that so few of mankind find it, when all would so gladly possess it?

Said the Master: All seek it in something, as in illusory imagery, in their own desire, and thereto have almost all a singular natural inclination; and even though it proffer itself to them, still it findeth no resting place in them, because the illusion of their own will hath set itself in its stead, for the illusion of their own desire would have it in itself, but love fleeth therefrom, for it dwelleth only in nothingness; therefore they find it not.

32. Said the Pupil: What is its function in nothingness?

Said the Master: This is its function, that it penetrate without intermission into anything, and if it can find a place in anything which standeth still, that it taketh possession of, and rejoiceth itself with its fire-flaming love more therein than the sun in the world. Its function is, that without intermission it kindleth a fire in something, and consumeth that something, and therewith itself re-inflameth.

33. Said the Pupil: O dear Master, how am I to understand that?

Said the Master: If so be that it can kindle a fire in thee, then thou wilt feel how it consumeth thy personality, and because of thy fire it will be so overjoyed that thou wouldst rather suffer thyself to be killed than to re-enter once more into thy something. Moreover, its flame is so intense that it nevermore leaveth thee; even if it may cost thee thy present life, then with its fire it goeth with thee through death; and if thou didst lead it into hell, it would shatter hell for thy sake.

MI-KAI-MI.

(*To be concluded*)

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# MIKE, THEOSOPHIST

MANY years ago, in another world, it was my privilege for several winters to teach in a night class connected with a big and busy church. Like night schools in general, this one was a queer mixture of many elements— big unwilling boys propelled by determined parents, ambitious youngsters struggling for that which their days denied them, youths seeking special help for their chosen careers, and finally— to grip one's heart —grown men, old or elderly— slow, patient, tired— trying, with pocketed pride and gentle gratitude, to take a trembling ineffectual step or two over the threshold of ignorance, into that mysterious world where people had, oh, word of magic! an "eddication." Half a dozen or so of these were my special task, and to this day I adore them collectively and individually. Most of them were hopelessly past all help as far as the three R's went, but their patience, their gentleness, and their chivalrous courtesy, are part of the permanent furnishings of happy memory. Mike I remember in particular and for a particular reason. He was a huge pink Irish bricklayer with hands like legs of mutton, who broke out into cold perspirations before "It is a cat", but who never missed a lesson, for he had conceived the idea— Heaven only knows where or how, and certainly without the connivance of his Rector— that we come back to this world again and again until we have "larned it arl", and that therefore it might be well to get "a bit forrader loike" this time. We had neither of us heard of such a thing as reincarnation by that name, but the idea, born perhaps of Mike's Celtic prescience, struck me as agreeable and, moreover, as a useful long view for crystallized illiteracy to take, and it thus became the basic note of our humorous-friendly relation. "It's arl wrrong entoirely" Mike would announce, staring at his fearsome copy. "Hev oi the makins' of a scholard-I-dunno." But the consolations of the reincarnation theory never failed to cheer him up. "Never mind Mike, it all helps; we'll get you cut out and basted for next time anyhow." (His wife was a sempstress, and this analogy appealed.) "If you can't make pothooks yet, you *can* make patience, and it will be just as useful. These idle boys who laugh at us tonight will have you for schoolmaster next time." "Sure and oi'll bash their silly heads for 'um," Mike would threaten placidly, and bend his great shoulders once more to his grotesque copy.

It was not so much Mike's faithfulness, his perseverance, or even his beautiful gratitude that endeared him: it was his extraordinary fearlessness. Night after night he faced his contemporaries, his lady, and, worst of all, the incredibly cruel young of his species. So sure he was that God had some use for him in the future, that he was fain to attack the impossible in the present, practising detachment from immediate failures and mortifications. The attitude of this big loyal ignoramus was entirely theosophical in its freedom from competitive alloy, its intuition of cosmic possibilities. Who so pleased as Mike



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when someone else did well? Who so sure that some day he too would do well? He had never heard of advanced courses; to "read off of a book" was a feat that exceeded his wildest dreams; just a pothook was all he aspired to; to "get the hang of this 'ere little oddment" he came night after night, week after week, inspired and driven by his unexplainable intuition that "work begun shall never pause for death." Never, never, so far as I know, did he achieve one decent pothook, but he opened vistas that time could never close, and I send after him his prayer for others — may blessings rest upon his head!

Mike is not the only potential Theosophist I have met, striving with ageing, clumsy fingers to break forged bonds, looking with prophetic vision into a land we call "next time"; and for them all, the Lodge has its night schools. But some of us are less wise than my bricklayer; we are too much occupied with our disabilities and not enough with our pothooks; forgetting that, though long views are for starting, short ones are for climbing, — we lack his calm. Sometimes when I find myself "all balled up", I send my soul back into the past to recall how Mike did it. Mike never talked about "wasted opportunities"; he had too much to do. He never stood up and harangued the room on the elusive nature of the pothook, but with stertorous breathings and writhing contortions he laboured with it. He never bothered about what came next. He seemed to know that as an artist ignores his picture while he works on his background, or a musician forgets his symphony while he toils with a phrase, so his immediate preoccupation must be just a pothook. As the years pass he becomes to me an object lesson in "practical occultism," — that portentous phrase with which we beginners bemuse ourselves, forgetting that our immediate concern is with india-rubber and bread-crumbs; that before we can be ready for long words like "occultism", we must practise with short ones like "duty," and that day by day we must work cheerfully with Siva for our own undoing. If we get impatient and take — as Mike sometimes did — a thumb to wipe out our copy when we find it too harrowing, we accomplish only a smudge. If we shed — as Mike never did — sentimental psychic tears over ourselves — *gardons-nous* — let our eyes be incapable of them! — *that* Niobe has an onion up her sleeve.

We have been told that justice to oneself is also a spiritual obligation, — let us then be just. Here we are and here great Karma brought us. We must have turned some careful pothooks somewhere — sometime — and Vishnu kept them safe. By virtue of them we find ourselves once more at the foot of the ladder of ascent. If we think of this night school of the Lodge in the terms of a ladder, we need not be surprised that our own particular rung is not always a comfortable one, or that others seem to perch with more aplomb, — we may suspect that gracefulness grows with each succeeding rung.

What! blame the Master Workman's hand
Because *my* mortal ills increase?
Nay, for there yet remains one chance
That *I* am not His masterpiece.

Some day I think Mike will turn up again. With Siva's work accomplished and Brahma's work begun, who shall dare to say what songs may be singing, what pictures may be glowing, what word of God may be made manifest, when Mike "gits larnin'"? S.



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# THE RELIGIOUS ORDERS

## XII

### St. Ignatius Loyola

(Part 2)

THE efforts of Ignatius and his friends have been followed as far as their meeting in Venice in 1537. They were never to start for Palestine. After waiting the specified twelvemonth, they proceeded, as previously arranged, to Rome. They made so favourable an impression in Rome, by the sincerity of their lives and teaching, that, three years later, they were recognized as a new Religious Order (1540).

The Order, thus formed, presents a type of monk different from those heretofore studied. Perhaps, to the average reader, a monk is a monk, and it is tedious to him to have differences pointed out that seem of no consequence. But, by analogy, while a bird is a bird, the man who can tell a wren from a robin receives real pleasure in using his eyes for that purpose. Therefore, it may not be an entire waste of time very briefly to re-state the distinguishing traits of the several kinds of monks as they were noted in an article in the Theosophical Quarterly for January, 1913.

Monasticism developed from the hermit dwellers of the Egyptian deserts. The name indicates this origin, as the word, "monk," comes from the Greek word, *monachos*, which means "solitary." In the west, St. Benedict, sometime after 500 A.D., established the first great community of monks. It is to be noted (1) that these monks belonged to their monastic centre; (2) that centre was self-contained, maintaining itself by agriculture, and various auxiliary trades carried on within its boundary walls; (3) the monks spent their time chiefly, (a) in the services known as the "Hours," which came at intervals of about three hours, from dawn to midnight, and, (b) in study, and, (c) in the manual labours of agriculture and the other work of the monastery. Strictly speaking, Orders patterned upon the Benedictine model are the only Orders of monks. But it is the custom to use the word, "monk," for any man who has taken a vow to live by a religious rule.

According to that general usage, a *canon* would be a monk of another kind. *Canons* are the clergy connected with a church like a cathedral, where they do not fulfil the duties of ordinary parish clergy. Their rule imposed on them the services of the "Hours," and other duties, but there was no highly organized industrial life, as in a Benedictine monastery.

*Friars* (followers of St. Francis and St. Dominic) are monks of a third kind. They do not maintain themselves by labour, but depend upon charity. Hence they have no great establishments, but, generally, houses for common abode in cities. Individual friars go from place to place, preaching. The friars combine the services of the "Hours" with their labours among the poor.



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Neither a monk nor a friar need be a priest. But among the Jesuits, who are monks of a fourth kind, the professed members are all priests, educated priests. While the Jesuits depend upon charity, they differ from the friars in this matter of a thorough education, which fits them for intercourse with cultivated people of the world. The Jesuits do not observe the "Hours"; their labour is not in a cloister, but in the world. They have community houses of abode, but no fixed residence; their duty is to go where their superiors may send them. They wear no distinguishing garb, except the priest's habit.

The Pope gave official approval to the Society of Jesus in 1540. A few months later, Ignatius, though most unwilling, was made General for life. It was his burning desire to form a group, every member of which should have direct interior connection with the true General, Christ. From 1540 until his death, in 1556, Ignatius laboured in every way to safeguard the Society. He submitted to his associates the rules and provisions he drafted, and offered them on the altar also, for revision. We shall examine briefly two of his writings, the *Spiritual Exercises*, and the *Constitutions* of the Society.

The *Spiritual Exercises* will probably never circulate among all classes and sects as has Thomas à Kempis' *Imitation of Christ*. It is not derogatory to the genuine value of the *Imitation* to say that it can be read and admired by those who have slight intention of putting it into practice. On the other hand, the *Spiritual Exercises* are just what their name indicates, — a system of exercises for the spiritual man. Like Patanjali's *Sutras*, they are not a book to be read, but are practical directions to be carried out in their own sequence. They have no interest for the mere mind. Yet they form one of the greatest books in the world. While the phrasing of the book is that of sixteenth century Catholicism, the principles underlying that phrasing are universal. They are the same principles which found expression in other epochs: in the *Tao-Teh-King*, for example, and in the *Bhagavad Gita*. Thus take Ignatius's introductory paragraph on Detachment:

"Man was created to praise, to reverence and to serve God our Lord, and thereby to save his soul. And the other things on the face of the earth were created for man's sake, and to help him in the following out of the end for which he was created. Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they are a hindrance to him in regard of that end. Wherefore it is necessary to make ourselves detached in regard of all created things, in all that is left to the liberty of our free will, and is not forbidden it; so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters, solely desiring and choosing those things which may better lead us to the end for which we were created."

The old Chinese sage, Lao-Tze, likewise, had something to say about Detachment. Lao-Tze's manner of saying it is entirely different from that of Ignatius. But we can see, beneath that difference, the same fundamental idea. Lao-Tze writes: "Neither Heaven nor Earth has any predilections;

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they regard all persons and things as sacrificial images. The wise man knows no distinctions; he beholds all men as things made for holy uses." What are the "holy uses" to which Lao-Tze refers? Are they not, in the words of Ignatius, "the following out of the end for which he [man] was created"?

In the *Bhagavad Gita*, still another race has set down its comment upon the way in which man shall attain his goal. The language once more is different; but the truth expressed is the same: that Detachment from all things and events of life must be the disciple's attitude. "Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works. . . . Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul. He who is free from over-fondness, meeting glory and gloom alike, who exults not nor hates, his perception is set firm."

There are many editions, arrangements and adaptations of the *Spiritual Exercises*. All are alike in their general structure. In this article, quotations are made from the edition of the original Spanish, with parallel English translation, prepared by a scholar of the Jesuit Society, the Reverend Joseph Rickaby. Yet even Father Rickaby, an authority of high repute, states that he does not follow the exact sequence of Ignatius. He does not give his reason for whatever variation he has made. The *Spiritual Exercises*, in this original Spanish form, seem prepared more as a guide for the spiritual director than for people in general; they seem like a teacher's manual, from which the teacher may give out to his pupils, with caution and discretion, to this one, more, to that one, less. Ignatius presents a number of varied cases, different types of individuals, like so many problems of arithmetic. He wishes spiritual directors to understand the principles involved in those cases, so that they may apply the principles correctly to the individuals whose progress they have to guide. He takes minute precautions to have his principles understood. But he himself understands quite clearly that the application must, in the end, be left to the discretion of the director.

The *Spiritual Exercises* are built upon the fundamental truth that man is the creature of God, and, therefore, owes everything to his Creator. From that fundamental truth there follows a second: man should esteem all things and events as they help or hinder him in rendering to God the homage that is His due. If that sixteenth century language offend, it is quite simple to put the meaning of Ignatius into other terms. Thus one might say that man, an emanation from the Absolute for Its own purpose, is entirely dependent upon the volition of the Absolute. All that is emanated seems to be working back toward union with the Absolute; man, therefore, should prize or reject whatever hastens or retards that hoped for union.

The book is in four main divisions, to each of which he who follows the *Exercises* is to give a week. Or, if the individual has not so much leisure, all four divisions may be compressed into one week. In the first division, the aim is to bring realization of sin, and its consequence, hell. This is accom-

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plished by meditations upon general and special sins, for an hour at a time, five times a day. The second division offers a vital choice, to remain in hell with Lucifer, or to escape hell through transferring one's allegiance from Lucifer to Christ. Here is the celebrated meditation upon the "Two Standards," the standard of Lucifer and the standard of the Master; or one might express it as the choice between the lower nature and the higher. In the third division, the meditations centre upon the Agony and Passion of Christ. The purpose of the third division is, to fire the individual's heart, and to lead him (beyond the mere saving of himself from hell) to enter upon the path of discipleship. The fourth division, under the title, "The Resurrection of Christ," leads the disciple to conscious union with the Master.

The foregoing is a mere outline. Two brief quotations may give a little of the real flavour. The first shows the intimate and fervid communion which Ignatius pointed out as the disciple's goal. "The colloquy [the prayer with which a meditation ends] is made just as one friend speaks to another, or a servant to his master, now asking for some favour, now reproaching oneself for some evil done, now telling out one's affairs and seeking counsel in them." The second quotation illustrates Ignatius's plain common sense. He is giving directions about the posture of the body for meditation. Practically, he bids each to take the position that suits him best. "Enter upon the meditation, now kneeling, now prostrate on the ground, now lying back with uplifted face, now sitting, now standing, aiming ever at seeking what I want. We will observe two things: the first is, if I find what I want, kneeling, I will not proceed to any further posture; and if when prostrate, in like manner; the second is, in the point in which I find what I want, there I will rest, without anxiety to advance further till I am satisfied."

The *Spiritual Exercises* bear witness to his deep wisdom. In the *Constitutions* of the Society, Ignatius applies the same wisdom to the external affairs of the Order, and to the conduct of its members. The *Constitutions* are a wonderful combination of wisdom, caution, thoughtfulness and compassion. They are wonderful, also, in the completeness of their detail. St. Ignatius tried to provide for things that many people would take for granted, and to foresee possible emergencies that some would consider of no consequence. Take cleanliness, for example. One of the reproaches often brought against Religious Orders is that they encourage laziness and careless habits. The Jesuit *Constitutions* mention specifically that extreme cleanliness of person, and of all other things, must be observed. The cook is enjoined to use knife and fork, when he prepares food in the kitchen; he is not to handle things with his fingers. The kitchen utensils are to be kept *exceedingly* clean; the knives are to be sharpened often. Rooms are to be swept at least every third day. In case of illness, the patient is to be segregated to avoid contagion. There are directions for guarding details of conduct which sometimes tend to become casual, when a number of people live together in other than a family environment. It is stated that no one should enter another's room without knocking, that no one should leave his room unless decently clothed, that all clothing in

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the common wardrobe should be marked with the name of the individual wearer. Other small details of behaviour are mentioned: in conversation, members should avoid wrinkling the brow or nose — they should preserve outward and inward serenity. Those who must confer with people of the world should have a companion with them; the companion is to stand a little aside, where all that takes place can be seen, but where confidential conversation will not be overheard.

As an example of prudence and compassion in the *Constitutions*, consider the following directions to a Superior when he has to dismiss from the Order an unsuitable candidate. Note the completeness of the suggestions. Ignatius is both cautious and sympathetic. He wished to suggest some provision for the spiritual need of the unsuitable candidate; he wished also to meet reactions that might arise in the minds of other people, whether friendly or hostile to the rejected man. The passage is as follows: "Three things also should be observed with regard to him who is dismissed. The first, of an external nature; that he retire from the House with the least possible disgrace or ignominy, and carry with him all that belongs to him. The second, of an internal nature; that the Superior take care, as far as possible, that he be sent away with mutual kindness and a feeling of good-will towards the House, with all possible consolation in the Lord. The third; that he study to direct him with regard to his condition of life, so that he may enter upon some fitting way of serving God, either in a Religious Order, or not, as shall seem more agreeable to the Divine Will. In short, that he study to assist him with advice and prayer, and whatever else his charity shall suggest. Let three things be observed to satisfy the rest, whether within or without. The first is, that great care be taken, that no irritation be allowed to remain in anyone's mind on account of the dismissal, a sufficient reason being given where it is necessary, and silence being observed, as far as possible, concerning all defects not of a public nature, even though several be discovered in the person who is dismissed. The second is, that attention be given lest any animosity be felt against the dismissed person; and, as far as possible, that they may think no ill of him, but rather regret him and love him in Christ and commend him to the divine Majesty in their prayers that He may vouchsafe to direct him, and shed His mercy upon him." The blending of kindness and prudence in the foregoing passage wins hearty admiration. And that passage is only one example from many. Why then do they not win general esteem and affection for Ignatius? Why is suspicion of him widespread?

This seems to be the answer to those questions. The book of the *Spiritual Exercises* is practically unknown to the world. But the world does know something, though in curious distortion, of the Jesuit teaching about Obedience. And the world hates the rigorous thoroughgoing interpretation of Obedience made by the Jesuits. Their interpretation strikes at the very foundation of the world's principle of action. A vow of Obedience was usually included among the vows of the other Orders. But it remained for Ignatius, who was forming a battalion of soldiers to fight under Christ, to give precision and com-

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pleteness to the meaning of that vow. While other Orders also took the vow as to Christ, their goal was less consciously that of personal service with the Master. Ignatius was forming a battalion of disciples. Too much was at stake to risk incomplete understanding. A pledged soldier must know that the field of Obedience is infinite. Ignatius, therefore, with great wisdom, used the word "corpse" to suggest what a disciple should make of his self-will. He knew that in the universe there is only the creative Divine Will, and the devilish distortion of it, self-will. Self-will, in antagonism against Divine Will, is a destructive force. Through Obedience, man swings his effort from acts of demolition to acts of creation. Each act of Obedience, to one who is recognized as a superior, introduces into the moral character, as it were, a brick of that Divine Will. An equivalent amount of self-will is driven out, and is replaced by that brick of Divine Will. Gradually, self-will is undermined, and a new edifice is built up, strong with Divine strength. The world has no consciousness of Divine Will, which, in truth, is of a higher plane. Hence, the world can see only one half of the process that takes place in an act of Obedience. It can see only the lower half, the surrender of self-will. To the world, that lower half of the process seems a passive and negative thing — the surrender of what one has and is until (as the world thinks) one goes out in extinction.

An example of the world's attitude toward "passive obedience" (so-called) may be found in the *Encyclopedia Britannica* in the article on the Jesuits. The author of that article speaks of "the destructive process of scooping out the will of the Jesuit novice, to replace it with that of his superior (as a watchmaker might fit a new movement into a case)." This quotation does not express a wilful perversion of truth so much as a blind misunderstanding; it is misunderstanding of a process too high for the world's apprehension. For we can interpret in a literal sense the words of Ignatius's title, *Spiritual Exercises.* Taking the title in that literal sense, we should expect the *Spiritual Exercises* to accomplish something that corresponds to the result of athletic exercises. Now athletic exercises reveal latent muscular weaknesses and potentialities; they teach us to eliminate weakness by developing potentiality. On their own interior plane, the *Spiritual Exercises* bring about a similar change; for they do nothing less than replace soft baby tissue with the enduring sinews of the adult man whose goal is the measure of the stature of the fulness of Christ.

Every one is acquainted with the working of self-will in very young children who have been neglected by their parents. But what is not generally recognized is, that while all people grow in body, only a few become mature in any moral sense. Few outgrow the infantile limitations of self-will. Hence it is possible to say that true moral maturity is the goal of Ignatius in the *Spiritual Exercises.* He planned deliberately to scoop out of a novice, babyish motives of action, namely, self-will. He knew that, through Obedience, self-will would be replaced, not by something extraneous, as a case is to the movement of a watch, but by a new, immortal and divine source of action springing up within the novice, nothing less than the very mind and will and life of the Master.

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Ignatius directs the would-be disciple at first "to act as if," to obey his Superior *as if* he were Christ. In course of time the "as if" will disappear, and the novice will have become the disciple. Thus the *Constitutions* declare: "They [who receive training] must accustom themselves to behold in all, not who he is whom they obey, but rather who He is for whose sake, and whom they obey in all, that is Christ our Lord."

A word at least should be said to repudiate the political intriguing that has made the Society of Jesus malodorous. Politics was no part of the field chosen by Ignatius. He expressly put it on one side. But his successors were not true to his injunction, and the Vatican has found their infidelity serviceable to its own ends.

Mention should be made too, of the mellow humanity and rich humour which were characteristic of Ignatius. His gentleness with the youth Ribadaneira was extraordinary. Ribadaneira was a wild, noisy boy, almost incorrigible; but he loved Ignatius, and Ignatius, in return, put up with his pranks and escapades. One day Ignatius asked him if he knew what a secretary was. "One who can keep secrets," the boy replied. Ignatius made him his own secretary. Even more admirable is the wise handling of a delicate situation caused by an elderly Austrian gentleman named Ortiz. Ortiz had business to present to the Pope, on behalf of the Emperor. He met Ignatius in Rome, in the critical year, 1538. He was favourably impressed by Ignatius, and asked Ignatius to put him through the *Spiritual Exercises*. He asked for a complete retreat. Accordingly, Ignatius went with him to a secluded abbey, and began the meditations. The old man's intention was good; but the seclusion, the silence, and the thought of Heaven and Hell so near, were too much for his mental balance. He became deranged. One can see in what jeopardy the future of Ignatius's work was placed by this unforeseen turn. He handled the situation with discretion like that of the scavenger in the Eastern tale. The tale relates that a fellow-scavenger had strayed into a perfume bazaar; overcome by the refined aromas, he fell to the ground in a faint. The wise scavenger ran for a handful of offal, and thrust it under his brother's nose. The familiar smell of putrefaction, more powerful than the perfumes, restored the fainting man. Similarly, Ignatius had to drive lofty, terrifying thoughts from the deranged man's mind, and to bring him back comfortably to the familiar surroundings of Mother Earth. It is narrated that Ignatius tried the effect of one of the Spanish folk dances, and that the old man at once recovered.

C. C. CLARK.

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# THE TWO WISDOMS
# MUNDAKA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

I

*Brahmâ the Evolver, first of the Bright Powers came to birth, Maker of all, Preserver of the world. He declared the Wisdom of the Eternal, the root and foundation of all wisdom, to Atharvan, his eldest son. The Wisdom of the Eternal which Brahmâ imparted to Atharvan, that of old Atharvan declared to Angir. Angir declared it to Satyavaha of the line of Bharadvaja. The descendant of Bharadvaja declared it to Angiras, both the higher and the lower wisdom.*

BRAHMÂ is the manifest Logos, the Logos as Creator, or, more truly, as Evolver, since the Substance of Being is beginningless. The "coming to birth" of Brahmâ is the manifestation of the Creative Logos from the first, the unmanifest Logos. Brahmâ is, therefore, Avalokita-Ishvara, the Lord made manifest, the Host of the Divine Powers regarded as a unity.

The thought here is that Divine Wisdom was revealed, at the beginning of this world-period, to a chosen nucleus of humanity, and that it has ever since been handed down from Master to disciple, in unbroken succession.

In the Vedas it is said that Atharvan was a kinsman and companion of the Divine Powers, the first to bring down fire from Heaven and to impart to mankind the draught of Soma, which brings illumination. We may, therefore, see in him the incarnate Planetary Spirit who imparted Divine Wisdom to primitive mankind. Angir does not appear to be mentioned except in the passage translated above. Satyavaha means Bearer of Truth. Angiras is connected by some philologists with the Greek Angelos, a Messenger between Gods and men; the Angirases, taken collectively, are Sons of the Gods and Fathers of mankind. They are compared by philologists with the Sons of God in the sixth chapter of Genesis. They were the first to ascend into Heaven and win immortality.

This introductory passage, therefore, would seem to point to the origin and indicate the powers of the Lodge of Masters, as Sons of the Divine Powers and spiritual Fathers of mankind.

*Shaunaka, verily, lord of a great dwelling, coming according to rule to Angiras, asked him: Master through the knowledge of what does all this become known?*

*To him he said: Two wisdoms are to be known, as the knowers of the Eternal declare, the higher and the lower wisdom.*

*The lower wisdom is, the Rig Veda, Yajur Veda, Sama Veda, Atharva Veda,*



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*Pronunciation, Ritual, Grammar, Definition, Metres and Knowledge of the stars.*

*So the higher wisdom is that whereby the Everlasting is attained.*

*That which is invisible, intangible, without family or colour, without sight or hearing, without hands or feet; eternal, all-pervading, omnipresent, most subtile, that imperishable which the wise behold as the source of beings.*

*As the spider puts forth and draws in the thread; as plants come to birth upon the earth; as hair and down grow on a living man; so from that Everlasting the whole world comes to birth.*

*Through fervour and penance the Eternal is gained. From the Eternal, food comes to birth. From food, the life-breath, mind, truth, the worlds, and the immortal in works.*

*He who is all-knowing, all-wise, whose fervour and penance consist in wisdom, through him this Eternal, and name and form, and food come to birth.*

As is so often the case in the Upanishads, the teaching is introduced in the form of communion between a Master and his pupil, as though to remind us that only in this way is real wisdom gained. Shaunaka, we are told, came to Angiras as a pupil, according to rule: that is, with the heart and will of a disciple. The Master replies that there are two kinds of wisdom, the lower and the higher.

The lower includes the whole range of knowledge possessed by ancient India: The four Vedas, and the six subsidiary studies which lead to the full understanding of the Vedas. It should be understood that the Vedas are not thought of as so many poems, or even as so many hymns. They are really magical instruments, the means whereby the student of the Vedas hopes to command supernatural powers. Perhaps it will be more intelligible if we say that they were thought of as the means for entering and gaining command over the whole astral world. But the Master puts all this aside as the lower wisdom. The higher wisdom is that whereby the spiritual and Divine is gained.

Then comes the definition of the Eternal by negatives, the purpose being, first, to lead the disciple's understanding beyond the anthropomorphism of the popular gods, and then to awaken his spiritual vision of that Divine Being from which all manifested beings come forth, and to which they are all destined to return.

Not through gifts and offerings, but through fervour and purification is gained the consciousness of the Eternal, that Being whence comes the food of all beings; both their sustenance and their experience, which is the food of life. Therefore consecrated food symbolizes experience of divine things. And through the sustenance which we draw day by day from the Eternal, comes the breath of life in us, our conscious existence; from the Eternal comes the conscious mind, with its power of discerning truth; from the Eternal comes the power to enter into the many mansions of the spiritual world; from the Eternal comes the power to build the house not made with hands, eternal in the heavens; to build that life whose works are immortal.

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From the Eternal, in the cosmic sense, all things come forth, all worlds, all life-energies, all consciousness. And, in the more individual sense, through the intuition and spiritual perception of the Eternal comes the building up of an enduring nature in man, with access to higher worlds and a deeper vision of truth.

The last sentence translated above appears to mean this: Through the aid of the Master, all-knowing, all-wise, the knowledge of the Eternal comes to birth in the disciple, with name and form, implying true individuality, and that daily food for the inner nature which comes through the Master's grace and help.

Then follows a passage which dramatically sets forth the substance of the Vedic sacrificial system, the body of the lower wisdom, as it might appear to one of its devotees. And this is immediately followed by a condemnation of that system and the exaltation of the higher wisdom. It is exactly the antithesis which has been brought out before, between the Path of the Sun, which leads to liberation, and the Path of the Moon, which leads back again to this world through the bondage of Karma. We come first to the dramatic presentation of the lower wisdom.

*There is this truth:*

*The works which the Seers beheld in the chants are set forth manifold in the three Vedas.*

*Perform them faithfully, ye who desire the truth; this is your path to the world of reward.*

*When the tongued flame quivers, after the fire of oblations has been kindled, then between the two portions of consecrated oil let him throw the oblations.*

*He who follows not the Agnihotra sacrifice with the sacrifice of the new moon and full moon, the four months sacrifice and the harvest sacrifice; he who invites not guests to the sacrifice, or offers no sacrifice, or a sacrifice without summoning all the gods, or without due rites, such a one loses the seven worlds.*

*These are the seven quivering tongues of flame: the black, the terrible, the mind-swift, the ruddy, the dark red, the sparkling and the glowing brilliant.*

*If he perform sacrifice while these are glowing, offering the oblations at the right time, these as sun rays lead him to the dwelling of the lord of the gods.*

*Calling, Come! Come! the shining oblations carry the sacrificer with the sun's rays, speaking fair words and praising; This is your holy Heaven, your world of reward!*

So far, the dramatic picture of the system of fire-sacrifices. But there always lingers the thought that these Vedic ceremonies had once, perhaps in a far earlier day, a deeper and higher meaning; that this deeper meaning was veiled and obscured when the Brahmans turned the ancient Vedic system into a ceremonial religion, to rivet the power of their priestcraft upon India. There is, perhaps, the suggestion of seven modes of electrical force in the names of the seven tongues of fire. But the evident intention here is to condemn the ritual way to the paradise of selfish rewards, as the following passage shows.

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It may be explained in advance that "the eighteen" are the four Vedas, each divided into three parts, and thus together making twelve, to which are added the six subsidiary studies already enumerated.

*Infirm boats are these forms of sacrifice, the eighteen, in which are set forth the lower work. Those who, deluded, think this the better way, go again to decay and death.*

*Others, turning about in the unwisdom of delusion, self-wise, thinking themselves learned, stray, wandering in the way, deluded, like the blind led by the blind.*

*Turning about in manifold unwisdom, foolishly thinking, We have done the work! the followers of ritual perceive not because of their desires. Therefore, when their world of reward fails, they fall in misery.*

*Thinking the merit of burnt offerings is best, they are deluded, not perceiving the other and better way. After they have received their reward in the paradise gained by their works, they return to this, or, perchance, a lower world.*

*But they who follow after fervour and faith, who in the forest dwell in peace, wise, serving the Eternal, purified from passion, they pass through the door of the Sun, to the Immortal, the Spirit, the imperishable Soul.*

We may tell ourselves that we are not likely to offer burnt offerings, or to strew oblations in the flames, or to chant the Vedic hymns. We may also, perhaps, congratulate ourselves that we are not working for their paradise of rewards. Therefore all these things may seem remote and almost meaningless to us.

But we should realize that any act whatever, done in order that we ourselves may gain a reward of relished sensation or flattered vanity, is a burnt offering to a false god. There are more ways than one of making a Vedic sacrifice, and many of them we practise daily. When we make oblations to our desires, when we contrive and work to win flattery from ourselves and others, when we are wrapt in self, we are devotees of the ritual system that is here condemned. Not only the fire on the altar, but also the life-fires within ourselves, all our energies and powers, can be turned to evil self-seeking. Every impulse of sloth, every shirking of effort, is the seeking of a paradise of reward and repose, from which we shall sink miserably to a lower state.

In contrast with those who practise the rites of self-seeking oblations, the closing lines of this passage describe the followers of the higher way. There is a literal and a symbolic meaning. First, the life of disciples, in well guarded seclusion in the forest or among the mountains, inspired by fiery aspiration and faith, dwelling in quietude of heart, seeking wisdom, serving in the purity of life that has seen and turned from the evil of passionate desires. But there is also the deeper and more universal meaning. The word translated "forest" means also wilderness, desert; it is a description of this whole material world, which is a wilderness in comparison with the spiritual world. We are dwelling in the wilderness, and those are the energies which we should exercise, if we would pass from self through the door of the Sun to selflessness. This would seem to be the same symbol as the Gates of Gold.

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*Discerning the worlds that are won by these works, let him renounce them. The uncreated is not won by works like these. In order that he may gain knowledge of these things, let him approach the Master, with kindling wood in his hands; a Master full of spiritual wisdom, firmly established in the Eternal. To the disciple who has thus drawn near to him, whose turbulent thoughts have been stilled, who has entered into peace, the wise Master teaches that truth whereby he knows the imperishable Spirit, the wisdom of the Eternal in its reality.*

The word rendered "renounce" means more than this. It implies a nauseated revulsion and at the same time a completely realized indifference, to be gained as the fruit of revulsion. The commentary attributed to Shankaracharya says that we discern the true nature of the world of self-indulgence as the traveller in the desert discerns the true nature of the lake conjured up by mirage; and, seeing through the glamour, we turn from delusion to seek reality. Then it is possible to find the Master. The disciple brings kindling wood, the power to be enkindled. The Master communicates to him the divine fire of selfless aspiration.

*There is this truth:*

*As from a blazing fire sparks come forth a thousandfold, of like nature to it; so, beloved, from the Everlasting are born manifold beings, and thither also they return.*

*For divine, without form, is Spirit; He is without and within, unborn; without breath or mind, pure, above the highest imperishable Nature.*

*From Him are born life-breath and mind and all the powers that perceive and act, the æther, air, fire, the waters, and earth, the bearer of all.*

*The Fire-god is His head, His eyes are sun and moon; the spaces are His ears; revealed wisdom is His voice; the air is His life-breath, the world is His heart, from His feet comes the earth; for He is the Inmost Soul of all beings.*

*From Him comes the fire whose fuel is the sun; from the moon-power comes rain, and plants spring up on the earth. Spirit sends forth energy into Nature; through Spirit, many beings come to birth.*

*From Him come the chants of the Rig Veda, the Sama and Yajur Vedas initiatory rites, all sacrifices, ceremonies, gifts; the circling year also, the sacrificer, the world where the moon shines and the world illumined by the sun.*

The effort of the Master here is, to awaken in the disciple the understanding and intuition of the Logos, that primal Life which is manifested in every form of life. These lives appear to come forth; in reality they remain in and of the Logos. Therefore, however dire may be our imprisonment, the Divine Power is there also, in touch with us, ready to help and liberate us, the instant we sincerely desire to be rid of our bonds. We are the kindred sparks that have come forth from the great Light.

Spirit is without form, yet all forms have their origin in Spirit. Spirit is unborn, and yet is the source of all beings that come to birth. Spirit is without personal, limited life-breath or mind; yet all life and all mind derive directly

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from Spirit. All things are within this great Life, and the Life is in all things; therefore Spirit is within and without. Nature, the power of manifestation, is everlasting. There is the eternal dual potency in Parabrahm: Spirit and Nature; Subjective and Objective; Noumenal and Phenomenal. But the noumenal, the perceiving consciousness, is always more fundamental than the thing perceived. Spirit is, therefore, higher than Nature.

The Logos is the source at once of all our inner powers, consciousness and perception and will, and of the outer powers and elements which make up the visible worlds. And the Master uses vivid symbols to lead the disciple to recognize the Logos in all the world about him: the celestial fire which gives life to the universe is His head; sun and moon are His eyes; the expanse of space is his power of hearing; the air is His life-breath; the world is His heart. Every sentence and symbol should be pondered over and imaginatively realized, until, like that disciple, we recognize the immanent Spirit in all things, and learn to find His voice in the words of all scriptures. We may understand the world where the moon shines as the astral world; the world illumined by the sun is the spiritual.

*From Him also the divinities in their many forms received being, and the seraphs and men and beasts and birds; from Him the forward life and the downward life; from Him rice and barley; from Him, fervour and faith and truth, service of the Eternal and the disciple's rule.*

*From Him come forth the seven lives; from Him the seven flames and their several fuel; from Him come the seven offerings. Seven are these worlds wherein the seven lives gain their experience, hidden in the secret place, according to seven and seven.*

*From Him come the oceans and all hills; from Him the rivers flow in their many forms; from Him come all plants, and the fine essence through which the Inner Soul stands in beings.*

*For that Spirit is all that is: work, fervour, the Eternal, the supreme immortal. He who knows this Spirit hidden in the inner being, he, beloved, unties the knot of the heart.*

The Master continues the teaching of the Logos, which is set forth with such simple, vivid beauty, that comment is almost superfluous. Two sentences, perhaps, may be made a little clearer. The fine essence through which the Inner Soul stands in beings appears to be subtile substance from which is woven the vesture of consciousness, first in the natural body, and, after that, the vestures of the psychical and spiritual bodies. Atma, which is without individuality, receives individuality through these vestures. The knot of the heart is egotism, the great delusion of separateness. This sense of separate being is at first the incentive of our life and effort; later, becoming an intolerable burden, it becomes the incentive that drives us toward selflessness, to escape from the haunting obsession of self.

C. J.

*(To be continued)*

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# STUDENTS' SCRAP BOOK

## Music and Consciousness

LAST night, sitting on the veranda in the dark, I listened to a woman singing, a man's voice accompanying hers. They were singing without effort — their voices soft and low — and the songs were those of a past generation, which I suppose would be called sentimental to-day, and old negro melodies from the time of slavery. When they ceased, and the night was silent again, I wondered for the thousandth time what was the nature and the cause of the emotional effect which such singing has upon us, what it is it stirs in us, and whether it be pleasure or pain, or something deeper than either and giving rise to both. If it be pain, and I think there is real pain there, it is pain one seems to crave.

I spoke of this to a friend; but being in such a fog as to my own psychology I could scarcely have hoped to make it clear to another, had not this other been one who often understands me better than I understand myself. Halting as my attempted exposition was, further reflection has not enabled me to better it and I can only repeat it here.

Such music gives; but in giving it makes us feel our lack of what is given. We are made more conscious of the lack than of the gift — more poignantly aware of hunger than of satisfaction. There is other music of which this is not true: martial music, marching songs, or songs of passion, such as the "Bedouin Love Song," or "The Palms." Not only do they inspire you, they *fill* you, and — I can find no other way to suggest it — they enable you to *fill them*. This is what the simpler, sweeter songs of love and longing never do. They never fill you; and you never are able to fill them, though they drain your heart away.

In my need of an analogy I thought of Tennyson's lines,

> "But O for the touch of a vanish'd hand
> And the sound of a voice that is still!"

For it seems to me that in such music we hear the voice, but only to hear it tell us that it is still; and the touch of the hand is never given us, though our whole flesh is made to cry out for it.

To all of which my friend answered: "No, the voice is not still. No, you are not made to hunger for what you have not, but for what you have. It is the nostalgia of the soul you feel; and your home is yours. There the touch of the hand awaits you, with your Father's welcome."

I think my friend was being kind to me, showing me my feeling in its best aspect — that I might hold to it rather than to the worse. But if it be indeed the homesickness of the soul which such music stirs and plays upon, then it should help us to realize how close the soul is to our everyday life, and how it



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lives *in* our hearts and minds and flesh, instead of only overshadowing them. For it is no distant overshadowing spirit which feels this poignant hunger, but we ourselves, as we know ourselves, and we feel it in every nerve and atom of our being. Were it not for the self-conscious restraints that civilization has bred in us, I believe that when we hear such singing we should get up and move toward it as automatically as a compass needle swings to the north, or as a moth is drawn to a flame. I would that our souls maintained as true a homing course.

These latter reflections opened up another train of thought. What is it that draws the moth to the flame? Does not our own response to music offer us an entry into the understanding of the conscious life of what we are pleased to call the lower orders of creation? I do not mean the effect that music, audible to us, may have upon them — as when a dog is made to howl by the repetition of a note on the piano, or as when snakes are drawn from their holes by the snake-charmer playing on his pipe. I mean rather that in the richness of the conscious but wordless states which music can evoke in us, we have an analogy to what scent may be to a dog, and to what may be the conscious life of birds and insects and flowers, mountains and the stars. We are too given to thinking that because we do not hear them talk, they do not feel; that because we have not the senses to perceive their means of communication, therefore they do not communicate.

But there is one striking fact which should here give pause to our conceit. In every region where man's inventions have artificially extended the range of his perceptions and sensibilities, he has found that nature has equipped some form of life with an organism inherently sensitive to the differences and stimuli of which he himself has but newly and, as it were, artificially, become aware. The progress of man has extended his own horizon, but nowhere has it extended the horizon of Life. Never has he ushered Life into a new realm. Always Life has been before him. Go where he may, do what he may, learn what he may, he but follows and imitates, and acquires for himself the achievements of other of Life's children.

One of the most notable and suggestive illustrations of this fact — and the one which actually prompted me to put this note upon paper — was given in a newspaper statement which I have not yet had an opportunity to verify. It appears, however, that while two experimenters were working with a specially sensitive wireless telephony apparatus, they found that their instruments were rendering audible sounds which they were at first unable to identify, but which they later proved were the result of etheric vibrations emanating from the antennae of a pair of wandering cockroaches.

If this statement be substantiated, and it be proved that insects communicate with one another by a form of radiant energy, transmitted and received through their antennae as by the artificial antennae of a wireless set, it should be as epoch making in our study of consciousness in the lower kingdoms as was the discovery of radium in our study of physics and chemistry. In the one case as in the other, human consciousness penetrates into a new and deeper

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level of life, and deals with subtiler forces of Âkâsa, whose grossest form is the ether and which is itself the basis of sound.

My present thought, however, is not so much concerned with the *truth* of this discovery or hypothesis, as with the *possibility* of its being true. It is its possibility that is so far-reaching in its suggestiveness, and as a stimulant to the imagination. As we respond to music audible to us — to vibrations of the air against the drums of our ears — so may ants and beetles, butterflies and moths, rocks and plants and drops of water, earth and sky and flaming suns, all respond each to their own form of radiant energy, which may be to them as music or as speech is to us. Quite literally the stars may sing together, and hear their song as they sing it. When we cease to limit the sense perception possible to nature by the sense perceptions as yet known to man, we find no reason to set any limits whatsoever; and ceasing to limit sense perception we cease to limit consciousness. It becomes far easier than before to see consciousness everywhere and in everything.

Yet it is really no new thought that other orders of life have other senses, though for the most part, not knowing what they are, science lumps them together and calls them instincts. How does the homing pigeon find its way? Or the migrant birds in their long flights of spring and fall? Or the seal and salmon, that come back each year to the same breeding island or fresh-water stream? How does the vulture find its carrion? It is not by sight or by smell, at least as we know sight and smell. Or again, how is it that a rare moth, if held in captivity, can draw others of its kind, seemingly from a hundred miles away? These phenomena all point to senses other than our own — as science has long recognized. But in thinking of them as instincts, we fail to take account of their implications in the field of consciousness. The depths of the air and the sea, which to our senses seem colourless and silent, may be as full of colour as the rainbow or a pansy bed — vibrant with music and perfume — to the senses of a pigeon or a seal.

It is a question of our senses. I sit at my desk in town and hear only the noises that make city life a torment: the shrill cries from the street, the exploding exhaust of some passing motor, the heavy rumble of a truck or bus, the clank and clang of metal striking metal. Upon my table lies a telephone headset connected to a small black box, from which a hundred feet or so of wire runs through my window to a neighbour's chimney. It is connected with nothing else, save only the earth. There is no battery; no source of power. It adds nothing of itself. It is but a new form of ear, which, placed against my own ear, translates into music or speech and enables me to hear the vibrations of the ether, pulsing all about me, but to which, without it, I am wholly deaf and unconscious.

It is quite true that what I am thus enabled to hear has little attraction for me. The music is not likely to be of the kind of which I have been writing. Most probably it is from a mechanical piano, being played in Newark, N. J. But that is because the instrument is attuned to Newark, N. J. With a different tuning, a different sensitiveness, I might listen to cockroaches — or to



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stars. If man and insects can thus fill the ether with sound and speech, cannot the voice of God do the same?

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

B.

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## "Listening In"

That little black box, with its telephone headset and wire antenna, fascinates me. Practically, I have very little use for it — what I hear when I listen to it does not interest me, but its appeal to my imagination is profound and continuous. It objectivizes a fundamental postulate of the mystic's philosophy — the voice of the silence, the reality of the unseen. Life is never silent, each thing that lives — each thing that *is*, for all that is, lives — is giving utterance to its inmost nature, singing the saga of its ancient history and eternal aspiration, the drama of its soul. It is only we that are deaf — and we need not be deaf.

This summer I was reading extracts from the writings of Sufi mystics, and was struck by the difference between their use and ours of the word *veiled*. If we were to say, "Two people met, but one of them was veiled," — we should infer that the unveiled one was recognized and the veiled one not recognized. Not so, to the Sufi. He, on the contrary, would infer that the veiled one recognized nothing, the unveiled one everything. To the Sufi the veil is over the eyes of the beholder, never over the object. Nothing in life is veiled, no mystery hid, to unveiled eyes.

That is the message which my wireless telephone set brings me every time I look at it. It holds my thought, for its significance is immeasurable. While I sit and write, while I move and speak, all about me, through me, pulse voices that I do not hear — voices divine and demoniacal, human and animal, flower voices and rock voices, whispering, shouting, singing, from distant suns and from the atoms of my flesh and the substance of my spirit, — each its secret to me. I am deaf only because I have not attuned my senses to them, but have chosen and learned to listen, instead, to these commonplace sounds I hear.

As I reflect on this, the whole theory of knowledge, and the greater part of the art of life, seem symbolized in the process of turning, this way and that, the two dials that project from the face of this wireless box, and by means of which it is attuned. Turn them to one position, and it is the piano in Newark which we hear. Turn them to another, and it is a ship at sea. To yet another, and it is from we know not where.

The other day one of my friends, who had a wireless apparatus he had not set up, thought he would see what would happen if he ran a wire to the iron railing of the balcony outside his window. He did so, and picked up the receiver to hear, clear and resonant, "The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the

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Father, the Son and the Holy Ghost, be amongst you and remain with you always. Amen." There it was, pulsing in the ether, unheard, unsuspected, the ancient blessing of the church of which he was a member, spoken and broadcasted from he knew not where, but reaching to him, vibrant in his room, though he heard it only through the accident of the instrument's chance attunement.

We cannot count upon the results of chance attunement being always so happy, and clearly it is folly to leave to chance a matter of such moment as the attuning of our senses. Yet it is a matter which seems to receive very little serious attention. We come home, let us say, from our daily work, and seat ourselves, rather wearily, to rest. A thousand voices rise within our minds, tentatively offering themselves for our attention. There are the voices of fatigue, telling us that we are tired, have worked hard and painfully. To listen to them is to attune our minds to them (all listening is an attuning), and as we do this the voices grow clearer, more persuasive and compelling. Soon we are convinced we are very tired. Self-pity is evoked, and, if we keep on listening, we find it is all that we can do to drag our "exhausted" body from that chair and proceed with what we have to do. There are other voices, or beginnings, suggestions of voices, in infinite variety. We can listen to which of them we will — voices of gratitude or complaint, of desire or of duty, of happiness or sorrow, of others or of self, of hope or fear. Whichever one we listen to grows clearer and stronger as we listen; for it is to it that, consciously or unconsciously, we are attuning ourselves. The effect of this does not stop when we stop consciously listening. Our minds retain the same pitch and sensitiveness, so that, though thereafter we pass through widely diverse experiences, we select from them only that element to which we are attuned. In this way days that should be happy are made sad and joyless, or, on the other hand, we are upborne through difficulties and trial and find only cheer and brightness. It is all a matter of how we tune our minds.

This is the reason of the importance of meditation. Our unpurposed meditations owe their character to the habitual or chance tuning of our inner senses. Our purposed meditations are our purposed tunings of our mind and heart and will.

I spoke of this the other day, and a friend commented that it was clear my telephone set was the crude kind that depended for its action upon what is called the crystal detector, and whose range is very limited. The better and more powerful sets are based upon a different principle, and owe their sensitiveness to the passage of an electric current through a tube of highly rarified gas. For this, power is needed — which is furnished by an electric battery or dynamo, and this causes the tube to glow. My friend pointed out that this gives us a much better and truer analogy to the development of the inner spiritual senses of the occultist or mystic. Meditation alone is not sufficient. It can attune the nature, but only to messages emanating from near at hand, and only over a comparatively narrow range of frequency and wave length. To hear the voices of the spirit, — in contradistinction to their reflection, dis-

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torted or undistorted, in the psychic world, — one must do more than meditate. We must purify our natures, as the gas in the tube is rarified; and through this purified nature there must be a ceaseless current of power, of aspiration and endeavour, which makes the whole inner being luminous, as the tube is made to glow.

I like this addition, and my own analogy very badly needed it. For it would be quite false to set forth the inner life as a mere matter of attunement, particularly if the process of attuning be considered a passive one. This may produce mediums and psychics, but it can never give rise to mystics or occultists. We must kindle the fires of our energies, make ourselves batteries and dynamos, as well as purify ourselves, before we can follow in the footsteps of the Masters. The kingdom of heaven suffereth violence, and the violent take it by storm.

B.

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## "Miracles" and Natural Law

Some years ago I heard a certain surgeon proclaiming loudly his disbelief in the "miracles" of the Gospels on the ground that in this scientific age it was impossible for any intelligent man to believe in occurrences "contrary to natural law." On being asked to what natural law the reported miracles were contrary, he looked surprised, hesitated, and changed the subject. So far as my own beliefs go, he might have produced a dozen to which they were contrary and it would not have affected in the slightest my conviction that they actually took place as recorded. Not that I believe that anything at all ever happens anywhere contrary to law. A very little study of Theosophy saves one from that violence to one's reason. But for a given occurrence to be contrary to law, and for it to be contrary to some one of the few natural laws that we know, are two very different stories. That a strong force overcomes a weak one and a great law a lesser one, are matters of everyday experience. A thing may be quite impossible for one type of force and entirely easy and possible for a higher type. We may even be able to prove scientifically and conclusively that a given thing can never happen, and then be chagrined by seeing it occur under our eyes.

For instance, one familiar with the laws governing ordinary sound waves could no doubt work out a relation between the distance the sound travels and the initial disturbance of the atmosphere (or is it the ether?) which gave rise to the sound. To increase the distance the sound could be heard from, let us say, fifty to one hundred and fifty, we should have to increase the force of the disturbance, with corresponding increase in the number of broken panes of glass, etc., resulting therefrom. It ought to be easy to prove that to make a sound in Paris that would be audible in New York, would at the very least result in breaking every pane of glass in Paris, if it did not shake down every house. All of this must be capable of scientific and mathematical demonstration; yet we all know that to-day one can send a sound from Paris audible not

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only in New York but in Honolulu, and no one in Paris even hears it. It is impossible according to the laws of ordinary sound, but is rapidly becoming a commonplace through the employment of a higher type of force, namely, that used in Radio. Nothing happens that is contrary to law. A result is obtained that appears contrary to it until we understand the existence of the higher force. Then it becomes apparent that the "miracle" was merely an obedience to a higher law.

M.

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## Commonplace Duties

During the war we were told that duties done with the intention of helping did help, no matter how unconnected with the war these duties might seem. Any duty could be done with the motive of aiding the Masters' cause, and when performed by one who clearly understood that the war was in fact between the White Lodge and the Black, the simplest act carried out in that spirit might make available a force more potent for good than an army corps. Most of us who heard that statement accepted it as true, and tried in a feeble way to act on it, but what an incalculable difference it would have made had we really believed it with all our hearts! We knew what the war was about and whose cause it really was, and longed to take part in it. If we had believed as we believe that the sun will rise to-morrow, that we could be more potent than an army corps, with what fire and spirit we should have hurled ourselves at our daily duties. Yet hard as it is for the materialistic western mind to grasp, in a part of ourselves we know that it was and is true. Science has demonstrated that the finer the medium through which it acts, the more powerful the force. Hence the forces of the intellectual plane must be more potent than those of the material — else how did man attain his mastery over natural forces? — and those of the spiritual plane more potent than those of the intellectual. It is, accordingly, easy to see that an act performed with the selfless motive to aid the Masters' cause, involves three types of force of ascending degrees of potency, the physical forces needed in the act, the force of the thought that preceded the act, and the spiritual force of the motive that caused it. The act brings the three forces to incarnation on this plane. It is on this plane that the Masters need force. On the plane of the spirit the force at their command is limitless, but, to make it available on lower planes, it must be drawn down by men who dwell there. It cannot be forced down without harmful reactions. Spiritual force is causal, and with control of causes, control of effects becomes simple. If one wishes to disseminate information, for instance, a printing press is worth more than many copies of a proclamation.

How Masters use the force when once drawn down must, of course, remain a mystery to us, yet perhaps we can get a little light on this, as on so many other things, from analogy. All we need is light enough to convince our doubting minds of the fact that they do so use it, to drive us to put the full power of our hearts into making force available for their use. Very little, if applied at the

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right time and in the right way, may produce great results. A thought, once launched, is an entity with a body and life of its own, and is capable of acting directly on other minds. The ideas promulgated at meetings of The Theosophical Society and in the QUARTERLY are heard or read by very few, and yet no one who has watched can fail to be struck by the great effect which, after the lapse of a little time, these ideas have on the thought of the world. Instance after instance could be given. There is no use in speculating how it is done except, as said above, to the extent of convincing our rigid minds that it can be and is done. In that connection, two analogies have occurred to me. First, it is only necessary to set an idea in type once, in order to print and distribute an almost limitless number of copies. In the same way, when expression has once been given to a truth, it is not difficult to imagine its being impressed on any number of minds.

It is harder to grasp the fact that spiritual force put, let us say, into doing household duties to the best of one's ability, with the intention of helping the Masters' cause, can be used by them in widely different fields of their work. I suspect that it would be much easier to understand if we had a more thorough knowledge of electricity, the laws of which have been said to correspond in many respects to certain phenomena of the spiritual world. Fifty years ago, we could not have imagined a boat which, without captain or crew or any connection with the shore, would respond instantly and accurately to the will of an operator more than a mile away, yet during the war such a boat was built and successfully steered by wireless with no one on board, through the crowded shipping of Gloucester harbour. No doubt the wireless on board had to be attuned to the wireless on shore. It may well be that in the same way the "intention" of helping the Masters is what attunes to their will the force that our action has put in motion in the world, and that makes it possible for them to use it as and where they wish. However, it is not the explanation but the fact that is of supreme importance to us. Really to believe it would transform the dullest life. I venture to say that no man was ever bored by repeatedly firing the same machine gun in battle. The reason why we find our duties a dreary grind is because we have not glimpsed the immense potency for good of even the most commonplace when performed in the right spirit.

M.

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## MAGNETISM AND GRAVITATION

Students of Theosophy will be interested in an address delivered by Professor T. J. J. See, Government Astronomer at Mare Island, before the California Academy of Sciences, on November 26th, 1922. As reported in *The New York Times*, Professor See announced that he had discovered the cause of magnetism and of universal gravitation.

According to the newspaper report, Professor See declares that the cause of magnetism lies in the action of waves considerably longer than those of light and heat, and, he asserts, there is a connection between magnetism and uni-

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versal gravitation which definitely proves that gravitation is also due to similar waves in the ether, travelling across the heavenly spaces with the velocity of light.

The report indicates that Professor See has followed and extended the experimental demonstrations of Faraday and his pupil, Clerk Maxwell, who believed that magnetic inductive action might be conveyed along the curved lines of force which surround a magnet, but who were unable to prove this as a fact. Professor See is now able to prove, by mathematics and also experimentally, that the belief of Faraday and Maxwell was well founded, for he shows that these curved lines of magnetic force are really vortical filaments in the ether, and thus serve as rotation axes for the whole body of waves proceeding from a magnet. The lines of force, being vortices in the ether, naturally tend to shorten themselves as much as possible, as was observed experimentally by Faraday and Maxwell. It was upon the basis of Maxwell's researches, that this wave theory was first built up to explain the phenomena of magnetism. It also seemed to reconcile Ampère's ideas of the elementary electric currents which must circulate about each atom of matter.

Students familiar with the writings of H. P. Blavatsky will not be surprised to find that the present discovery (?) that the forces of magnetism and gravitation are very near of kin, was not made by a specialist who had closed his eyes to everything in the universe except his own tiny section of a single subject; on the contrary, the report shows that Professor See had been following, correcting, and extending the researches of men so apparently divergent, if not contradictory, in field and in method, as Faraday and Humboldt. Forty years' study of Humboldt's *Cosmos*, and eight years spent on the *Mathematical Theory of the Magnetism of the Earth*, by Gauss, the pupil of Humboldt, were essential, the astronomer says, to his discovery.

At the North magnetic pole, near Hudson's Bay, the dipping needle is pulled vertically downward by a force which has, at that point, one one-millionth of the pull of gravity. At the South magnetic pole, in King George's Land, the downward pull is also just one one-millionth of the gravitational force; while at the magnetic equator in Peru, the needle is pulled equally at both ends, and the total magnetic force is precisely one two-millionth of the pull of gravitation.

Proceeding mathematically, Professor See shows that his conclusions indicate a new equation connecting magnetism and universal gravitation. His conclusions were reported to be as follows:

1. That magnetism is due to waves in the ether, the rotary motion of the ether particles being about the lines of force, which is confirmed by Faraday's celebrated experiment, in 1845, on the magnetic rotation of a beam of polarized light.

2. As magnetism is connected with gravitation, by See's mathematical law of 1922, it follows that gravitation also is due to waves like those of magnetism.

Turning from the newspaper account of Professor See's announcement, to some older material contributed to this field of research, we find H. P. Blavatsky writing in 1888, in *The Secret Doctrine*, as follows:

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"Light, heat, electricity and so on are affections, not properties or qualities of matter" (Ed. '93, Vol. 1, p. 536). "Thus, supposing attraction or gravitation should be given up in favour of the Sun being a huge magnet — a theory already accepted by some physicists — a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther, would it lead the astronomers from where they are now? Not an inch farther. Kepler came to this 'curious hypothesis' nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from the days of Empedocles. . . . That such magnetism exists in Nature is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which has never taken into consideration the different modes in which the dual Force, that Occultism calls attraction and repulsion, may act within our Solar System, the Earth's atmosphere and beyond in the Kosmos" (Vol. 1, p. 540). On page 639, Sir William Crookes is cited in support of "substance of *negative weight*," and also Sir George Airy, who says, in *Faraday's Life and Letters*, "I can easily conceive that there are plenty of bodies not subject to this intermutual action, and therefore not subject to the law of gravitation."

"Attraction alone will never fill all the gaps, unless a special impulse is admitted for every sidereal body, and the rotation of every planet with its satellites is shown to be due to some one cause combined with attraction. . . . If ever this theory of the Sun-Force being the primal cause of all life on earth, and of all motion in heaven, is accepted, and if that other far bolder theory of Herschell, about certain organisms in the Sun, is accepted even as a provisional hypothesis, then will our teachings be vindicated, and Esoteric allegory will be shown to have anticipated Modern Science by millions of years, probably, for such are the Archaic Teachings" (Vol. 1, p. 577).

"The Sun is the storehouse of Vital Force, which is the Noumenon of Electricity; and it is from its mysterious, never-to-be-fathomed depths that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth" (Vol. 1, p. 579). "The Occultists are taken to task for calling the Cause of light, heat, sound, cohesion, magnetism, etc., etc., a Substance. (Note) . . . The Substance of the Occultist, however, is to the most refined Substance of the Physicist, what Radiant Matter is to the leather of the Chemist's boots. . . . It (Science) merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors are not set up, as asserted by Science, by the vibrations of the molecules of known bodies, the Matter of our terrestrial objective consciousness, but that we must seek for the ultimate Causes of light, heat, etc., in Matter existing in supersensuous states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of Matter in motion" (Vol. 1, pp. 560, 561).

"With the Esotericists from the remotest times, the Universal Soul or Anima

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Mundi, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the Life-Principle of the three kingdoms. This was *septenary* with the Hermetic Philosophers, as with all Ancients. For it is represented as a sevenfold cross, whose branches are, respectively, *light*, *heat*, *electricity*, *terrestrial magnetism*, *astral radiation*, *motion*, and *intelligence*, or what some call self-consciousness" (Vol. II, p. 593).

A.

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## The Turning-points of William Law

In the ordinary sense, it would be a travesty of expression to speak of the turning-point in a life which went straight to its mark as an arrow from the bowstring. But any man who has steered a ship by compass, or who has tried to reach through the shifting currents of life to a far goal, knows that many turnings must be made if the course is to be held true.

This Englishman, William Law, born in 1686, kept a true course all his life long. He seems to have come into incarnation with the single intent and purpose to establish a new religious Order, — or, perhaps, to externalize a very old one, who can say? He drew men, convinced them, inspired them, and then they went away. At the end of a life whose singleness of purpose and devotion would rank him among the great ones of history, there was no Order founded. The only permanent following he had gained was one maiden lady, and one rather sentimental widow, neither of whom seems to have understood very much except the lofty character of the teacher. By every outer standard, the man had failed in his objective, and yet, the *Catholic Encyclopedia* says of this protestant clergyman: "William Law — the father of the religious revival of the eighteenth century, — in his *Serious Call* sets up a standard of perfection little short of Catholic monasticism."

His was the day of heavy argumentation on all matters of doctrine and of dogma. This arena of high debate had drawn to itself too much of the religious interest and attention of the Anglican church. From the time of Law's first challenge to the logic of the Bishop of Bangor, he had proved himself a lusty champion of right reason and high principle. What man of that period was more skilled than he in building solid argument on argument, until the adversary was walled in or crushed by the formidable structure erected about him?

At the height of his achievement and renown as a controversialist, Law turned to follow the star of his life. "This I can say from my own Experience, who have been twenty years in this Dust of Debate; and have always found that the more Books there were written in *this Way* of defending the Gospel, the more I was furnished with new Objections to it."

But there was a subtler temptation in store for him. During the period when Law was residing with the family of Gibbon the historian, he became acquainted with the teachings of Jacob Boehme, the Bohemian mystic, which seem to have thrown back for him the very doors of the spiritual world. In a letter to a friend, Law writes, "Next to the Scriptures, my only book is the

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illuminated Behmen. And him I only follow so far as he helps to open in me that which God had opened in him, concerning the death and the life of the fallen and redeemed man. The whole Kingdom of Grace and Nature was opened in him, and the whole Kingdom of Grace and Nature lies hid in myself. And, therefore, in reading of him, I am always at home and kept close to the Kingdom of God that is within me."

In the second dialogue of *The Way to Divine Knowledge*, there is a masterly exposition of the facts which must forever render human reason incapable of penetrating the Mysteries. Law's own understanding of Boehme's philosophy was as great as his enthusiasm for sharing it with others, and yet, at last, we find him saying, "But now I go back to that which I first spoke of; and though I give up all that I said of putting out Jacob Behmen in new Language, with Comments, &c., yet I must still desire, that, some way or other, he may be made more plain and intelligible."

Neither reason nor mysticism could avail to lead this man away; he did not serve them, but turned them both to the greater service of his Lord.

S. T. R.

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*The man who, with Marcus Aurelius, can truly say, "O Universe, I wish all that thou wishest," has a self from which every trace of negativeness and obstructiveness has been removed; no wind can blow except to fill its sails.* — WILLIAM JAMES.

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*It is not unthinkable space that separates Heaven and earth, but the condition of a man's own heart.* — JOHN SCOTUS ERIGENA.

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*There are secrets which can never be told, and mutual exchanges of love which can only be found in the Cross.* — MGR. GAY.

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# ON THE SCREEN OF TIME

THE Student was the last to arrive. "How far have you gone with the Historian's propositions?" he asked.

"We have been waiting for you," the Recorder answered. "But don't imagine that anyone remembers what they were: not even the Objector remembers what they were. Millions of things have happened since anyone read the October 'Screen of Time.' "

"You are mistaken," said the Objector. "Like Clemenceau with President Wilson's Fourteen Points, I did my best: for two weeks after you adjourned our last meeting, every morning as I woke I repeated aloud, — 'I believe in the Historian's Four Propositions.' I found at the end of the fortnight that I had forgotten what they were, but I believed in them thoroughly; and this morning, to renew my faith, I read them over again."

"Do you believe in them now?"

"Of course not," he replied.

We laughed. "I want to add a fifth," the Historian interjected. "It is this: just as surely as we have a motive for every word we utter and for every movement we make — though most people go through life without any knowledge of their motives — so when it comes to our 'blind spots,' we can and should trace them to some hidden desire to be blind, realizing that whenever we fail to see something intellectually which is obvious to other people, the explanation is that we don't want to see it."

"Illustrate, illustrate!" exclaimed the Objector.

"Let me explain first that my fifth proposition is merely an effort to remove a misunderstanding which exists in the minds of some students who have taken their Theosophy from books without thinking it out for themselves. They have misunderstood Karma. They have accepted the doctrine that intellectual blindness is the result of past wrong-doing, of past sin; but while they may try in a general way to overcome their weaknesses and faults, believing that by so doing they will remove, incidentally, some of the scales from their intellectual perception, they fail to realize that if the intellectual blindness persists, the cause of the blindness necessarily must still be operative, even though the outer expressions of the sin have been conquered completely. Take, for instance, an employer, who may have conquered laziness in many forms, but whose opinion of an employee may be neutral when it ought to be positive and condemnatory, — the employer telling himself that he is being fair-minded, while actually he wants to keep the man simply because in some directions the employee is able to save him trouble."

"Why shouldn't the employer keep a man, simply to save himself trouble?" our Visitor asked. "From one standpoint, employees might be regarded as time- and labour-saving devices, engaged on the theory that the employer's time and labour, thus saved, can be used more productively in other directions."



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"Even from that standpoint," the Historian replied, "you will grant me, I believe, that a man should do what he does with his eyes open and not with his eyes closed. If an employer is influenced, unconsciously, by his dislike of change and trouble, to such a degree that he remains blind to really serious faults in an employee — blind, perhaps, to fundamental disloyalty — he may involve himself in most serious difficulties, and may involve others too."

"I see your point and think it valid," our Visitor commented. "But how escape from that kind of blindness? What can one do about it?"

"The best thing to do about it that I know," the Historian answered, "is to watch for blind spots as our daily experience reveals them to us, and as our more candid friends force them on our attention, and then to insist, in our self-examination, that there must be a cause for such blindness, fundamental and general, such as selfishness, but also an immediate, though unperceived cause, in terms of personal desire. Thus: if I did not see, it was because I did not want to see. Why did I not want to see?"

It had been obvious that the Philosopher had something very much on his mind, and he now produced it, prefacing his remarks by saying that he had no wish to change the subject, but he was tired of the rattle in his own head and wanted to work it off on us.

"Mine is not a proposition, but a dogma," he said. "I am convinced it is one of the most essential of all dogmas if a man seriously desires to serve the Lodge and to become a disciple. It is, that we must resolutely and persistently train ourselves, every day and all day, to grasp everything that happens, everything that is said to us, and particularly the things which the average person stigmatizes as misfortunes, as disappointments, as 'blows,' — to grasp these things as God-given means to victory. Our reaction must be made instantaneous. We must not collapse first and pull ourselves together afterwards. The few seconds or minutes of collapse will in many cases prove ruinous. We must make our attitude toward life so positive; we must have such implicit trust in the beneficence of fate, that we shall see and seize our opportunity, as a man, fighting with bare fists, throws himself at a sword held out to him by the hilt, — a weapon for his use.

"What most of us do is to see, not the hilt, but the point of the sword, and to imagine that the point is turned against us; is intended by fate to pierce us. Then, if we don't yell (inside, I mean), we adopt an attitude of 'Christian resignation,' and picture ourselves to ourselves — and to others if we can find spectators — as victims and martyrs."

"You are not going to deprive me of my martyr's crown," the Lawyer interrupted, "I won't have it."

The Philosopher ignored him. "I admit it will need ceaseless practice, and that we have the habit of a life-time to overcome. Our habitual reaction is hopelessly negative, even if we do not actively cultivate our miseries."

"But we ought to cultivate our miseries," the Lawyer protested. "Your philosophy is all wrong. You are asking us to function at one pole only. You would deprive us of all contrast! How do you expect us to enjoy our own

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cheerfulness except as a change from the poignancy, the pathos of our distress? Those of us, for instance, who live in New York, — surely it is our duty to find and to cultivate some compensation, and what compensation can there be except that delightful sense of misery which the thought of quietness — of heaven or the Swiss Alps — may be trusted at any time to arouse? Give me five minutes of calm reflection, and I can become so sorry for myself that a stone would weep with sympathy!"

"Somebody, some day, will take you seriously," said the Philosopher.

"Don't be cynical," the Lawyer countered. "You lack faith. Yet" — musingly — "I have heard you discourse eloquently about the powers latent in man."

"Leave him alone," interjected the Student, addressing the Philosopher. "He's hopeless. Go on with your subject."

"No more to say," replied the Philosopher, "unless it be that the trick, as I see it, lies in getting ahead of the psychic reversal. A sword is presented to us, hilt toward us. Our psychic nature — our imagination arousing fear — reverses the truth, and we see the sword descending upon us, point toward us. In this respect, also, 'it is never too late to mend'; but if our response were instantaneous and we were able at once to seize the hilt, as the high gods hope we shall, for the slaying of our enemies both seen and unseen, — we should not only escape repeated and wasteful nervous shock, but our usefulness, as instruments, would be increased a thousand-fold."

"I can see clearly," the Student commented, "that the public speaker, who meets interruption as an opportunity, is in a much stronger position than the speaker who dreads it, and that in debate particularly the man who scores is the man who is never on the defensive, but, instead, uses every statement by his adversary as a weapon against him."

"After all," added the Engineer, "life is war, and we know how to rank a general whose attitude is negative, and who fails to see in every move of his enemy, a means to his own ends."

"The Philosopher's fling at 'Christian resignation,' as ordinarily understood, was not unwarranted I fear; but, in fairness to orthodox Christianity, it should be remembered that consistent thanksgiving would bear the same fruit, both psychologically and practically, as the method just now suggested. If men were in fact to give 'thanks always for all things,' as I suspect Paul himself gave thanks, they would attain the Philosopher's goal without more ado."

This was from the Architect. But the Student would have none of it. "Useless," he said, "because what they do is to groan thanks to God for the sharpness of the sword's point, as they feel it sticking into them, and to do that, as I see it, is the acme of what the Philosopher described as 'Christian resignation.'"

"Come now," pleaded the Architect, "there is another side to it. You remember *The Sermon in the Hospital*, by Mrs. Hamilton King:

> "Measure thy life by loss instead of gain;
> Not by the wine drunk, but the wine poured forth;

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For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

. . . . .

Who crowns himself a king is not the more
Royal; nor he who mars himself with stripes
The more partaker of the Cross of Christ.
But if Himself He come to thee, and stand
Beside thee, gazing down on thee with eyes
That smile, and suffer; that will smite thy heart,
With their own pity, to a passionate peace;
And reach to thee Himself the Holy Cup,
(With all its wreathen stems of passion-flowers
And quivering sparkles of the ruby stars),
Pallid and royal, saying, 'Drink with Me';
Wilt thou refuse? Nay, not for Paradise!"

"But that is not 'resignation,' " protested the Student; "what you have read transcends even thanksgiving, and suggests rather an ecstasy of love, of self-giving, of union."

"Call it what you choose," the Architect replied. "It is Christian none the less, — essentially Christian, because no other religion, so far as I know, has produced it.

"Take 'The Lepers' Hymn,' which the Chapel has printed as a leaflet: it seems to me to express an attitude toward pain which is just as positive as that suggested by the Philosopher, and which has the advantage of springing from and returning to the love and worship of One who is outside of, and who is infinitely greater than self."

"Pardon me," said the Philosopher, "but my 'dogma,' as I called it, was based upon discipleship, and upon the supposition, therefore, that the motive throughout would be devotion to the cause of the Masters and an intense desire to serve them. Right self-identification, and a right attitude toward the events of life, would be means to that end. If the motive were love of self instead of love of the Masters, the result would be to turn white magic into black; in other words, it would lead, ultimately, to self-destruction. The question of motive is paramount."

"I agree with you," the Architect rejoined; "and that is one reason why I think the method of acceptance, though it often degenerates into negative resignation, is safer than the more aggressive procedure which you outlined."

"Safer, perhaps; but less efficacious, less positive, not so creative. Your way would lead to Heaven, even on earth; but the disciple does not seek Heaven: he seeks service, and is prepared to risk his neck, and, if necessary, more than his neck, in order to make himself a fighter in the army of the Lodge."

"What is the hymn you are talking about, — the 'Lepers' Hymn,' I think you called it?" inquired our Visitor.

"It was written for the lepers in the hospital of 'The Resurrection of Hope,' at Kumamoto, Japan"; and the Architect proceeded to read:

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All through the day this thought has been the dearest:
That Thy belovéd Hand is laid on me;
That Thou of all hast deigned to come the nearest
And marked me with the sign of Calvary.

. . . . . .

Thou givest joy so deep to those in sadness,
That though Thy piercéd Hand may be downprest,
There is within a hidden well of gladness,
For which I thank Thee, knowing I am blessed!

"Sublime comfort," said the Philosopher; "and I love and revere it because it is sublime — because it finds joy, and finds it sublimely, in the midst of, and because of, disaster. But the objective, as it were, of that hymn, is comfort, is joy, — not service. It confirms my thesis.

"We must not forget that these shades of difference, though most people would regard them as trivial, become of greater and greater importance as discipleship is approached. We are dealing with very subtile forces. Many a man is held back because he clings to an old formula, which may have served him admirably until yesterday, but which should be replaced to-day by another, of slightly different direction. This difference, though slight, may make all the difference in terms of spiritual progress.

"There is an analogy in wireless telephony, which also deals with subtile forces. All books on the subject emphasize the importance of the antenna or aerial — its length, direction, insulation and so forth. These books say very little about the 'ground' wire, except that it should be connected firmly with a water-pipe or radiator. Experience shows, however, that the length, direction, and weight of this 'ground' wire — a yard in length, this way or that — has an immense influence on the result, and on your ability to 'tune in' with what is desirable, and to exclude what is undesirable. It is clear to me that a very small change in the wording of an ejaculatory prayer — a mantram — may make an immense difference, spiritually, to those who use it."

"Both of you will agree, I suspect," the Ancient interposed, "that self-pity is the evil which at all costs ought to be conquered. If the 'Lepers' Hymn' were to accomplish nothing else, it should make self-pity impossible, — supposing, of course, that the hymn were understood. Self-pity seems to me to be the most demoralizing of all sins: the weakest and therefore the most weakening."

"Incidentally, the most common," added the Engineer. "Very few people see it as a sin. Most people treat it as a luxury. Grown men will 'lie awake all night' for the satisfaction of pitying themselves for their sleeplessness, — not deliberately, of course, but as subterranean motive. If, to this, they can add the joy of complaining about it to their wives, their gratification is certain to be increased, because either the wife will be sympathetic, in which case the self-pity is fed directly by her, or she will be unsympathetic, in which case the self-pity will be fed by a brand new grievance. . . . We humans are strange beasts! I believe lots of men die for the hope of being able to pity themselves some more on the other side of the grave."

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"Next to vanity, self-pity seems to me the most persistent of all our follies," the Ancient continued; "but I believe, of the two, it is by far the easier to deal with."

"Why and how?" asked our Visitor.

"Easier to deal with, because less elusive. Vanity is so abominably subtle. It crops out on every plane, as long as 'the great heresy of separateness' lingers, — and I fear that means until man becomes a Mahatma. Self-pity, on the other hand, talks aloud, and can in any case be dealt with — to some extent can be starved — by obedience to simple rules."

"Such as?" our Visitor questioned.

"A very old one: never complain to anyone about anything, — as a beginning."

"I am sorry, but I don't see the connection."

"Why do we complain? Either we want pity, or we want people to think that we are playing in hard luck and are heroic because we still 'keep going' (as if we could do otherwise!), or we want to excuse ourselves for some failure or weakness by complaining about circumstances or opposition or the general cussedness of fate.

"Complaining to other people, however, is innocuous in comparison with complaints to ourselves or to God — the sort of perpetual hard-luck story which so many people tell themselves mentally, seeing themselves as the victims of this or that, of ill-health, of misunderstanding, of unappreciative friends, of bad heredity, of poverty and so forth. Such thoughts come straight from hell, and should be dismissed accordingly. They spring from self-pity and they breed self-pity. The man who harbours them becomes a very slough of despond. Further, by keeping our attention on pain or difficulty, we give that much more life to pain or difficulty."

"There you have hit it!" exclaimed the Student. "If we permit ourselves everlastingly to feel our feelings, to watch our symptoms, whether physical or emotional, — we not only accentuate and prolong what already exists, but become in time no better than a bundle of feelings and a collection of symptoms. All of us must have met people who pass their lives, feeling their feelings; and we know the sort of people they are and what they degenerate into. 'Bother your feelings!' is a first-rate mantram for anyone to use against himself when he wakes up sufficiently to wish to escape such a destiny."

"It is a good mantram," the Ancient commented; "but we must be careful not to use it against others. There is danger always that we adopt the same attitude toward others that we adopt toward ourselves."

"On the other hand," the Student retorted, "I have come to dread sympathy. Someone, with most kindly intention, says to me — 'How tired you must be!' and at once I look at my feelings to find out if I am tired. That which I had not noticed, probably at once becomes noticeable, and, in addition, I begin to feel sorry for myself because I cannot lie down to recover!"

"On the principle of doing unto others as you would be done by," our Visitor commented, "would it not follow that we should never express sympathy, and

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would that not turn the world into a very cold and heartless place — worse than it is already?"

"I recognize the problem, and I don't pretend to have solved it," the Student answered. "If we turn to the recorded practice of Christ and of Buddha, we shall not find, I believe, a single instance of what we call sympathy expressed by either of them. We know that their sympathy must have been infinitely greater than ours; that they 'suffered with others,' for love of others, as we do not begin to suffer. Yet the fact remains, so far as I am aware, that not once did either of them say such things as we constantly say to our friends, — 'You have my utmost sympathy,' 'I am so sorry you should have had such an unpleasant experience,' 'It is too bad' (after we have listened to some recital), 'Poor man, you certainly have had a hard time' — any of the innumerable phrases which we use in all sincerity to express what we can of fellow-feeling."

"But St. Paul said: 'Rejoice with them that do rejoice, and weep with them that weep.' "

"True; and for the Jewish converts in Rome, such teaching doubtless was essential, just as it was essential to tell them not to curse those who persecuted them. The Jews were adepts at cursing! I am not sure, however, that we should draw a universal rule from Paul's advice. Would it not be fair to say that his rule in substance means only that we should take people as we find them, and should act accordingly?"

"Ah, the tiredness that has come over your soul, friend of mine and friend of my Friend! You have lived too long in this city of steel. You need the little islands and the quiet seas; you need rest and the dream of dreams and the great wonder; you need once more to see the Heart he has given you, in old lands where the earth is full of men's prayers; where the hills and valleys praise him, and where his benediction broods, visibly, for love of the love that age upon age has yielded him."

The Gael had arrived late. He could have heard only the last part of the Student's argument. But the Student is devoted to the Gael, and evidently had no desire to defend himself. "Tell me," he said.

"There is nothing to tell. Does *he* not *ask* for sympathy? Does he not pour it forth? You know! Have you not seen him take some broken heart into his, and heal it, with love beyond the telling, with pity unutterable and overwhelming? That he says very little, I grant you. But what of that! I have seen a mother at the bedside of her fever-stricken child, listening in agony to its delirium. Does *she* say much? Can you measure her sympathy by her words? Does she not suffer far more than her little one, because of her love, because of her compassion, and because her child is more than self, is more than life to her? Compassion, sympathy, are the very cause of *his* being. Why else did he incarnate? 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' For what else does he live to-day?

"That men misuse his gifts, whether received direct from him or carried to them by the hearts of others, — is what we know, and, alas, is what all of us



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are inclined to do! We do not think, perhaps, of what he suffers when misuse compels him to withhold."

"What did you mean by saying that Christ asks for sympathy?" our Visitor interjected.

"Perhaps you have not read the story of his self-revealing, through the centuries following his Passion. He has bared his heart that all men might hear and see its need. To one after another of his disciples he has done this, that they might speak of it to others and make him known at last. But all that he has revealed was foreseen, was forefelt, in visions familiar to every one of us: 'Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow!' "

"What is the solution?" asked the Student.

"If it were only for our own salvation, we must give all the sympathy we possess, and pray ceaselessly for more, to give, to give endlessly, as *he* does. But in certain cases, where we have a special tie, a special responsibility, we must use exactly the same discrimination that a mother uses in her nursery. If her child falls and cries too easily, her sympathy goes out to the soul of her child even more than to its body, and she withholds comfort to give strength instead. But even if her words are sharp, as sometimes they need to be, the motive which inspires them is love; is the compassion which sees, and which gives all it has in answer. As a rule, however, we have no such relation with the people who, in scriptural language, are our 'neighbours.' It is their responsibility, not ours, if they misuse our sympathy."

"Even supposing it were possible to frame a rule, I doubt very much whether the same rule could be applied to men and women alike. What is poison for a man may be balm, and much needed balm, for a woman." It was the Philosopher who spoke.

"Rank heresy!" exclaimed the Lawyer. "Have they not been made equals by Act of Congress?"

"Perhaps—" suggested the Philosopher, mildly, "perhaps two things can be equal without being alike. One hundred cents equal a dollar, but no one would treat or use one hundred cent pieces as he would treat or use a dollar bill. They are not intended for the same purposes."

"Miserable side-stepper!" the Lawyer protested.

"A man, to be a man, should not look for or permit himself to desire sympathy. A woman, on the other hand, would lose much of her femininity, and therefore much of her charm, if she did not desire the sympathy of those she loves."

"Charm!" expostulated the Lawyer. "Charm! I thought we were discussing principles of conduct; I thought we were discussing discipleship! What has that to do with a woman's 'charm'! "

"Everything." It was the Gael who answered him.

T.

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# LETTERS TO STUDENTS

May 2nd, 1909.

DEAR ———

I was very glad to receive your letter, and I must apologize for not having replied to it sooner, but the extra work which the Convention and other matters have entailed, has kept me exceedingly busy.

* * * * *

. . . no matter how hard it may have been for you, you must not forget that you would have had to suffer these things sooner or later, and that it is a great advantage to have done with them and to get them out of the way. I also think that a severe attack shows that we are alive inside, that our souls are close to the surface and can make these great efforts to purge the lower self.

But it *is* hard, there is no mistaking that. You can have the comfort, if it is a comfort, of knowing that no one follows the path without similar suffering, or, as *Light on the Path* puts it, "without bitter complaint", and that you have not only plenty of companions in misery, but that the "brothers who have passed on" stand ready and willing and anxious to take you by the hand and comfort you as soon as you yourself make it possible for them to do so. They are much more anxious that we should reach the light than we are to reach it. They are ever ready to extend the utmost of divine sympathy did we but let them do it. But we close our minds to them, and they are helpless.

The only advice I can give you is to persevere without discouragement. Read the devotional books morning and evening . . . keep the idea of what you are trying to do continually in the background of your mind, just as a mother never forgets her baby, even while she is fully occupied with her household duties. She keeps a portion of her mind always on the child, she knows when it is time to feed it, she hears instantly, even when asleep, if it makes any unusual noise, or does something unexpected. This is the best natural analogy I know for continual meditation, and it is entirely possible. It is also an enormous help and a constant source of renewed strength and spiritual energy.

I hope you will write to me soon again. I am always at your service.

Fraternally,

C. A. GRISCOM, JR.

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October 3rd, 1909.

DEAR ———

I was very much pleased to find your letter of August 24th on my recent return from Europe. This is the first moment I have had in which to answer it.

With reference to your question as to whether or not it is better to depend entirely upon oneself rather than to seek advice and help from another, there



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is much to be said. Theoretically there is no doubt that if a person were strong enough to force his way into heaven without any help from anyone else, it would be best for him. But who is so strong? I know no such person. On the contrary, what my experience has been is that we are not strong enough to do it with all the help which all the good powers in the universe can give us. This is obvious, for otherwise we should be adepts already.

There are certain things we can and must do for ourselves, but there are also certain ways in which we can and should be willing to receive help. Take a physical analogy. We must do our own eating. No one, no matter how they love us and desire to help us, can eat for us. But, and it is an important but, others who have tried and know, can warn us against certain kinds of food; they can advise a light diet, and if they are masters of the subject, like doctors, they can prescribe a diet which is especially suited to our needs. That is exactly our situation where we are taught the science of life. We have available the results of countless ages of scientific living, and we should be simply foolish if we were to ignore this, to refuse the help that can be given us and which is actually offered to us, and decide that we must learn it all ourselves and depend upon ourselves. We *must* do the actual living, but we were foolish to refuse advice as to the best way to live.

It seems to me that that answers your query, does it not?

I am glad that you have found the well-spring of peace and joy which lies ever ready to be tapped by the disciple. There is no happiness to be compared with that which comes from work for others well and faithfully done. It takes us out of ourselves, and the moment we forget self we are happy. It follows too, that discouragement can no longer affect us. Discouragement is a cloud arising from doubt, which hangs over the lower self. If we cease to think about the lower self, naturally we cease to know or care anything about the clouds which may hover over it. But that is a long way off for all of us. All we can hope to do is to find our true self at times, and to get sufficient strength from that association to carry us through the next period when we sink back into the lower, and suffer from all the entanglements which that association brings.

I shall be very glad to hear from you.

With kindest regards and best wishes, I am

Sincerely,

C. A. GRISCOM, JR.

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April 5th, 1914.

DEAR ———

I am not a teacher, as you call me in your letter, which I was most glad to receive. I am . . . an older student, who has been many years in the Movement and who, therefore, knows from experience some of the barriers, pitfalls, and obstacles which you are likely to meet.

We have to make our own way in occultism, just as we do in worldly matters. No one can eat for us. They can give us food in abundance, but we must do our own eating and digesting. So it is with knowledge. It is spread before us,

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a bounteous repast, and we take and use what we can. Often we do not know enough to recognize it as knowledge and we pass it by. So my function is to suggest, to encourage, to stimulate, to readjust. Life teaches, and is the only real teacher. . . .

You will have to grow into a knowledge of meditation, for it is a very difficult step. Do you pray? Prayer is the first step of meditation, its mental form, and we must all pass through it before we can hope to control the mind completely, and so permit the highest form to become active. That will take a long time.

You will find that your mind has a tendency to talk to you or to itself during your periods of meditation. The thing to do is to turn it to your Master and to let it talk to him. That *is* prayer.

We can only help others to the extent to which we have become something ourselves. Previous to that we do more harm than good, and it is only the excellence of our motive which enables the Spiritual Powers to save the situation.

With kind regards, I am

Sincerely,

C. A. GRISCOM.

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October 12th, 1914.

DEAR ———

It is a long time since I wrote to you and since I received your last reply, but there did not seem to be any obvious need for further communication; as the Quakers say, "the Spirit did not move me" to write.

Please remember that occultism is merely the science of life — the art of living, — secret only because people do not wish to learn. Nature holds no secrets from the disciple, but she rigorously guards her treasures from the amateur, the *dilettante*. What we . . . have to do is not to learn some secret wisdom, but to learn how to live, — to live so well that we become centres of light and inspiration to all with whom we come in contact.

Prayer, one aspect of prayer, is "talking with the Master" . . . Talk to him as you would to a very intimate friend; tell him all your *hopes;* all your desires; all your faults and weaknesses; all your sins. Do not be afraid. He knows them already but can do little about them until you speak of them. Do not keep anything back. Do not have any reserved place. Do not be ashamed of your real desires. Out with them whether you think them worthy or not. If not, he will help you replace them with worthy ones.

Prayer is one of the most valuable weapons in the arsenal of the disciple, and is not used nearly enough. We should pray about everything, i.e., talk to the Master about everything that concerns us. There is nothing too trivial, too unimportant for him to be interested in.

With kind regards,

I am sincerely,

C. A. GRISCOM.

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October 12th, 1914.

DEAR ———

It is a good while — I hope you feel it to be so — since I wrote to you and received your reply. Much has happened in the world since then. Much has happened to me. I hope much has also happened to you.

We grow through experience — practically in no other way. Only the rare individual can profit by another's painfully acquired knowledge. Even book knowledge we must acquire for ourselves, and we never really know anything well until we have worked it out for ourselves. When it comes to Life, to living, it is even more true. I could tell you, for instance, that I doubt if you can keep well and do your work in the world, and not eat meat. But so long as you think you can, there is little use in my speaking.

Furthermore, it is a law of life that we rarely really learn a lesson well that does not cost us something. Again it is only the rare individual who can learn through pleasure, through happiness. Most of us only learn through pain. Therefore the disciple's path is usually a painful path: but he learns the value and purpose of pain, the mystery of pain, so he ceases to "kick against the pricks".

You say you need to develop your intuition. Well, the intuition is only your own soul speaking to your brain consciousness. It is speaking incessantly, but you only listen, and are only capable of hearing occasionally and at your highest moments. It is perfectly in your power to listen more often, and to have your "higher moments" more and more frequently — indeed until they become continuous, and your normal consciousness becomes the consciousness of your soul. That is chêlaship.

With kind regards,

I am sincerely,

C. A. GRISCOM.

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August 7th, 1915.

DEAR ———

* * * * *

I want to give you one caution, and that is about your desire to spread Theosophy. It is a proper desire. At the same time you must realize that we can only teach what *we are:* real power comes from *living* and *being*, not from writing, or lecturing, or talking. Your rightful desire to work for others can be fulfilled best, and practically only, by being yourself a living example of the teachings you wish to spread.

Too much talk about a subject can repel instead of attract. Names and phrases are barriers to many; but a shining example cannot fail to influence and teach.

With my best wishes for your continued welfare,

I am sincerely,

C. A. GRISCOM.

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LONDON,
January 12th, 1911.

DEAR ———

Mr. Hargrove and I have been in London for nearly three weeks. We came most unexpectedly, leaving New York on less than a day's notice. We expected to be here four days, and it looks as if we might be here four weeks, four months, or four years. It is in the hands of the gods.

There was a lull in my business affairs to-day, and I was on the point of telegraphing you that we would come to ——— tomorrow for the purpose of meeting your members, but after we had looked up trains and composed a telegram to you, I received word that a business associate of mine who is coming here to see me, will arrive tomorrow, so that I cannot leave town at present. I hope that before I return to America I shall be able to visit ——— and see you all, but that also is in the hands of the gods.

I should like to have the opportunity of telling you something of our work in America and of the spirit which we feel underlies the times. The keynote of all we do now is discipleship. . . . It seems to be our special message. There are other Societies teaching Theosophy, or at least a kind of Theosophy, but we alone, so far as I know, make a specialty of the Inner Life, and make everything we say or write turn on that. Karma, Reincarnation, the Seven Principles in man, all these specially Theosophical subjects are, after all, only interesting and useful as they teach us the rationale of spiritual development. As we have been told so often, what the Masters need, and the real purpose of all this Movement, is to get disciples. Let us then insist upon this in all we say or do. It is what I should speak to your members upon if I should have the pleasure of meeting them.

Please give my kindest regards to ——— and ——— and the other members. I suppose that a day's notice would be sufficient to get your members together if we should find it possible to make you a flying visit.

Yours very sincerely,
C. A. GRISCOM.

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LONDON,
February 22nd, 1911.

DEAR ———

Dr. Keightley has handed me your letter of the 20th together with the reply to our letter. I call it our letter, but, as a matter of fact, it was written by Mr. Hargrove. I am glad you appreciated it for it is an admirable letter.

We have taken due note of your suggestion about putting it in the QUARTERLY and I think we can arrange to do so, and in the April number. We have sent a copy to America for this purpose.

I have read your personal letter with interest. More and more as I grow older, I believe that we effect little by what we say or do, but can effect an enormous amount by what we *are*. For one thing, the first are only passing effects: the second is permanent and adds to the capital of the race as a whole.

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But further than this, the real influence we have upon others depends upon what we are and not upon what we do. A clever leading writer in one of the London dailies could write a much better sermon than the average priest, but it would have very little effect if it did not come from his heart.

Discipleship then, which is the expression of our personal efforts after holiness, is what will mark the work of the T. S., and its success will depend upon our success.

I am sorry that my engagements and duties here made a trip to ——— impracticable. I should have much liked to see and talk with you and ———. Please remember me to her, and believe me,

Sincerely yours,
C. A. GRISCOM.

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December 24th, 1911.

DEAR ———

Do you know that I have carried your letter of June 10th around wherever I have been, ever since I received it, — to Europe and back last summer — waiting for a chance to write you, and now I am going to combine my thanks for sending me a copy of your Lodge circular (it is a good idea) and the official thanks of your Convention for our cable from here (it was a joint affair), with my special Christmas greetings.

At the heart of things is the Master's Peace and Joy and Love, and my best wish for you is that during the coming year you will learn to live more and more in these.

Please give my kindest regards to ——— and the other members in your region.

As always,
C. A. GRISCOM.

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August 11th, 1915.

DEAR ———

I was very glad indeed to get your letter of the 27th of June, and I am much obliged to you for the clipping about the Quiet Hour Movement, which was introduced from New Zealand to a church in Newcastle, from which it spread throughout England and finally to this country.

I have heard a good deal about this movement. A number of Episcopal clergymen are trying it over here, and being, as you know, a Quaker by birth, and also a reader of their periodicals, I have kept in touch with the movement through them.

I was much interested in your report, sent to the Convention, of your work in ———, and also in the details you give in your letters.

We had a very interesting and busy season, but the work is now pretty well closed down, as nearly everybody leaves New York during the summer months. We ourselves moved out thirty miles in the country, and I spend about three hours a day going backwards and forwards.

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Of course the War continues to be the all-absorbing topic of conversation and of thought. We are not at all content over here, on the whole, with the way England is behaving, nor with the way this country is behaving. The great majority of real Americans — and by that I mean people whose ancestors have been in this country for, say, at least a hundred years — are not only heartily in favour of the Allies, but they are also very much ashamed that this country has not taken a much more aggressive stand than it has in the War and that it has not definitely declared itself on the side of the Allies, and pitched in to render what assistance it could. I think the War is going to be a long one, and, of course, it is still possible that we may take our place alongside of the other powers who are fighting for what is best and highest in our modern life.

With kind regards to ——— and the other members at ——— I am, with best wishes,

Yours very sincerely,
C. A. GRISCOM.

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May 8th, 1916.

DEAR ———

* * * * *

THE WAR — It is still, and ought to be, the outer pivot around which life revolves. I have no use for anyone who is not deeply absorbed by it and its interests and problems.

The attitude of our Country towards it makes us all sick.

The attitude of England leaves much to be desired.

Only France is almost wholly satisfactory. She is wonderful. The more one hears and knows about her and the French people the more one admires, almost to the point of reverence. She is redeeming the world, and we owe her an increasing debt of gratitude. I do not mean materially by her military resistance, but spiritually by the attitude of her people.

I am glad to hear of your new members and good meetings. I am always glad to hear from you.

As always,
C. A. GRISCOM.

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# REVIEWS

*From Vita Nuova to Paradiso*, by Philip H. Wicksteed; Longmans, Green and Company.

This profound and penetrating study of Dante will appeal to two classes of students: first, those who are primarily interested in the spiritual meaning of the great trilogy, the *Divina Commedia*, as a revelation of life; and, second, those who wish to study the complete development of the mind of Dante, throughout his entire life, as illustrated by all that he has written.

The author's view of the trilogy he himself sums up thus:

"In the heaven of the *primum mobile* Dante sees a single point of intensest light, and since its spaceless glory represents God himself, Beatrice tells him that 'from that point all Heaven and Nature hang.' It is the purpose of this essay to show how the Comedy itself, in its animating spirit and its intimate structure, 'depends from that point.' "

The deeply intuitive spirit in which he approaches the mystery of the Beatific Vision may be illustrated by this passage:

"But how if . . . we really had the power, about which we so often speculate, of direct vision of another's thoughts and emotions and the whole sum of the processes in his consciousness! How if we could really 'see' another soul in all its vital movements and experiences! Now, this is exactly the power which, according to the mediaeval belief, the disembodied souls of the blessed will actually acquire (and retain when reunited to the glorified body of the resurrection) and which the angels enjoyed, by their very nature, from the first. Each such soul or angelic spirit can, up to the measure of its primal and inherent endowment, read the consciousness of every other as directly as it can read its own" (page 16). And the conclusion of this process: "By assimilation to the divine being and participation therein the blessed spirit sees God as he sees himself, and sees all things and all beings as God sees them: in their perfect and untarnished truth and beauty. There is no room here for accepting or rejecting. Seeing God, the spirit sees all things under God's own values, and is caught into the glory of his ineffable love and bliss. Standing thus at the fontal source of all being, the blessed spirit sees the material as well as the spiritual side of creation in its intrinsic nature, even as the Creator sees it. Time, space, and causation are no longer conditions that bind the thought and experience upon which they are imposed, but acts of the Creative Mind itself, above which that mind, with all that it has called into fellowship with itself, stands supreme. God and his elect see the universe not in fragments but as a whole, not as a stream of effects which they must stem in order to reach up towards the first cause, but as an utterance flowing, as by force of its intrinsic and divine fitness and glory, from the central Consciousness itself within which they stand and by which they are compassed" (page 25).

Passages like these give us the assurance that we have here a guide very exceptionally equipped to lead us to the deeper meaning of Dante.

J.

*The Story of a Varied Life — An Autobiography*, by W. S. Rainsford; New York: Doubleday, Page and Company, 1922.

This is the story of a personality, vital, magnetic, strong of purpose and of will — the sort of personality before the impact of which the ordinary difficulties of life seem to melt, to say nothing of many of the extraordinary ones. Wherever we find the super-energized type of human being — whether on the battle-field, in politics, in high finance, or occasionally in the Church,



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— we find their fellows making way for them, fulfilling their desires for them, backing them with their good will, their yielding, their allegiance. In the case of Dr. Rainsford this attraction to himself of men who believed in him, and even of men who toiled for him without quite believing in him — or rather in his methods — resulted for the most part in good for the Parish of which he was so prominently the moving spirit. Taking up his life from the moment when he accepted a call to St. George's, we find him leading, with a fine courage, what at first looked a good deal like a forlorn hope. To-day we have grown accustomed to the idea of the Church as a centre of community life, — indeed, we are sometimes in danger of finding the spiritual life of the church swamped in its competing social activities. Forty years ago the theory had its pioneers and they had not always easy going. There were all too many churches perishing slowly of inanition, and of these St. George's was a conspicuous example. A rich man or two languidly kept it on its feet, but its vast dark spaces bore no relation, and offered no refuge, to the teeming masses of its neighbourhood. Dr. Rainsford, with true pioneer spirit, recognized its availability as a centre and, undeterred by opposition, he turned it into one. His ideas of how this should be done are to a great extent commonplaces of church policy to-day, but when he set to work he found it necessary to fight hard for his choirs drawn from the young people of the neighbourhood, for his free seats, and for his many methods by which the young and careless, and the old and tired, could be attracted to a church.

It is strange to read of Dr. Rainsford's gradual disenchantment and weaning from many of the dogmas of his church, — strange, we mean, to a student of Theosophy. He seems — like so many honest men in just his predicament — to come blankly face to face with Theosophy and not to recognize it. As he staggers back from outworn formulae and half-understood creeds, he staggers almost into the arms of the Divine Wisdom — almost but not quite — and to miss is to miss equilibrium, for there is no good stopping place for those who begin to ask real questions, short of finding real answers.

For the rest this book is delightfully written, a treasure trove of interest and charm, the story of a life as full as it was varied, lived by a nature delivered by its essence to eternal youth. "Delivered to eternal youth" — do we find perhaps just here the secret of both charm and limitations — limitations so beguilingly confessed: Certain paragraphs are significant: "I found I could do something with the clerical mind when it was in its very youthful and formative stage, but I never did, and never could, by argument, win or influence it to any observable degree once it was mature." Yes — the book is young with an eternal youth, and charming with an unquenchable vitality, and brave with a fighter's courage.

L. S.

*Direction de Conscience; Psychothérapie des Troubles Nerveux.* Paris: Pierre Téqui, 1922.

In this book the Abbé Arnaud d'Agnel and Dr. d'Espinez of Lyon present a comparative study of the methods employed by the spiritual director in his work of leading souls to God, and those of the progressive physician in his re-education of neurotics with weakened wills and misdirected energies. The psychotherapeutic methods discussed are those of M. Vittoz, a neurologist of Lausanne, whose work is welcomed by many of his colleagues as happily supplanting the crude and unpleasant, if not unmoral, theories and practices of the Freudian school of psychoanalysts.

The treatise deals with the treatment of the sick on two planes of consciousness — the higher and the lower manasic — the object being to demonstrate that the curative methods employed on one plane are equally applicable on the other; that the sick soul can be guided back to unity with its divine self by the same means, *mutatis mutandis*, as those used to restore to the sick mind its proper balance. There is really nothing new in this, for the practice of medicine was originally a function of the priesthood, and psychotherapeutic methods were those mainly employed in restoring to health the sick in mind or body who sought the temple ministrations. Later, the art of healing bodily ills was gradually divorced from the cure of souls, and in losing his spiritual functions the physician inevitably sank to the material plane, and drugs were given for physical ills, or what seemed to be such. But the physicians of souls retained psychotherapy and, as the Abbé d'Agnel shows by a multitude of quotations from St. Francis de

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Sales, St. Ignatius of Loyola, Fénelon, and many other "directeurs de conscience," this has been in common use in the Christian Church down through the ages. Within a comparatively recent time the practice has been resumed by the medical profession, which seems to regard it as a special discovery of its own.

Psychoanalysis as a means of bringing to light the hidden cause of disease, psychic or spiritual, is likewise no novelty, having been employed for centuries by spiritual directors. That the method has been perverted by a certain school of neurologists or psychologists affords of course no argument against its right application. St. Teresa used a form of it in the management of her melancholy nuns, and directors of conscience and right-minded physicians use it effectively to-day. And its corollary, the teaching of concentration and the training of the will by the methods discussed in this book or by similar ones, is employed by many physicians who justly estimate its value in the treatment of nervous and mental ills — sins or their consequences on the astral plane. The correspondence between morbid states of the mind and those of the soul is strikingly brought out in this well-conceived work. The student of Theosophy will find here much that is interesting and suggestive. Having learned to know himself in some small degree by a form of auto-psychoanalysis, he may be able to progress a little farther along the Path by practising some of the measures here outlined.

S.

An edition of *Light on the Path*, published at Adyar in 1911, with an Introduction by C. W. Leadbeater, has just been brought to our attention. If the Introduction be sincere, and not deliberately pretentious, it is quite a remarkable exhibition of psychic self-deception. Statements are made with great positiveness, and with all the air of first-hand knowledge, which have not the slightest foundation in fact; — this kind of thing (N. B. *we are not quoting Mr. Leadbeater;* we are inventing it ourselves as we go along): "The first volume of the *Secret Doctrine*, as we have it at present, was dictated to Madame Blavatsky by the Senior Warden of the Mexican Lodge of Masters, whose literary style is well known to all Initiates and is in marked contrast to that of the Master Kum-Luk, the pupil of Ashvaghosha, who dictated the second volume with His third Chakra while, with His fifth, He was directing the campaign of the Abyssinians against the Italians, which resulted in the defeat of the latter at the famous battle of Massowah [see any Handbook of Universal History for this 'evidence']. The slightly Latin turn which the Master Kum-Luk gives to his sentences, which is conspicuous in the second volume of Madame Blavatsky's serviceable little treatise, is due — as all Occultists of high degree are aware — to the Great Tibetan's long incarnation as Nostradamus. The reason the third chapter of the second volume is free from this peculiarity is that my own pupil, Helicon, not then in incarnation (he was resting after his labours as the Comte de St. Germain), volunteered to correct whichever one of the chapters the Master Kum-Luk would prefer to submit to him. Highly appreciative of this compliment, the Master selected the third chapter, because the astral cypher in which he had drafted it was more distinct, and would be less trying to my pupil's eyes, than the more abbreviated cypher of other chapters. . . . To know such facts as these, they must be *lived*."

*C'est pour rire!* Yet, for the benefit of some, we repeat: the foregoing is not a quotation from Mr. Leadbeater, though those who are acquainted with his writings might imagine that it is. We have been improvising in the style of Mr. Leadbeater, so as to indicate the manner of his Introduction to *Light on the Path*.

We are sorry for the people who swallow such stuff and who seem to like it. The tragedy is that, echoing Mr. Leadbeater, they call it Theosophy.

E. T. H.

*Quand Israël est Roi*, by Jérome and Jean Tharaud; Paris: Librairie Plon, 1921.

If Bolshevism still retains some glamour for anyone who sincerely desires to cure himself, he should read this excellent book, which describes Bela Kun's reign of terror in Budapest (March–July, 1919). In accordance with the doctrine of correspondences, it must give one a fair idea of the manners and customs of devils in Hell.

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As the title indicates, the authors are especially concerned with the relation of the Jews to the Revolution. Bela Kun was a Jew and so were most of his fellow-fiends. Indeed, Jews are so prominent generally in communist agitation everywhere that there is serious danger of an Anti-Semitic reaction which will know neither restraint nor reason.

The fact is, of course, as the authors indicate, that there must be a "pair of opposites," a positive and a negative, to make a revolution. In Hungary, for example, the Jews were the positive element and the Magyars were the negative. The Jews were active, intelligent, greedy and cunning, whereas the Magyars were indolent, stupid, extravagant and sentimental. The time came when these opposing qualities could no longer be held in suspension, and then, just as in chemical phenomena, an explosion occurred. Both Jews and Magyars were therefore responsible, if not equally responsible for what happened.

Of course, the whole Jewish race is not to be blamed for the crimes committed by a few Jews in Moscow and Budapest. MM. Tharaud do not raise any such question. But there remains the fact that the worst malcontents in the world are very apt to be Jews. In other words, it seems to be easier for a Jew to become a Bolshevik than for anyone else. The authors describe the feverish intellectual activity, the perverted enthusiasms, the sensuality and the malicious hatreds of certain groups of young Jews in Budapest. Certainly all Jews do not suffer from these moral diseases in the same degree, but one wonders whether this unhappy race is not suffering to-day the consequences of an age-long and most obstinate materialism. With what desperate courage they have clung to the tangible goods of this world! Small wonder that among the more unbalanced of them, desire for riches should be converted into an all-consuming envy of those who possess them.

Envy needs some excuse for itself before it becomes manifest in action. In the case of the Jewish Socialists, there is some reason for believing that a perverted version of the ancient tradition of the Messianic Kingdom provides them with the necessary illusion to veil their darker purposes. "In their ghettos filled with the dust of old dreams, the uncouth Jews of Galicia still watch on moonlight nights for some sign in the sky announcing the advent of the Messiah. Trotzky, Bela Kun and the others have not forgotten the fabulous dream. Only, tired of seeking in the heavens this Kingdom of Heaven which has never come, they themselves have made it descend to Earth. Experience has shown that their ancient prophets were better inspired, when they placed the Kingdom in the clouds."

S. L.

*The Minds and Manners of Wild Animals*, by William T. Hornaday, Sc.D., A.M.; New York: Charles Scribner's Sons, 1922.

Whatever Dr. Hornaday does, he does with the force of deep conviction, and however many years of useful labour may already have been credited to his account, they have but deepened the enthusiasms that marked his youth. The director of the New York Zoölogical Park for the last twenty-six years, he has been studying wild animal life for more than half a century and has collected from all over the world. In this book he gives us the fruit of his long experience. He is not writing for scientists, nor recording the statistical results of systematic tests. He addresses the ordinary layman, believing that, "as the alleged lord of creation, it is man's duty to know the wild animals truly as they are, in order to enjoy them to the utmost, to utilize them sensibly and fairly, and to give them a square deal." He mingles his philosophy with his observations, and sets forth both in bold and vigorous words, illustrating them with a wealth of illuminating incidents from his personal experience that are sometimes amusing, and sometimes exciting, but always interesting and enlightening. Some one once said that the more he saw of men the better he liked dogs. Dr. Hornaday has reached the same general conclusions by a different route.

We commend the book to the readers of the QUARTERLY. It substantiates a thesis often advanced in theosophical literature, that there is more of manas in animals and less in man than human conceit is generally willing to suppose.

V.

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# QUESTIONS AND ANSWERS

QUESTION NO. 273. — *Can something be said about Karma from the point of view of happiness and joy? When Karma is discussed it is usually coupled with the idea of pain. If pain be regarded as a corrective, what, similarly speaking, would be the purpose of great happiness?*

ANSWER. — The mother who found that her child rushed to her when in pain, but did not rush to her with its joys, would know that a barrier of some sort prevented the ideal union. May not the purpose of great happiness be an exercise in union?

T. M.

ANSWER. — Karma has been called "the Divine bookkeeping." The business man who studies only his assets, and ignores his liabilities, ends in bankruptcy, at the least, and often in jail. Does this not suggest why it is wise to devote attention to the liability side of Karma? Pain may be a form of meeting obligations — changing liabilities into assets.

G. W.

ANSWER. — In the *Secret Doctrine*, Edition 1888, Vol. I, pp. 634 et seq., Mme. Blavatsky has presented a view which deals largely with this. The literal translation of Karma is action — the action of Universal Law. Man has the power of free will to conform himself and his actions to Universal Law. When he does, he experiences happiness and joy. When he does not, he is confronted with forces which are stronger than he, as the whole is greater than the part. The result is pain; and that pain is the means to remind man and make him see that his true happiness does not come from personal pleasure, but consists in fulfilling the laws of the Soul with, as *Light on the Path* puts it, "a great and ever increasing delight." Pain then becomes a friend, and leads to joy and happiness. And this is accomplished by the education of the will — when we learn so to guide and govern ourselves that we fulfil the laws of our real being, in place of the mistaken ones of our selfish, personal, temporary desires.

A. K.

ANSWER. — Karma is the law of action, of life. From one point of view, the purpose of life is to train us in the use of our divine gift, free will. Every decision we make, every act we perform, every thought we admit, is a seed we plant. It has its life cycle, grows, comes to fruition, and we ourselves harvest it in joy or sorrow. This is Karma. "As ye sow, so shall ye reap." One purpose of happiness may be to teach us what seeds to plant and what to avoid.

J. F.

ANSWER. — I should regard happiness as a corrective equally with pain. They are the two poles of the strata of emotional experience, and we are only able to recognize one by contrast with the other. Because one is an agreeable emotion and makes us feel comfortable, we, lovers of comfort, have agreed that it is a much higher and more "spiritual" condition than that of suffering. This is altogether natural, but it is not Theosophy, nor even theosophical. No emotion is spiritual. Neither happiness nor pain, therefore, can be spiritual in and of itself. By means of their interaction, and our sustained effort at preserving equal-mindedness and one-pointedness in their midst, we shall, under the operation of the Good Law which designed them



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for that end, acquire the poise and self-mastery which permits, first the vision, then the consciousness of the Peace which passeth understanding, — that peace which can only be given by the Master "to the beloved disciples who are as himself," because they also have risen above the domination of the things of sense and time. Call it happiness if you will, but then invent another word for your happy feelings. These last we should perceive in all their loveliness, like the lights and colours of a summer day, but equally disassociated from them; — attentive to them; learning their beautiful lessons; content that they should come, content that they should go; forever seeing beyond them to the purposes of life and the unfolding of the soul. Carlyle, feeling for the truth, has told us that a man can do without happiness, and instead thereof find blessedness, — which the penetrating student of Theosophy would modify by one word — a *must* in place of a *can*.

When a man enters into that blessedness which spiritual consciousness brings, he finds himself above the noise and jar of the swinging pendulum whose one beat brings him suffering, the next beat joy. Karma no longer buffets him back and forth. He stands midway, holding, himself, the balance of his life; and, firmly placed, can reach strong hands of wise compassion to those who rise and fall with the tide of emotional existence. Perhaps for those who are "happy," his compassion goes the deepest.

"There is in man a HIGHER than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! Was it not to preach forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in Man, and how in the Godlike only has he Strength and Freedom? Which God-inspired Doctrine art thou also honoured to be taught; O Heavens! and broken with manifold merciful Afflictions, even till thou become contrite, and learn it! O, thank thy Destiny for these; thankfully bear what yet remain: thou hadst need of them; the Self in thee needed to be annihilated. By benignant fever-paroxysms is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure; love God. This is the EVERLASTING YEA, wherein all contradiction is solved: wherein whoso walks and works, it is well with him."

CAVÉ.

QUESTION NO. 274. — *Has love the power to confer immortality? Can anything that is loved die? I do not mean will it continue to exist as a subjective idea, but will its existence as a conscious entity be continued by the power of the love given it?*

ANSWER. — Ought not the question to be differently phrased? Love is an attribute of the soul and has an immortality with the soul. That which is of the soul is loved and does not die any more than the soul dies. The soul inspires love and draws forth a response to its own gift — the gift of itself. And the thoughts inspired by love become the conscious entities who surround such great souls as the Masters, and these entities do the work of their parents, the Masters.

A. K.

ANSWER. — Love can bear vicariously the Karma of another. It can procure for the person loved opportunities of retrieving himself, but it cannot confer on him immortality without some exertion on his part. Not even the love of the Masters can save a soul that is determined to be damned.

St. C. B.

ANSWER. — What sort of love? There are so many meanings to this elastic word. We all count ourselves as lovers in one relation or another, and yet as we watch human love we must see, if we are honest, that it not only does not work for immortality — it ignores it. Mortality cannot confer immortality — and "confer" is perhaps not the right word here. Love is the power that moves the spiritual world, and lifted to that plane its power must be almost limitless

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— almost, not quite, for always the will of the beloved is free. God Himself so loved the world that He sent his Son, not to *confer* but to offer us immortality. If love below would aim to be as love above, would recognise that sacrifice is of its essence, would be strong to suffer or to make suffer, would be patient, not for a lifetime, but for many lifetimes, it could surely work miracles of redemption.

L. S.

QUESTION NO. 275. — *What, if anything, are we accomplishing when we force ourselves to pray for something (a grace, an experience, suffering, a humiliation, or a deprivation) that we really do not want? We may believe that a disciple ought to want it, but we know that we do not.*

ANSWER. — This is surely lip-service and we accomplish little, if anything. If we do not want anything from our hearts, how shall we obtain it by prayer? But the essence lies in this — does the suppliant who believes that a disciple ought to want such "something," want to be a disciple? If so, he may be passing through a stage of "dryness" and he is right to continue to try for whatever it is, even though his personal self does not want it and cries out against it. Does not a part, the best part, of him really want it? Should not he pray to want it with his whole heart?

A. K.

ANSWER. — If we believe that a disciple ought to want a given thing (and we know that *we* do not), we should pray for the desire to want it with the splendid honesty of: "I believe, help Thou my unbelief."

T. M.

ANSWER. — We may be bringing a reluctant lower nature into line with the desires of our Higher Self, our true desires, or we may be making a mistake. Is it part of our ideal to want that particular thing? If so, it is a desire of our real self, whatever our minds may say about it. Often, however, we may be mistaking a symptom for the reality back of it. Take suffering, for instance. There is no merit in suffering in itself, and no sense in praying for it just because we have heard that the saints wanted it. We may need it to soften our lower natures. The saints loved so intensely, they longed for suffering as a means of expressing that love. We all want to love intensely. We all want our lower natures softened whether it involves suffering or not. The same principle applies to humiliations. Above all else we should be honest in prayer. Pray for what you want, and that your desires may be purified. You do not really want anything that is not the Master's will, whatever you may think you want. Tell Him so. "Lord, I know not what I ought to ask of Thee. I dare not ask either for crosses or consolations. . . . Behold my needs which I know not myself. Smite or heal. Depress me or raise me up. See and do according to Thy tender mercy. . . ." (Fénelon.)

J. F. B. M.

ANSWER. — To the Masters all hearts are open and all desires known, therefore we have no alternative but honesty. We waste our time trying to run before we can walk, or demanding to be rushed into battle before we have drilled. Great saints and chêlas have carried great crosses, not stoically but joyfully because they have, by long submission to the Master's choice for them, developed a strength which He can use — the strength of love. Let us rather pray, not for this and that which we think we *ought* to want, but for Love.

L. S.

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## NOTICE

The only meetings of The Theosophical Society held in New York, N. Y., are those at 64 Washington Mews, between Eighth Street and Washington Square, North, on alternate Saturday evenings at half past eight. There will be meetings on January 6th and 20th; February 3rd and 17th; March 3rd, 17th, and 31st, 1923.

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# The Theosophical Society

**Founded by H. P. Blavatsky at New York in 1875**

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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## CONTENTS OF VOL. XX, No. 4

| | PAGE |
|---|---|
| NOTES AND COMMENTS | 289 |
| FRAGMENTS | 298 |
| SUFISM | 299 |
| THE TWO WISDOMS (Mundaka Upanishad) | 310 |
| AKHNATON THE "HERETIC" PHARAOH, VII | 316 |
| PROPHETIC DREAMS AND FREE WILL | 325 |
| THE COMING OF THE KINGDOM, II | 329 |
| THE CREST JEWEL OF WISDOM | 338 |
| THE SPIRITUAL HIERARCHY | 347 |
| STUDENTS' SCRAP BOOK | 350 |
| ON THE SCREEN OF TIME | 360 |
| LETTERS TO STUDENTS | 369 |
| REVIEWS | 375 |
| QUESTIONS AND ANSWERS | 379 |
| T. S. ACTIVITIES | 382 |
| INDEX | 383 |

### THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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# NOTES AND COMMENTS

## APRIL, 1923

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### The Logos and The Mind

*Io veggio ben sì come già risplende*
*nello intelletto tuo l'eterna luce . . .*

—Dante, *Paradiso*, V.

"Well do I note how in thine intellect already doth reglow the eternal Light, which only seen doth ever kindle love; and if aught else lead your love away, naught is it save some vestige of this Light, ill understood, that shineth through therein."

In the two lines quoted above, from the longer passage given in English, Dante has said almost everything that can be said regarding the Logos and the mind. The eternal Light of the Logos glows again in our spiritual consciousness, when mind and heart have been cleansed and restored by the long process of purification so marvellously described in the *Purgatorio*.

The heart of the matter would seem to be that not only our spiritual insight and will, but every power that we possess without exception, the whole substance and force of our existence, comes to us from the Logos through the collective Divine Power which we call the Lodge of Masters, and in particular from and through that Master on whose ray of spiritual life and force we are. It is the work of the Master to give form to the spiritual ideal for each one of us, and to lead us, so far as we permit and co-operate, to fulfil that ideal and to make it concrete.

Our powers are not our own, but come to us without exception from the Logos, while the way in which we should use these powers, the plan and ideal we should follow, are given to us by the Master on whose ray we are, who himself draws the principles and lines of his conception from the Logos. Plato speaks of the secondary creative gods who formed mankind, according to his teaching, as mirrors of the eternal Artificer. Dante in like manner calls the divine



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potencies and high angels mirrors of the eternal Light. We may, perhaps, think of Masters in the same terms, and think of them as carrying out the same work.

Quite literally, we are not our own. We did not provide ourselves with bodies, which come to us through the long succession of ages, from an impulse having its origin in the Logos; and this is true both of their form and of their substance, in the view of students of Theosophy. In exactly the same way we did not provide ourselves with consciousness, that miraculous power which looks out at the world through our eyes. We did not provide ourselves with will, the ability to set our powers in motion, and actively to use them. Consciousness and will are more palpably of the Logos than the form and substance of our bodies; and it may be helpful for us to consider that our consciousness and will, exactly as they are at this moment, are integral parts of the Logos, of the divine, universal Consciousness and Will; not rays remotely derived from the Logos, but undivided parts of the Logos, here and now, just as, according to the most recent scientific view, our hands, for instance, are integral parts of the sum total of electrons which make up the physical substance of the world.

Why then, if the Logos be divine Light, are we so often children of darkness, at best able to say: the good I would, I do not; the evil I would not, that I do?

To begin with, is it not evident that the power thus to discern the dissonance between the good we seek and the evil we do, is already a gift of the Logos, an illumination of our minds by that ineffable Light? But the deeper mystery remains: Why are we so prone to darkness, if the Light be our Father? Why do we follow evil, if we are children of infinite Good?

Here is at once the deepest mystery of human life, and the fact of which we have, from hour to hour, the most certain experimental knowledge: namely, the mystery of free will. From one side, that problem may be forever beyond our understanding, but from another side we know all that we can possibly use regarding it, much more than we are at all inclined to use. It is exactly as with the problem of Being; from one point of view, Being is, and must ever remain, an inscrutable mystery; from another point of view we know all we need to know, since we are possessed of being, and act confidently on that possession every instant of our lives. So we have free will, and we use it continually.

We may find a workable expression of our problem, if we say that the divine Power, having given us substance and form, consciousness and will, all drawn from the divine Being itself, determined to add the final prerogative of divinity, the power of choice; not simply the power to choose between two directions, as a bird chooses one or another tree for its nest; but the power to choose, with the perception that one choice is good, and the other evil; the power to conform to the divine Will, with the power to disobey that will. This is the splendid and terrible gift with which Divinity has endowed us; and we can see that, had we not the power to disobey, the final virtue would be forever lacking from our obedience.

But if we have both the power to perceive and the power to choose, why do we habitually drag our steps? Why is it such a long matter with us, to turn

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from the evil we recognize as evil, and to turn to the good which we know to be good? Why are we so sluggish and reluctant in our obedience?

Time seems to enter into the equation as an almost dominating factor. But perhaps that dominance of time exists only in our imaginations; perhaps it is there, only because we think it is there. A few years ago, the followers of Darwin used to think that almost endless time entered into the change from a species to a derived species, through the addition of innumerable characters so small as to be invisible. But the followers of Mutation now think that the complete change takes but one generation, as the moss rose suddenly appeared, or the new evening primrose which started this hypothesis. It may be that time does not enter at all into either transformation; that our feeling of the innumerable divisions of time needed for any definite change in ourselves, any advance in conformity to the divine Will, is simply the expression of our divided wills, of our deep-seated reluctance really to exert ourselves.

If we consider it, our reluctance, our sloth is a very curious thing. Going to the limit of our physical knowledge in one direction, we reach the atoms, built up, according to the present view, of electrons revolving at the rate of thousands of miles a second; keeping up a pace that would circle the globe more swiftly than Ariel. Going to the opposite extreme, we have the suns and stars, perpetually racing through interstellar space. We, somewhere between these swift extremes, are sodden with sloth. As we have said, it is profoundly strange from a philosophical point of view.

The solution lies, perhaps, in that strange world, between earth and heaven, in which we have elected to dwell: the world of psychic life. From one point of view, it is the world of mind-images; of pictures formed in the mind and by the mind, which exercise over us an extraordinary power of fascination.

Many thoughtful minds have pondered over this power of ours to form mind-images. Patanjali, for example, calls them *Sanskâras*, a word derived originally, it would seem, from the patterns drawn by potters on the soft clay of their unbaked pots. Aristotle calls them *Phantasmata*, pictures first made through the senses and remaining in our minds after the outer objects are withdrawn. The Sutras of Kapila add that, once they are formed, they have a certain power of self-perpetuation, just as the potter's wheel, once it is set spinning, continues to rotate after the impelling force is withdrawn.

Here we come to another gift which the gods have given us, seemingly with the same terrible completeness with which they gave us the power of choice: the gift, namely, of being attracted. The lines quoted from Dante suggest the divine purpose of that gift. We possess it in order that we may have the power of being attracted toward divinity. Its purpose is, to lead us home.

But we use this divine gift as we use all our gifts, capriciously, perversely. We elect to be attracted by things which we know to be unworthy, our power to choose between good and evil giving us quite clear indications. It is possible that we may sin ignorantly; it is certain that we repeatedly sin with our eyes open.

To go back to the mind-images; it would seem that we often confer on them

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our power to be attracted, that we purposely endow them with the quality of allurement, because we wish to be allured. Often we deliberately prefer that mood, all the time clearly knowing that it is a wholly unworthy mood.

The mind-image on which we confer the amplest quality of allurement is often the image of ourselves. Like Narcissus who saw his image in the brook, we take as our beginning the image of our visible forms. This we adorn with treasures stolen from heaven, as magpies and jackdaws, though free from our culpability, sometimes deck their nests with pilfered jewels. Once more, it is philosophically curious that we do not hesitate to attribute to this preferred mind-image the qualities even of God; we give it the absoluteness of Parabrahm, convincedly holding it to be the dead centre of the Universe, which all else serves and around which all else circles. And we steal God's benignant will, turn it about, and make of it malice, with which the beloved image is ready to defend himself against anything that threatens his infinite complacence. Perhaps somewhere in the wide Universe there is another spectacle equally grotesque, since it is a large Universe and contains many things.

Aristotle holds, as it seems, quite justly, that these *phantasmata* form the basis of our ordinary mental life. From a group of mind-images we form a derivative mind-image which has in it something of them all, and then, repeating the same process up a series of steps, we come at last to those universals which Aristotle so freely uses, to our harassment, in his Logic. But it is evident that, to serve this purpose, to become the basis of our mental picture-book, mind-images must have some permanence. Perhaps that need is the cause of their inertia, their power to continue spinning, as Kapila depicts it. And we take the two gifts, this needed quality of permanence in the mind-images, and our power to be attracted, and mix them into a potion which thereupon fascinates us, and holds us bewitched.

There are these perverse possibilities all about us. For example, we pass our lives in a sea of mingled nitrogen and oxygen, which we habitually breathe into our lungs; but these same elements blended in nitrous oxide quickly upset our bodily powers and make our bodies inert and insensible. Two good things blended, it would seem, may make a poison. And from one point of view we and all human kind with us have been sedulously busy, these many millenniums, in thus juggling with the gifts of the Divinity, turning them to every possibility of harm.

Every perception and power that we possess without exception is, if this view be true, an integral part of the Logos, a gift coming to us through the Master on whose ray we are; not arbitrarily, but in perfect conformity with the life and principles of the Logos, including the principle of loving kindness and infinite mercy.

If we have terribly abused our freedom of moral choice, knowingly and repeatedly preferring the dearer to the better, if we have endlessly misused the power to be attracted, conferring it continually on things that we know to be unworthy, nevertheless the saving truth remains that these are still

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parts and powers of the Logos, and that that divine and benignant Light stands perpetually ready to illumine, guide and strengthen us, focussed in the understanding and the heart of each of us by the Master who stands above us, and who ever presents to us the ideal of our divine possibilities. So generous, so benignant is the mediation of the Master, so close to us does he bring the everlasting Light, that we have only to use the powers we already possess and have always possessed, in order to repair the evil we have done, to begin the laborious ascent of the Mount of Purgation toward the spiritual life that is our true destiny.

We have light within us; we can see, if only the first step. For it would seem to be a certain truth that the divine Power above us, focussed upon us by the Master, is so benignant, so provident, that the duty which we see set immediately before us, whether of effort or of abstinence, does in fact constitute the first step of our return. And this would seem to be true, whether we fully understand it or not, if only we perceive it to be a duty and faithfully perform it. For even this faithful performance, in almost complete darkness, is a using of our powers in conformity with the divine Will, and that right usage immediately strengthens these powers, bringing into them more light and life. So we are already better prepared for the second step.

The reason for this sovereign quality in the performance of any duty simply for the sake of duty, would seem to be that it is at last a right use of what we have so long misused: our power of free choice. By choosing duty for duty's sake, we at last align our wills, which are also a divine gift, with the Power that preserves the stars from wrong, and we thereby begin to partake in the strength and freshness of the most ancient heavens.

It is one of the great positive truths of Life, that a spiritual power rightly used is far stronger than the same spiritual power wrongly used. As soon as we begin to offer up self-will on the simple and austere altar of duty, we begin to profit by that benignant law. Even a small duty faithfully performed with entire disinterestedness will prevail over a large accumulation of self-will, and will begin to undermine and lessen the heap. So we can definitely make a beginning, by responding to that unquenched spark that is in every one of us, the sense that the duty immediately before us ought to be done because it ought to be done, because that course is right.

We can gain an initial leverage in this way for our next step. Through following the Light in the first step, we shall find ourselves in possession of a light already growing brighter, a light that will begin to illumine the furniture of our inner dwelling, and will begin to bring out the ugliness of much that we accumulate there. And we shall see, perhaps, that we have brought these unlovely things into our dwelling by misusing that other spiritual gift, the power to be attracted; by fixing it on ugly and unworthy things.

If this be so, and if we so perceive it, then it would seem possible to detach that power of attracting us from these unlovely things, and to transfer it immediately to the Power to which it rightfully belongs, the divine Power which so unwearyingly seeks to lead our feet into the way of Peace.

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If we succeed even to a little degree in making this transfer, in detaching the golden particles of attraction from things we now see to be ignominious, and attaching them to the guiding Light above us, then sheer duty, at first a stern lawgiver only, will begin to appear to us with the Godhead's most benignant grace. Or if we have already caught a first glimpse of the truth that the Power which is guiding us and strengthening us on our way upwards is inspired by fully conscious and responsive love, that it is the power of the living Master, then we may begin with reverent heart to worship the Lord in the beauty of holiness.

And once more we may remind ourselves that spiritual powers restored to their right place and their right use steadily overweigh and overbear the same powers wrongly used; so that the golden particles of attraction, once we have detached them from the unworthy things in our minds and restored them to the Light and Power above us, will immediately gain in drawing power, reinforced by all the strength of celestial Being. Emerson has a happy simile to express this law: cut downward with an axe, and the whole weight of our planet aids you; try to cut upward with the same axe, and the weight of the planet pulls against you.

Let us then consider how we may use our powers so that the whole weight of the Divine Power may pull with them, instead of pulling against them. And let us note, in passing, that that steady pull against our perverse wills, bringing with it pain and suffering, has again and again kept us back from destruction. It is as ready, yes, far more ready, to labour for our salvation.

Let us begin with will, the power to use our powers. Jules Payot has well said that the most important element of the will is the power of voluntary attention. Truly, a great power, and a magical power, if we so see it. It is not difficult to illustrate this. We of this generation have seen a succession of the most marvellous scientific discoveries; and each of these was the fruit of voluntary attention. It is true that an element of "happy accident" entered into the first discovery of the matter-penetrating cathode rays, while a second "happy accident" entered into the first discovery of the radioactivity of uranium. But without the steady, voluntary attention of the observers, these happy accidents would have borne no fruit. And it seems certain that, in this providential Universe, we are all surrounded with happy accidents, potentially capable of bearing no less valuable fruit, if only we used an equal power of attention. For it seems that attention not only is the power to hold the perceiving thought steady, but that it also contains within it the power to perceive the inner significance of what we steadily view; this, in virtue of its being a ray of the Logos.

So we can begin to turn our attention, and to fix our attention, on that divine star in our hearts, which shines with the everlasting Light; and, in virtue of our miraculous gift of true perception, we shall begin to learn more of that Light, we shall see more clearly what part of the furniture of our inner dwelling is worthy and what unworthy, what is good and what is evil.

Then we have the power to form mind-images, and to confer upon them

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the power to attract us. But this power also, which has hitherto worked to allure and enmesh us, can be turned round, so that it will work for our liberation. For we can as easily form mind-images of things true and holy, which will draw us toward the everlasting way.

And, as soon as we consider the matter, as soon as we turn on it that other power of attention, as a searchlight is turned upon scenery hidden in the darkness of night, we shall find that endless riches have already been gathered for us, immediately available for this very purpose. Those books which deal with the things of the Logos, and of our relation with the life of the Logos, the Sacred Books of the world, are filled from cover to cover with mind-images lit with the beauty of holiness. We have only to build them up in our own minds, and we shall have an army of lovely images, ready to fight the battle of purification and redemption within us continually.

Take, for example, that ancient Upanishad, which pictures the youth, Nachiketas, descending into the House of Death. Here are mind-pictures which show us our own position, in the House of Death in which we have elected to dwell, and also the choiçe we must make, to find the way of liberation.

Or take the setting of the *Bhagavad Gita:* the field of Kurukshetra with the armies of kinsmen arrayed against each other. That is the type of the battle within ourselves, against the deformation of ourselves, which we have undertaken to wage; and Krishna's exhortation to valour in that contest is an exhortation to us.

Or, again, take the kingly figure of the Buddha, Siddhartha the Compassionate, which has drawn millions of hearts, even though his followers have rendered much of his teaching almost sterile, through their over-use of the argumentative mind, neglecting almost wholly the power of the heart. Yet even with this handicap, the story of the formation of his Order is full of compelling beauty.

Again, if we consider it a moment, we shall find the history of the Master Christ doubly enriched with food for the imagination spiritually used. Christ constantly exercises the power to create mind-images that shall hold our thought and draw our hearts. All the parables are such images. And he has set in them those particles of gold which do draw us; in that respect, the work is already done.

Take the parable of the Pharisee and the Publican: no two figures were ever more vividly drawn, with lines of such perfect simplicity; the temple as background, the attitudes of the two men, their contrasted prayers. If our central sin be self-worship, what an image of ourselves is presented to us in the Pharisee, who "prayed with himself," congratulating God on His perfect handiwork. And if the breaking of the image of self be the beginning of the way, when the divine Light reveals to us the evil of it, what truer picture of our attitude of heart, when we perceive this evil, than the prayer of the Publican: "God be merciful to me a sinner."

Or take what is, perhaps, the greatest of all the parables, the Prodigal Son.

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Where in all literature has eloquence risen to greater heights than in his expression of repentance: "I will arise and go to my father"?

But there is a more immediate and one-pointed use of the imagination, than this general enrichment of our hearts with dynamic images, rich in compelling beauty, that shall draw our hearts toward things divine and holy; and it happens that the parable of the Prodigal Son precisely illustrates this one-pointed use.

He was not content with a vague purpose, dimly figured in his mind. He completed in his imagination the details of his act of penitence: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. . . ."

He formed a defined mind-image, a completed mental mould, of what he purposed to do and say; and, when he met his father, he found those words ready on his lips. Yes, and the Master who framed the parable made in it a mould for his children, in which many a penitent heart has found a resting place, a perfect expression of its own burden of sorrow and contrition.

In this way, seeing the next duty in the light of the Divine Power now glowing more brightly in our hearts, we may form in detail the picture of ourselves performing that duty, and then endow the picture with those golden particles which have the power to attract our hearts, as we withdraw these particles from the wrong uses to which we have hitherto put them. The living mould we thus form and endow will almost carry us forward to the completion of our duty, again to use a simile of Dante's, like a boat carried with the stream.

Our central sin of self-adoration has many subdivisions: self-reference, self-attribution, self-concern, self-pity, self-admiration. We have endowed each with the power to attract and draw us. But we are now at the point where we can begin to make restitution.

We see that every one of our powers is a power of the Logos, a gift of the Master, misused through perversity. Self-worship is the misuse of the power to worship whatever things are holy. Seeing the image we have made of ourselves as false, grotesque, addicted to theft, and at the same time seeing something of the magnanimous beauty and generosity of the Divine Power which is leading and guiding us back into the way of life, we can, through an effort of clear seeing and steady attention, change the direction of our worship, bending it no longer toward the false image, but to the godlike Power. And instead of referring all things that happen to the centre of self, we can, by the same steady effort, refer them to that Power, realizing that all events happen, not for the purposes of self-indulgence, but for the purposes of Soul. As we see more clearly that all our powers are from and of the Logos, it will become easier to attribute to the Logos whatever we may find in ourselves of understanding and of valour, thus changing from self-attribution to a right attribution of these gifts to the Power to which they really belong. As the light within us grows, self-admiration will wane; we can help that decrease by paying the tribute of hearty thanksgiving to the divine Grace which begins to lead us out of our self-made labyrinth. As for self-pity, a time will come

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when we shall begin to realize the wrong we have done, the injury we have inflicted, through our perverse disobedience; we may begin to turn our pity to a more honest use.

In this work of restitution we shall be helped by the drawing power of the eternal Light, "which only seen doth ever kindle love." And we shall come to realize that the treasures of beauty are in the books which speak of the Soul, because the Soul which created and inspired them is the fountain of all beauty. The parable of the Prodigal draws our hearts, because the Master who created it has infinite power to draw our hearts; to lead us, like the Prodigal, homeward.

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*Matter may really be considered as our sensuous misreading of the spiritual. That is to say, God sees one thing; our senses see another. In the wild lily cited by our Lord our senses see a thing exquisite in form and colour; and yet, relatively speaking, it is no more than a distortion of what God beholds and delights in. It is a commonplace fact that, even within the limitations of the senses, our sense-faculties perceive few things, if anything, quite accurately. Matter may therefore be considered as our wrong view of what God sees rightly. Both for Him and for us the object is there; but it is there with higher qualities than we can appreciate or understand.* — "THE CONQUEST OF FEAR," BY BASIL KING.

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*There is no greater trouble for thee than thine own self, for when thou art occupied with thyself, thou remainest away from God.* — ABU SA'ID.

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*Young, your vices may be faults; but old, your faults are vices.* — BENJAMIN CONSTANT.

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*Death has no pow'r th' immortal soul to slay;*
*That, when its present body turns to clay,*
*Seeks a fresh home, and with unminish'd might*
*Inspires another frame with life and light.* — OVID.

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# FRAGMENTS

I

THERE is no veil to the unseen world except our *unbelief*. Unbelief results from impurity. Blessed are the pure in heart for they shall see God. We shall never see until we believe that we can see; nor hear until we listen believing that we can hear; nor will the presence of the Great Companions be manifest to us until we are convinced that they are near.

The inner sight is the power of sight purified. The inner hearing is the power of hearing attuned. The inner recognition is love answering to the call of love. Let us act upon these axioms even before we believe in them. They can prove themselves.

II

Temperament is only material from which we must develop character. Its appearance of finality is pure "maya." It is like the clay placed in the potter's hands, which he must turn into something of beauty and usefulness.

III

We should not give blind acceptance to any truth. We should not say: "That has been revealed, therefore it is so, — I shall in that sense think no more about it." The road of progress does not lie that way.

When a truth is presented to us, we must test and we must use it, — apply it here, apply it there, — sympathetically, not suspiciously; expecting to find it true, but realizing fully that it cannot be a truth for us until we have thoroughly experimented with it, and can prove it on the blackboard of our lives. Up to then, it can only be an interesting theory, to which we give the reverent attention due its source and arresting power — part of the mass of undigested "head doctrine" of which we are possessed, but in no sense "heart doctrine" before we have performed all the necessary experiments in the laboratories of mind and feeling.

We are wise if we keep a list of these axioms and work over them one by one, patiently and thoroughly, until we have made them our own. When we have done that, we can pass them on to others.

No man has a faith if he has not tested it.

IV

For every step in advance, for every step in the right direction, there is an immediate and peculiar temptation. Let us be on our guard.

V

Since in the Astral Light everything is reversed, more often than not what we think we want is not what we want at all.

CAVÉ.



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# SUFISM

III

IN the "Notes and Comments" for July, 1922, reference was made to the world of Arabic thought in its relation to the Theosophical Movement in Europe, from about 638 A. D., when the Arab conquests began, to the time of Albertus Magnus, Roger Bacon, and Thomas Aquinas. In view of the great vigour, the splendid ardour, the fiery enthusiasm of the movement begun by Mohammed, it would be natural to suppose that the Lodge was making use of that instrument, was implanting there some portion of the Truth. To be sure, one of the characteristics most commonly outstanding in Mohammedanism, is its materialization of religious concepts. Yet a tradition exists among the Faithful that there were revealed to Mohammed three kinds of knowledge: one was the external religion which he gave to the world; the second was the spiritual doctrine, which he might reveal or not as he chose, and the third concerned certain mysteries which were to be kept secret. However this may be, there was within the Mohammedan faith, in possession of the Sufis (already discussed at some length in earlier numbers of the QUARTERLY) a body of teaching which might reasonably cause Sufism to be regarded as the depository of the Truth, during the period when Europe was passing through the Dark Ages. With its lofty mystical concepts, its all-inclusiveness, its infinite variations, its freedom from form, Sufism seems too sharply in contrast to the narrow rigidity of Mohammedanism, to be an integral part of it. In its beginnings, however, this incompatibility was not apparent. Accounts differ as to the first Sufism. Some claim that it began about the year 800 when, as a result of the teachings of the Prophet concerning fear of God, fear of Hell, and fear of the Judgment, certain Moslems reacted away from the orthodox faith, and took refuge in asceticism and quietism. Others trace it back to the immediate companions of Mohammed, regarding it not as a reaction against, but as the natural consequence and concomitant of his teaching of fear. The early Sufis were orthodox Moslems as well, adhering strictly to the Koran and the Tradition. Indeed, to hold openly views contrary to the Koran and the Tradition would have meant death at many a period in the history of the sect, and in later years much of the teaching was veiled under symbolical phraseology, or taught only to the few, while more orthodox doctrines were professed openly. But from the first, the members of the sect endeavoured to spiritualize the rites of Islam, and in contrast to the ordinary orthodox idea of submission to a despotic God, the key-note of their teaching was love of God, longing for God, a life spent in seeking union with Him. It inevitably followed that while the orthodox theologians continued to regard the Koran and the Tradition as the highest authority, and indeed as the whole of religious knowledge, the Sufi mystics came to regard as still higher authority the light of the individual soul, and to interpret the orthodox



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teachings in accordance with this divine illumination, considering that their true meaning was thus mystically revealed. "Only complete union of the knower with the known is knowledge."

Sufism meant, for one thing, renunciation of the world, and a life lived solely for God. To borrow from an eminent Sufi, "It is glory in wretchedness and riches in poverty and lordship in servitude and satiety in hunger and clothedness in nakedness and freedom in slavery and life in death and sweetness in bitterness. Sufism is patience under God's commanding and forbidding, and acquiescence and resignation in the events determined by divine providence." There is but little difference between such words and those which any of the great Christian mystics would use of the way marked out by the Master Christ. Indeed, many of their writings bear witness to the fact that the language of the soul is one. "Take one step out of thyself that thou mayest arrive at God"; "A soul that thinks to meet with no suffering in love, when it addresses itself to love, is spurned"; "The first veil between God and his servant is his servant's soul," — passages like these belong to a language that is universal, the common speech of the lovers of God, without regard to race or creed. And much of the Sufi teaching is of this character. One little parable, while perhaps somewhat more oriental in tone because of its terminology, is nevertheless, in spirit, possessed of the same universal quality in its expression of the longing for union, the pain of separation, the outpouring of love and the annihilation of self:

A Dervish once to his Friend's door drew nigh, and knocked.
"Who art thou, Faithful One?" was asked, ere 'twas unlocked.
" 'Tis I," the Dervish cried. "Then in thou mayst not come;
For at my well-dressed feast there is for raw no room,"
Replied the Friend. "But separation's fiery smart
Can purify the crude, and cleanse from guile his heart.
Since from the bonds of self thou art not yet set free,
By fiery flame alone canst thou refinèd be."
The Dervish went away. For one whole weary year
Did wander, grief-consumed, his Friend no longer near.
Then, cleansed at length by fire till self became as naught,
He turned him back again; his Friend's abode he sought,
And at His door he knocked, with trembling hand and meek,
Fearing some careless word his foolish lips might speak.
Again then asked the Friend: "Who at my door knocks low?"
He answered only, "O Belov'd, Belov'd, 'tis thou!"
"Since 'tis Myself that knocks, the door stands open wide —
But could two I's beneath one roof in peace abide?"[1]

[1] All quotations are taken from the following books: *Mysticism and Magic in Turkey*, by Lucy M. J. Garnett; *Mystics and Saints of Islam*, by Claud Field; *The Religious Attitude and Life in Islam*, by Duncan Black Macdonald, M.A., B.D., and *Studies in Islamic Mysticism*, by Reynold Alleyne Nicholson, Litt.D., LL.D. The last named book is an admirable treatment of the subject, having the great advantage of sympathy and understanding on the part of the author, entire readiness to sink his own personality and predilections, and recognition of the reality of a world beyond the tangible evidence of the senses. His position is shown by his statement that "no intellectual effort will bring us to the stage whence an initiated Mohammedan sets out."

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In their effort toward perfect conformity to the will of God, in contrition and sorrow of heart, humility of spirit and of demeanour, and in the desire to be regarded as the lowest and most humble of mankind, the great Sufis and the Christian mystics are closely akin. But this does not mean that Sufism lacked its distinctively oriental and Mohammedan qualities. Illustrative of this point, is the account of the turning to God of a youth who, on hearing an eloquent discourse, felt a great love for God welling up within him, and was carried quite out of himself in transports of religious fervour. As a result of the first direction given him, he retired to a little chapel in his home, and there sat for seven years, saying continually, "Allah! Allah! Allah!" And "whenever drowsiness or inattention arising from the weakness of human nature came over me, a soldier with a fiery spear — the most terrible and alarming figure that can possibly be imagined — appeared in front of the niche and shouted at me, saying, 'O Abú Sa'íd, say Allah!' The dread of that apparition used to keep me burning and trembling for whole days and nights, so that I did not again fall asleep or become inattentive; and at last every atom of me began to cry aloud, 'Allah! Allah! Allah!'" The literature abounds in homely and often humourous stories, typical of the life of the people, and of their native wit, or sagacity, or craftiness — showing equally, in many cases, the extreme credulity of the superstitious lower classes, where matters of religion are concerned. There is a saying in Mohammedan countries, to the effect that a man's faith is not made perfect until he is supposed to be mad; and given the natural temperament of the people, this attitude produced extraordinary results. Furthermore, Mohammed had exhorted his followers, in case they did not feel deeply moved on hearing the Koran, at least to weep and thus to act as if they did. Extremes of religious feeling then, being considered a mark of great piety, were much sought after, and religious ecstasies, instead of being a culmination of religious experience, were a most usual and constant occurrence. Listening to a verse of the Koran, hearing the name of the Deity pronounced, or a line of religious verse, were all that was needed to produce ecstasy. The peculiar cry of the so-called Howling Dervishes was used to this end. The dances of the Dervish Orders — best known of which, perhaps, are the Mevlevi or Whirling Dervishes — were performed with the same object in view, and their result was a state in which cutting with knives, or other self-inflicted mutilations, left the ecstatic wholly unconscious of injury. Clairvoyance was common, as also magical powers of various kinds, and the production of psychic phenomena. In many cases, the latter were of a lower-psychic order, but there is also a belief in a teaching of higher Magic, supposed to have been given to Moses originally, on one of the tablets of stone. Many of the practices which grew up, and especially the austerities resorted to in extreme asceticism, are anything but congenial to Western ways of thinking. But the strength and vigour, the completeness of devotion, the ceaseless, unwavering effort that lay behind it — forty years of the most extreme asceticism were not unusual — can evoke nothing but admiration.

Sufism spread rapidly and was widely adopted. Different schools of thought

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grew up, based on differences of opinion concerning mystical theory and practice, within the sect. By about the third century after Mohammed, Orders similar to the Christian Orders began to be formed, growing rapidly in size and importance; and at about the same time, a new strain entered into the Sufi teachings — the theosophical element. This was, doubtless, due in some measure to the universality of truth, and a result of the Sufi method of seeking truth within, by divine illumination. But during the long progress of Sufism, there is also the utmost significance in the history of the Arab conquests, resulting as they did in contact with the widely different civilizations of the conquered countries, and a consequent infusion of other learning into the thought of the Arab world; and it was among the Sufis that new truths took root most readily. The July "Notes and Comments" shows the effect of the conquest of Syria, Mesopotamia, Egypt and Persia, — and of the resulting contact with Neoplatonism and with a part of the Aristotelian teaching, both of which were "material of the Mystery Teaching." The *Secret Doctrine* mentions rare Chaldean lore that is in the possession of the Sufis. Added to this, Sufism had found a very ready soil in Persia — some of the most renowned among the mystics and poets of the sect being Persians. It is not surprising, therefore, to find in the teachings of these men, which of course spread, far beyond their immediate disciples, certain elements of Zoroastrianism, and — a most important addition — various forms of pantheism. This latter was one of the points at which the influence of Plotinus was strongly felt, — though every degree of pantheism was taught, from the emanation of the individual from the One and its return again into the One, down to a simple teaching of God's immanence in the world. All degrees, however, were in strong contrast to the orthodox view of Allah as entirely distinct from the world He created. By one means or another, also, certain elements of the religious systems of India were, at a fairly late date, brought into the main body of Sufi thought. It is deeply interesting — and quite as might be expected — to find in this amalgamation of truths from the four ends of the earth, large portions of the Truth, much as it has been presented in our own day.

There is the doctrine of the fundamental unity of all things, — that basic teaching of Theosophy. Being is one. Nothing else exists. The apparent diversity which presents itself on every hand, consists simply of the modes and aspects of the outer manifestation of reality. There is the Logos doctrine, and, as already suggested, the teaching of the descent of spirit into matter, its acquisition of self-consciousness, and return to its source. God (the term is left without definition here) reveals Himself on five planes: (1) the plane of the Essence; (2) the plane of the Attributes; (3) the plane of the Actions; (4) the plane of Similitudes and Phantasy; (5) the plane of sense. The closeness of the parallel at this point is not difficult to see. As for man, — he is Absolute Being limited by individualisation. The Perfect Man is a microcosm, reflecting all the attributes of the divine, and it is in man alone that the Absolute becomes conscious of itself in all its diverse aspects. Through the

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medium of human nature, then, it returns to itself. "God and man become one in the Perfect Man . . . the upward movement of the Absolute from the sphere of manifestation back to the unmanifested Essence takes place in and through the unitive experience of the soul."

The term Perfect Man is used in two ways, which one might regard as a higher and lower aspect of the same idea. According to one, the Prophet, Mohammed (not the human being but the spiritual), is above all question the Perfect Man, a copy of God, the spiritual axis — referred to at times as the Logos — "on which the spheres of existence revolve." In every age he manifests himself through the most perfect men of that time. This does not imply a reincarnation of Mohammed — as a rule one finds among Arabian Sufis emphatic denial of any belief in reincarnation or metempsychosis, though it was sometimes taught by the Persians; but he inspires them, is their spiritual essence, and they his outer agents. (This suggests strongly what has been said of the relation between Buddha and Shankaracharya.) In its other use, the term Perfect Man refers to the greatest and most holy, living Sufi, the head of the Sufi hierarchy — for the hierarchical system was an essential part of Sufi thought. The distinction between the two uses of the phrase is made clearer, perhaps, by a reference to the "holy one" who is illuminated by the divine attributes (and it will be remembered that every human being mirrors, in some degree, all the divine attributes), and the "most holy one" who is united with the Divine Essence.

As for elements constituting man, there are indications of a division analogous to that of the seven principles, though the shades of meaning of the various Arabic terms are evidently difficult of translation, and it is perhaps unsafe to draw the analogy too closely. However, there is more than a coincidence in the statement that the "heart" has been called the rational soul; that the spirit is its inner part, and the animal soul is its vehicle. Equally suggestive are the references to the *nafs*, said to be connected with the idea of breath, and equivalent to the Hebrew *néphesh* (which latter term the *Glossary* gives as synonymous with the Prana-Kamic principle), and in nearly every instance used as though referring to the kamic nature; also another element, the Arabic term for which is the equivalent of the Greek νοῦς, related to the intelligence or the perceiving power. Students of Theosophy will be interested in the following: "There is but one Light and the Truth is (as) the Moon. He who has found the science of his own body (called the *Ilum i Vurgood*, his spiritual counterpart) knows his Lord; for the holy Prophet has said, 'To know thyself is to know thy Lord.' In this is comprised a knowledge of thine own secret and that of thy Creator." In this connection the functions of the "heart," in the religious life, and the several allied meanings with which the term is employed, are of special significance. "I mean by 'heart,'" says one learned Sufi, "his spiritual essence which is the *locus* of the knowledge of God, as opposed to the flesh-and-blood organ in which dead bodies and the lower animals share." In the Arabic word used, there is no idea of emotions, affections, or the sentiments which ordinarily are connoted when our own

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word heart is used. Instead, it is an innermost essence; the thing which perceives and knows; the very basis of man's nature. Elsewhere it is referred to as the Divine consciousness, the "Throne of God," and His "Temple in Man."

The conscience or consciousness of the heart is a thing which God communicates. "At first He produces a need and longing and sorrow in man's heart; then He contemplates that need and sorrow, and in His bounty and mercy deposits in that heart a spiritual substance which is hidden from the knowledge of angel and prophet. . . . It is immortal and does not become naught, since it subsists in God's contemplation of it. It belongs to the Creator: the creatures have no part therein, and in the body it is a loan." Then there is the pertinent statement that whoever possesses it is "living," and whoever lacks it is "animal." Elsewhere, those who lack it are spoken of as asleep. All are asleep, whether in this world or the next, who are "forgetful of presence with God." In the next world, while they are with God, nevertheless they are with him in sleep, the sleep merely being lighter than in this world. Only the man who knows God, and to whom God reveals himself (here again the thought of union), is truly awake. There is a striking passage, characterizing the essential nature of this organ of religion, as it has been termed — a passage which again will suggest numerous parallels: "It knows God and draws near to God and works for God and labours toward God. It reveals what is with God; it is accepted by God when free from aught but him, and is curtained off from God when immersed in aught but him. It is happy when near God and prospers when man has purified it, and is disappointed and miserable when man pollutes and corrupts it."

Closely related to the heart is the spirit, "the subtle substance or vapour issuing from the hollow of the physical heart, and spreading by means of the arteries through the whole body." Like the heart, the term includes the idea of the knower or perceiver. It has been compared to a lamp, or again to the outpouring of the light of the sun on a wall. Commentators find difficulty at this point, due partly to the profundity of the concept itself, and partly to the fact that this portion of the teaching is kept secret, at least from the masses. Readers of the QUARTERLY have long been familiar with the fact that care has been taken in every great religion, through all time, to guard the mysteries from the profanation of the masses. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." To at least one commentator, however, it is a cause for nothing but bewilderment, as he endeavours to see any adequate reason for withholding so simple a teaching in so niggardly a fashion. He quotes the phrase, often used in this connection in Mohammedan theology, "Ye cannot bear it," and contents himself with the observation that intellectual snobbishness runs through the thought of this people, leading to the belief that the masses never can be taught!

Even among his peers, the Sufi maintained, if not secrecy, at least a discreet reserve, and to indulge in useless or purposeless words was regarded as evidence

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that he had strayed from the Path. The story is told of a Sufi who was asked by his brethren what gift he had brought back from an ecstatic trance. He replied, with characteristic Sufi symbolism, "I intended on arriving at the Rosebush (the presence of Allah) to fill the skirt of my robe with roses, in order to offer them to my brethren on my return. But when I arrived at the Rosebush, its odour so intoxicated my senses that the hem of my robe escaped from my grasp." There follows the significant phrase, "Silent is the tongue of the man who has known Allah."

A very explicit teaching which is also of interest, is that regarding the Name. There are a number of divine names, some relating to the Divine Essence, others relating to the divine attributes. And the one name, Allah, comprises them all. This affords at least one explanation of the frequency with which the name of Allah is used among Moslems, — a battle cry in time of war, a potent aid in meditation, a part of many religious rites, a power in all departments of Mohammedan life. "God made this name a mirror for man, so that when he looks in it, he knows the true meaning of 'God was and there was naught beside Him,' and in that moment it is revealed to him that his hearing is God's hearing, his sight God's sight, his speech God's speech, his life God's life," and so on. Here again we have the idea of union, losing oneself (passing away, as the Sufi called it) in God. And it is further taught that in one stage of illumination, the Perfect Man (in this case, of course, the Sufi of exalted degree) receives the mystery inherent in each of the names of God, and "becomes one with the Name in such sort that he answers the prayer of any person who invokes God by the name in question." If this condition of becoming one with the Name — that is, of complete passing away from self and union with the divine — were held in mind and heart, the promise "Whatsoever ye shall ask of the Father in my name" would take on a meaning, new for many of us, and the whole subject of prayer would receive a new light.

There is a further step in this teaching of the Name. As already explained, there is a multiplicity of names, resulting from the ways in which God manifests himself. He is, for instance, the Guide, the Forgiver, the Avenger, and so on. Based on the verse of the Koran, "Allah shall lead the wicked into error," he is also, it is said, the Misleader, — a conception that sounds strange to Western ears, but is in entire conformity with the Mohammedan doctrine of predestination, which was an accepted part of the belief of many Sufis. In some instances, however, there was difficulty in bringing into harmony with certain of the mystical doctrines, the idea of predestining a man to eternal hell fire, — a difficulty which will be obvious. Each thinker met the problem in his own way. One man who evidently found it both distasteful and insurmountable, met it with the prayer: O God, since men and stones are alike in Thy sight, burn these stones and spare suffering humanity, — and then dismissed the subject from his system of thought. Another worked out an ingenious explanation, which, whether or not one believes in a "lake that burneth with fire and brimstone," affords a thought that may be helpful in the vicissitudes of ordinary life. According to him, when God predestines a soul



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to suffering in the life to come, he places in that soul also a certain delight in the torment, and the power to endure it. Without the power of endurance, he would perish; without the delight, he would turn to God, — and in either case be freed. So long as the pleasure continues, the torment continues, and when God wills him to lose the sense of pleasure, the soul at once takes refuge in God (thereby finding release from torment). The idea may be made clearer, if from a number of pleasures enumerated, is cited one that is compared to joy in battle, which the soldier may experience in the highest degree, even though suffering intensely. The whole idea suggests (and this is where its practical value would seem to lie) the purifying effect of suffering, — its power to burn out the impurities which, so long as they last, stand between us and a turning to God.

Not only in their view concerning hell but, as might be expected, in their teaching of heaven also, the Sufis introduce variations on the orthodox Mohammedan idea. Only in three lower paradises are found the material delights which are usually suggested by a reference to the Mohammedan heaven. In four higher paradises are the saints and holy persons, ranged according to their degree of sanctity. There is also an eighth paradise, but this is "the roof of the Throne of God," and in it is the Divine Essence alone. In connection with the teaching concerning heaven, there is an interesting feature, which has its counterpart in the theosophical teaching regarding Kriyasakti. With the dwellers in paradise, thought has its full creative potency — with them, every idea immediately creates its corresponding object of sensation. And it is explained that this is not more generally possible in earth life, because most men are spiritually dead. Connected also with the teaching about heaven and hell are views concerning death, which suggest an effort to combine the orthodox belief with theosophical elements borrowed from Eastern religions. "Spirits," it is said, "dwell in the place toward which they look, without being separated from their original centre." The spirit never loses the qualities with which it is originally endowed, though, during earth life, it may have them only potentially. If on entering the body, the spirit regards the natural dispositions of the body as capable of being thrown off, surmounted, it "acquires angelic dispositions." The contrary being the case, it "assumes bestial dispositions." When, at the end of earth life, Azrael, the death angel, appears, he comes in a form determined by the beliefs and actions of the life just completed; the spirit looks upon him — and, true to its nature, dwells in the place toward which it looks, the body thereupon dying. Then comes a quasi-theosophical portion of the teaching: the spirit does not leave the body immediately, but "abides in it for a while, like one who sleeps without seeing any vision." Next it passes into an intermediate state, and presumably after that, to its final, predestined place.

To return once more to the subject of the Name: the different names, each producing its characteristic effect, were regarded as the reason for, the cause of, the different religions. This meant, theoretically at least, a very tolerant attitude toward all other religions, for each form of worship was regarded as

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expressing some aspect of the Divine; all were necessarily in accordance with God's will and contributed to the divine perfection. God, in the restricted sense of the word (not the Absolute), is "the God who is contained in the heart of his servant"; and "the colour of the water is the colour of the vessel containing it." But the most perfect form of religion is the one that contains the idea of God most completely and universally. What this perfect form was thought to be, is shown by rather an amusing piece of evidence: in later centuries, a Brahmanical writing of which the fifth and last part was supposedly secret, and forbidden to most Brahmans, came into the hands of the Sufis. For the interdiction, the Sufis gave the explanation that those of the Brahmans who read the secret portion invariably became Moslems!

In a recent QUARTERLY there was quoted the teaching of H. P. B. concerning the dream state, and here again, it is worth while to note the conclusions reached by the Mohammedan mystics. The nearness and reality of the unseen world is a powerful factor in all their thought. The soul, in its essence, is spiritual, but its spirituality may be only potential while it is acting through the body and the bodily channels of apprehension. During deep sleep, when the body is at rest and the avenues of the senses closed, the soul may, for a flash of time, reach the pure soul-state. This, it is explained, brings with it for the moment, a knowledge of future events, — for the forms of events are contained in all spiritual essences, and the soul is then in its essential, spiritual state.

> Every night, O God, from the net of the body
> Thou releasest our souls and makest them like blank tablets;
> Every night thou releasest them from their cages
> And settest them free: none is master or slave.
> At night the prisoners forget their prisons,
> At night the monarchs forget their wealth:
> No sorrow, no care, no profit, no loss,
> No thought or fear of this man or that.

What is experienced during sleep must, on return, however, all be translated into terms of everyday life. The veil of the senses requires that. In the case of a person far advanced on the Path, it is not a matter of flashes during sleep, not a matter of dream. His soul has actually (no longer potentially) become a spiritual essence, and apprehends otherwise than through the agency of the body and the senses. The soul-contact with reality is of three kinds — the first, that of ordinary humanity; the second, that of the saints and holy persons, and the third, the Vision of the prophets, though the latter is of a special nature far transcending the other two. But the practical point emphasized, was the fact that contact with reality is possible when all the life of the senses dies down, becomes quiescent, and the soul is freed from bondage. That being the case, the same contact is of necessity a possibility while awake, granted the same means are employed. "Every man is potentially a seer and a saint." And the years of austerity, the rigid Sufi discipline, were of course

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directed to this end — in the words of the *Song of Life*, "to reach awake the sea of power we bathe in while asleep," or, in Sufi phraseology, to plunge the mind, at will, totally in God. In fact, it was taught that anyone, by means of the proper discipline, could see the spiritual world — though only the upright soul could see it perfectly.

There seems to have been no fixed length of time for passing through the course of discipline, and methods apparently varied widely with different teachers, or even with different pupils under the same teacher. There is one instance, and perhaps many more, of an aspirant who gained illumination at once, and without going through the exercises, — at least under the usual conditions. The record is that of a young court official in India, during the reign of one of the Mogul emperors, — thus representing a late development of Sufism, not within the period referred to by the "Notes and Comments." The would-be neophyte had sought long to become a disciple of a certain noted Sheikh, but had met only refusal, because of his very evident duty in other directions, though told that he had a vocation. Finally, he was accepted. In this case, the Sheikh, by his personal aid, helped him to untie the "knot of the heart" — a phrase which the Sufis, too, employed. His is a record on which we would not venture a comment, but it is quoted for whatever it may convey to the reader:

" . . . The heart of the master was filled with sympathy with me. . . . During that entire night he concentrated his mind upon me, while I directed my thought toward my own heart; but the knot of my heart did not open. So three nights passed, during which he made me the object of his spiritual attention, without any effect being felt. On the fourth night, Mollā-Shāh [the Sheikh] said, 'This night, Mollā-Senghin and Sālih Beg, who are both very open to ecstatic emotion, will direct all their mind on the neophyte.' " This was done, and the next morning the report was given to the master that a little clearness had been perceived by the pupil. At this the master expressed encouragement, and continued the task in person.

"Thereupon, he made me sit before him, my senses being as though intoxicated, and ordered me to reproduce his own image within myself; and, after having bandaged my eyes, he asked me to concentrate all my mental faculties on my heart. I obeyed, and in an instant, by the divine favour and by the spiritual assistance of the shaykh, my heart opened. I saw, then, that there was something like an overturned cup within me. This having been set upright, a sensation of unbounded happiness filled my being. I said to the master, 'This cell, where I am seated before you — I see a faithful reproduction of it within me and it appears to me as though another Tawakkul Beg [the name of the aspirant] were seated before another Mollā-Shāh.' He replied, 'Very good! The first apparition which appears to thee is the image of the master. Thy companions [the other novices] have been prevented by other mystical exercises; but, as far as regards myself, this is not the first time that I have met such a case.' He then ordered me to uncover my eyes; and I saw him, then, with the physical organ of vision, seated before me. He then made

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me bind my eyes again, and I perceived him with my spiritual sight, seated similarly before me. Full of astonishment, I cried out, 'O master! whether I look with my physical organs or with my spiritual sight, always it is you that I see.' " He tells of visions that appeared to him, explaining that under the direction of his master, he saw, each day, still further into the spiritual world.

From Sufi literature there comes the story of an elephant exhibited in a dark room to a number of people. One of them felt its leg and declared the animal to be like a pillar; another felt its ear, another its side, another its trunk, each observer, in the end, having a different opinion of what the strange beast was like, yet each being right so far as he went. The fable is used to illustrate the impossibility of really compassing the whole of Sufism — the need to realize that even after lengthy study and prolonged effort, it may well be that only one aspect has been touched upon.

There is one element, however, which it would seem safe to regard as inherent in every aspect, the key which would unlock the door to an understanding of the whole, — namely, abandonment of self. Selflessness is made a cardinal principle. When the individual self is lost, the Universal Self is found; yes, but further than that, a man's very inspiration to selflessness must be free from self. It is not the self that can make the effort to become selfless, but only the Divine that can accomplish it "through a flash of the divine beauty" in the heart. God gives the inspiration to self-abandonment, and God carries it through, or it is nothing worth, for "one who renounces a thing through self is in worse case than if he had not renounced at all." There is much in this connection which suggests *Light on the Path*, and, as in that book, the teaching is that the self must be transformed, transmuted, until it is wholly submissive to the spirit.

Perhaps nowhere more than in this teaching of self-abandonment, is there so apparent the *completeness* of the Sufi practices. An outer observance, to be worth doing at all, must go clear through — motive, spirit, innermost being, all at one. It is not *personal* participation in the Divine nature that must be sought, but total freedom from the bondage of selfhood. There is the story of the worshipper who, prompted by the devil, ceased his cry of "O Allah!" because he met with no response, "because the answer 'Here am I' came not." Swift was God's message in rebuke:

> "Was it not I that summoned thee to service?
> Did not I make thee busy with My name?
> Thy calling 'Allah!' *was* my 'Here am I',
> Thy yearning pain My messenger to thee.
> Of all those tears and cries and supplications
> I was the magnet, and I gave them wings."

What more complete freedom from the bondage of self than to find the response solely in the impulse to call upon Him, to find in the pain of separation from Him, in the yearning for union with Him, complete satisfaction since He has called it forth — utter acceptance of His will, be it heaven or hell.

J. C.

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# THE TWO WISDOMS
# MUNDAKA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

## II

*The Eternal is manifest, yet concealed; Moving-in-secret is its name; it is the great abode in which all things are set firm.*

*It moves and breathes, with opening and closing eyes; know ye that this, which is Being and non-being, is to be sought after; it is beyond the understanding of creatures, it is most excellent. It is fiery, more subtile than the atom; in it these worlds are set, and the dwellers in the worlds.*

*This is the enduring Eternal, this is Life, the Word, Mind. This is the Truth, this, the Immortal. This is to be aimed at as the mark; pierce that mark, O beloved!*

*Grasping the potent weapon, the Secret Wisdom, as thy bow, fit to it the arrow of thought sharpened by meditation, drawing the bow with the heart filled with the Being of That, aim at the Everlasting as thy mark, O beloved!*

*The holy syllable is the bow; the arrow is thyself; the Eternal is the mark. The arrow should be sped by him who has conquered delusion; let him find lodgment in That, as the arrow in the mark.*

*That whereon Heaven and Earth and the space between are woven, with Mind and all lives; know ye That as the One, without other names, for That is the bridge of immortality.*

*As spokes are set in the nave of the wheel, in Him are the life-courses set; through them He moves in manifold forms of life. Meditate ye on the Soul through the holy syllable; may it be well with you, in crossing to the shore beyond the darkness.*

THE Eternal is manifest in the whole manifest universe, yet concealed as to its own unknowable Being. Moving-in-secret is its name, because it is the hidden motive force, the inner driving power, in everything from the atom to the cosmos. We find ourselves steady in the midst of space; wherever we are, it is always "here"; we are thus steadfast because our inmost being rests, set firm in the Eternal.

We have the same contrast which Plato draws, between the Eternal, which ever is, but never becomes, and the manifested worlds, which never are, in the sense of final reality, though they are ever becoming. In this sense, the Eternal is both Being and non-being. And what a superb picture of the Eternal, alternately manifest in Manvantara and concealed in Pralaya: "It moves and breathes, with opening and closing eyes."

The Commentary attributed to Shankaracharya contains a passage of



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exceptional eloquence, referring to these verses: "Who is that Mighty One? It is He, at whose command Heaven and Earth stand apart, separated from each other; He, at whose command sun and moon move for ever, glowing like whirled firebrands; He, at whose command the rivers and the oceans transgress not their bounds; He, at whose command all things that move or move not are established; He, at whose command the seasons and the waters trespass not; He is the Mighty One."

The full meaning of the holy syllable, Om, is set forth at length in *Mandukya Upanishad*, to be translated next in this series. As regards the macrocosm, it symbolizes the three worlds, earth, interspace, heaven, summed up in the divine world which contains them all; as regards the microcosm, it symbolizes the three worlds in man, in their ascending order: the natural man, the psychical man, the spiritual man, consummated in the divine man; or it is the consciousness of each of these, again in ascending order. And the ascent from the ordinary consciousness of the natural man, to the supreme consciousness of the divine man, through meditation enkindled by fiery aspiration, is symbolized in the Upanishad by the arrow shot at the mark, and lodging in the mark.

He who is under delusion looks not toward the Eternal, but toward broken reflections of the Eternal in visible, material things, by which his eyes are fascinated. He must break this fascination through his ardent desire for Truth, before he can begin to aim at the Eternal.

The concept of the remaining verses is almost exactly that of Dante, in the twenty-seventh Canto of the *Paradiso:*

"The nature of the universe which stilleth the centre and moveth all the rest around, hence doth begin as from its starting point. And this heaven hath no other 'where' than the Divine Mind wherein is enkindled the love which revolveth it and the power which it poureth forth like rain. Light and love grasp it in one circle, as doth it the others, and this engirdment He only who doth gird it understandeth. Its movement by no other is marked out; but by it all the rest are measured."

*He who is all-knowing, all-wise, whose is this greatness in the world, He is the Soul, established in the city of the Eternal, in the heavenly ether.*

*Formed of mind, leader of life and of the body, established in food, dwelling in the heart, Him the wise discern through wisdom, formed of joy, immortal, radiant.*

*The knot of the heart is untied, all doubts are cut; his bondage through works wears out, when That is known, which is above and below.*

*In the highest golden vesture is the stainless, partless Eternal: that radiant One, the light of lights, whom the knowers of the Soul know.*

*The sun shines not there, nor the moon and stars, nor these lightnings, nor fire like this; after the shining of this, all things shine; by the light of this, all else is illumined.*

*The Eternal, verily, is this, immortal; the Eternal is before, the Eternal is behind, the Eternal is on the right hand, the Eternal is on the left; extended below and above is the Eternal, the Eternal is all this, to the uttermost.*

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When the disciple, through the use of intellect and intuition, has gained some conception of the Eternal as the Life of all things, he is bidden to seek that Eternal within his own heart, superbly called "the city of the Eternal": "For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame."

The Soul is the leader of life and of the body, because by the Soul the whole setting of life and every event are ordained, for the purpose of the Soul; the powers of the body are the outer manifestation of the powers of the Soul, made concrete in order that the earlier steps of experience may be more easily gained. It is established in food, because food is the symbol of experience, which is the food of character, the food by which the inner life grows.

The knot of the heart is the sense of separateness. The disciple "grasps his whole individuality firmly, and by force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way."

The symbol of the Eternal as the light of lights is as old, perhaps, as the soul of man, as old as light itself. It runs through all the Scriptures of the world. Isaiah uses the same simile: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." An even closer parallel is found in the *Revelation:* "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

*Two birds, close comrades, rest on the same tree. One of them eats the sweet fruit; the other watches, eating not.*

*In that tree is man, sunk down, grieving for his lost power, deluded; when he sees the other, the Lord in his greatness, as one with him, he is freed from sorrow..*

*When the seer beholds the Maker, the spiritual man, bearing within him the Eternal, then, illumined by wisdom, passing beyond both works enjoined and works forbidden, stainless, he attains to supreme oneness.*

*This is the Life that shines through all beings; knowing Him, he attains to wisdom, for there is no other who imparts wisdom. Rejoicing in the Soul, delighting in the Soul, accomplishing all things, he becomes the most excellent knower of the Eternal.*

The parable of the two birds joined together in close companionship indicates the relation of the inner and the outer self. The inner self watches, while the outer self eats the fruit of the tree of life. The outer self is man, sunk down,

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grieving for his lost power, deluded; when he regains the vision of the inner self, the Lord in his greatness, as being his true self, then he is freed from sorrow.

This would seem to be that stage on the way, of which it is said: "Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself."

*For this Soul is to be gained by truth, by fervour, by thorough knowledge, by service of the Eternal perpetually rendered.*

*In the body within, formed of light and radiant is he, whom they who strive toward him behold, they whose sins are worn away.*

*Truth conquers, and not untruth; by truth is the path, the divine way, ascended, the path by which the seers go, who have gained their desire, to the supreme treasure house of truth.*

*Great is that, divine, in form beyond thought, more subtile than the subtile, shining forth. Farther than far, yet it is close at hand; here, hidden in the heart, for those who have vision.*

*Not by the eye is that apprehended, not by speech, nor by the other powers, nor by penance and the works of the law; through the grace of wisdom, when the heart is pure, through meditation he beholds Him who is undivided.*

*This subtile Soul is to be known through the heart, into which life has entered fivefold; through these life-forces the whole consciousness of beings is woven; when this consciousness is purified, the Soul shines forth.*

*Whatever world he who is purified conceives in his heart, whatever desires he desires, that world he wins, and those desires; therefore let him who seeks well-being honour him who knows the Soul.*

The Soul is to be gained by truth. If we consider that the Eternal is made manifest to us in truth, beauty and goodness, we shall, perhaps, find it to be true that our own age has a deeper reverence for truth than for either goodness or beauty. Those who devote their lives to the search for truth, in the many fields of science, would appear to be more convinced, more in earnest, more whole hearted in their search than, let us say, the devotees of art, poetry, painting, who are professed seekers of beauty; or than those who make a profession of the search for goodness, in religion. These are sincere in their way, but they seem in a sense to lack both the high enthusiasm for truth which inspires so many followers of science, and the final determination to follow the truth, to seek the truth, to pay any price for the truth, which so many men of science have. The men of science willingly undertake greater sacrifices, and, just because of their deep reverence for truth, and their profound determination to attain to truth, they do not think of their undertakings in terms of sacrifice, but rather in terms of promise, of opportunity. This profound reverence for truth, this indomitable determination to pay any price whatever to attain it, counting that price a splendid opportunity, is the spirit which must inspire the

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disciple, who must likewise have the same disinterested and impersonal worship of truth for its own sake.

*He knows the supreme dwelling of the Eternal, resting in which the world shines, luminous. They who have conquered their desires, draw near to the spiritual man; full of wisdom, they conquer the seed of rebirth in the world.*

*He who desires desires, dwelling on them in his mind, through these desires he is reborn in this place or in that. But he who has attained his desire, who has gained the Soul, from him even in this world all desires melt away.*

*Not by speaking is the Soul gained, nor by much reasoning, nor by hearing much; whom the Soul chooses, by him it is gained; the Soul reveals its own form to him.*

*Nor is the Soul to be attained by him who lacks valour, nor by the heedless, nor by penance without renunciation. But when he wisely strives through the right means, this Soul enters his heart, where dwells the Eternal.*

*Attaining Him, rejoicing in wisdom, purified from passion, gaining peace, winning that all-penetrating Soul, wise, united with the Soul, the seers enter into the All.*

This passage is so full of the simplicity of beauty that it hardly needs any comment. But there is, perhaps, one phrase on which further light may be shed by a comparison with other Scriptures: "Whom the Soul chooses, by him it is gained."

Take the words of the Western Master: "Ye have not chosen me, but I have chosen you, and ordained you"; or the words of his heroic disciple, Paul: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me . . . " and think of the endless speculations concerning predestination and foreordination which have been based on them, causing on the one hand much spiritual pride and vanity, and on the other, deep moral anguish; and it becomes apparent how great is the need of wisdom and of humility, in interpreting passages like these.

It would seem to be a question of perspective, of seeing the Soul, the Higher Self, in its true relation to the lower, personal self; the whole series of personal lives existing for the purposes of the Soul, that the divine powers of the Soul may be brought forth and made manifest. If we see this, then we can think of the Soul planning, guiding, supervising the whole series of lives; in these lives developing, one after another, its divine potentialities into actualities; and finally, when the time is ripe, summoning the personal self to become one with its divine prototype, so that the full essence of individual life, which has been brought to a focus through personal experience, may be carried over into the Soul. In that given life, then, when maturity had been reached, the Soul might be said to choose the personal man; to this extent, predestination would be a reality. But it is evident that the power of the Soul has been over the whole series of lives, guiding and guarding them, waiting only for ripeness. In this sense, there has been no injustice, nor is there any reason for the moral anguish that this doctrine misunderstood has inflicted on so many sensitive

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hearts. For we may be certain that these very hearts that deeply concern themselves with the problem of election, thereby prove their ripeness; that concern itself is the work and evidence of the Soul, preparing them for the final effort and sacrifice, the sacrifice of the sense of separateness.

Nor, we may reverently suppose, is it otherwise with the choice of the disciple by the Master. He who ardently longs to be chosen as a disciple, testifies by that very longing that the power of the Master is over him; the longing itself is the Master's gift, to lead him on his way homeward.

*They who have understood that wisdom which is the essence of the Vedas, who strive through renunciation and union, purified in heart, all these at the time of the end gain liberation, immortal in the realm of the Eternal.*

*Gone are the thrice five parts in their places, and all the shining powers in their several shining, and all works, and the self of mental action; all have become one in the unchanging Supreme.*

*As rivers, flowing to the ocean, go to their setting, putting off name and form, so the possessor of wisdom, freed from name and form, gains that Spirit which is higher than the highest, the Divine.*

*He who knows the supreme Eternal, becomes the Eternal, nor is any born in his line who knows not the Eternal. He crosses beyond sorrow, he crosses beyond sin, freed from the knots of the heart he becomes immortal.*

*This is declared by the Vedic verse:*

*They who fulfil the rites, who hear the Vedas, who are established in the Eternal, who offer themselves with faith in the one Seer; to them let him declare wisdom, who have duly fulfilled the head vow.*

*This is the truth which the seer Angiras declared of old. He receives it not, who has not fulfilled the vow.*

*Obeisance to the supreme Seers!*
*Obeisance to the supreme Seers!*

Two phrases in this beautiful passage call for a slight elucidation. The "thrice five powers in their places" are the five senses or powers of perception, the five powers of action and the five energies which are called the life-breaths. These, with the self of mental action, make up the lower personality, and are left behind when full liberation is attained.

The "head vow" is referred by the Sanskrit commentators to a vow to carry fire on one's head as a penance or a trial of faith. But we may surmise that this vow itself is a symbol, perhaps of purification of thought by the fire of wisdom; perhaps of the resulting revival of long dormant perceptive powers. It is said, in another Upanishad, that in the head is the home of Indra, ruler of the gods. It is possible that the vow may have some relation to this.

The last sentences pick up the thread of the opening passages of this Upanishad, in which we are told that it embodies the teaching of the Master Angiras, who received it through the succession of the supreme Seers.

C. J.

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# AKHNATON THE "HERETIC" PHARAOH OF EGYPT

## VII

### The New Kingdom (The Empire)

AMENHOTEP III died when his son was still almost a child and Queen Tiy, already used to a large share in the government, became Regent. At a not much later date the young Crown Prince was married to the Princess Nefertithi who is supposed by some writers to have been Syrian, a fact which has not, however, been proved. Petrie identifies her with a certain Mitannian princess, while N. de G. Davies says: "There is no strong ground for supposing it (her origin) to have been foreign. The Queen's rights as heiress rather imply a royal Egyptian descent on both sides." Maspero speaks of her as "a princess of the pure solar race," maintaining that "Amenothes IV (Akhnaton) married her so as to obtain through her the rights which were wanting to him through his mother Tiy," who, Maspero insists, was not royal. The point is interesting as well as important since there is so much difference of opinion in regard to the amount of Asiatic influence in Egypt (and especially at Court) during the period of which we write. Whatever Nefertithi's origin may have been, however, the choice seems to have been a wholly wise one, for she proved to be in every way the sympathetic sharer of all her husband's ideals, the active supporter of all his reforms.

We come now to the time when the Crown Prince Amenhotep had become the Pharaoh, Amenhotep IV, inheriting the throne of his fathers, and, what must have been a source of great concern to him, inheriting also the god which his forefathers had worshipped, but which, thanks to a priesthood faithless to its responsibilities and duties, had now become a national menace. The young Pharaoh can have had no illusions as to the degradation of that priesthood, nor on the other hand, can the priesthood of Amen, seeing the increasing reverence paid the, as yet, unfamiliar god Aton, have had any misconceptions as to the growing danger to themselves in a consequent decrease of power and riches, should the royal favour be transferred. For Aton was now officially recognized, and while it is evident from contemporary records that Amenhotep IV, trying to guide the minds of his people to purer religious conceptions, realized the danger to his country of too sharp and sudden a break, yet is it also apparent that he determined, early in his reign, to establish Aton worship as the state religion, hoping no doubt that time and the example of the Pharaoh would wean his people's hearts away from their dangerous allegiance to the priests of Amen. Therefore we are not surprised to find, in the early years of the reign, a temple dedicated to Ra-Horakhti-Aton in the very midst of the Karnak-Luxor group. This intro-



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duction at Karnak of another god than Amen was no innovation, for many other gods had long since been represented there, and it is almost certain that at first there was no intention of obliterating any of them, nor of showing actual severity towards the older priesthoods of Egypt. This would be entirely in keeping with the kindly nature of the young reformer, who would certainly never have resorted to harsher measures had he not been driven to them. But the priests of Amen could brook no rival who threatened to supplant Amen as the state god, and they increased their intrigues, in which they were already only too proficient, till at last it must have become evident that in order to save Egypt from utter moral ruin a clean sweep must be made. It is at this point that the various historians on the period part company, for to some the actions from now on of Amenhotep IV show him to be the most relentless of fanatics, while others recognize in him "the warrior who knows no compromise with evil."

It must have been a terrible time for the young King who loved his country so passionately, so selflessly, and many long hours must he have spent in prayer, asking for guidance, hoping that wisdom would be given him in this moment of Egypt's grievous need. It was no small thing for one man, even if he were the Pharaoh, to face countless generations of tradition and resolutely to turn aside into unfamiliar paths, calling on his people to follow him, pleading with them to turn from the old observances, now dishonoured and defiled by evil associations, to what must have seemed strange new forms. Little wonder if only a handful responded, — the rank and file of humanity is ever fearful of the unknown, the untried. But Amenhotep IV had a will of iron under his gentle, gracious exterior, a determination probably till then little suspected by anyone, perhaps least of all by himself, and soon the world was watching a struggle of opposing wills such as had not before been seen; the royal will on the one hand, through which was working the Divine Will of the Powers of Light, and the sacerdotal will on the other, the foul subterranean channel for the work of the Powers of Darkness; — the one, open, straightforward, transparent; the other, crafty, manœuvring, unclean.

The change was abrupt; in practically all the histories of Egypt comment is made on the rapidity with which Amenhotep IV altered his method, and though none seem to throw more than a glimmer of light by way of explanation, it is certain that only events of a very remarkable nature could have instantly resulted in the complete abandonment of the earlier, more peaceful methods; for up to now any attempted reforms had been entirely conciliatory in spirit. It seems to us that we have not far to look, and that we find two distinct causes[1] which are responsible for this sudden change. Our evidence in both cases is fragmentary but it apparently furnishes us with the needed solution. About the second or third year of his reign there appears to have

[1] It is quite likely that the recent discovery of the tomb of Tutankhamen in the Valley of the Kings at Thebes may throw much new light on the whole "heretical movement," once any papyri found in the tomb are deciphered. One or two archæologists, notably Weigall, have long since held the theory that Akhnaton's actions were influenced by and could be linked historically with the movements of the Israelites prior to the Exodus. It is not impossible that some such connection may come to light, but in the meantime we can only await developments.

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been the discovery of a kind of plot contrived by "the priests," — no doubt at all that the priests of Amen are meant, though to judge from subsequent events, some of the other priesthoods (not of course Heliopolis) would seem to have been concerned in it. What sort of a plot it was we are not told, but knowing the character of the priesthood of Amen at that time, we realize that it must have been of a very black and terrible nature — probably a last, desperate stand in what the priests realized was already a lost battle for supremacy in Egypt. The only direct reference we get to it is in a proclamation to his people made somewhat later by the King himself. In this proclamation he makes it evident that the priests have surpassed even their customary baseness, and in a passage full of growing scorn and indignation he draws a picture of their increasing infamy during the reigns of his predecessors,[2] apparently making no attempt to soften or modify the revelation of their guilt. Such a public arraignment must have called for supreme moral and physical courage, and we believe that the young King realized to the fullest the personal danger he ran in thwarting and exposing the schemes of the priests of Amen, the masters of black magic; but he never for one moment wavered in the step he resolved to take.

The other cause which was the real turning point in his life is to be found recorded in an inscription which is also very fragmentary, but there is no doubt that it is the broken account of a great spiritual experience. Self-dedicated while still a boy to the service of Aton, very early in his reign he had himself assumed the office of High Priest, taking the title of "Great Seer" which, we remember, was the name by which the High Priest of Ra at Heliopolis was known, and it must have been about this time that he had the epoch-making revelation of what the Aton faith was to mean. Its suddenness is made evident to us in the tomb at Thebes of Rames, an official of high rank and many titles.[3] In this tomb we find among the earliest reliefs and inscriptions, the Pharaoh, Amenhotep IV, represented in the orthodox fashion as a follower of Amen, — no doubt showing an early and voluntary concession to tradition. Side by side with this, and apparently of not much later date, the Pharaoh is no longer portrayed as worshipping according to custom, but is shown definitely under the protection of Aton, with all the peculiarities of art which gives Aton worship a stamp of its own, — the sun's disc with down-streaming rays, of which we shall speak later. What, however, is most significant of all, is an inscription, very much defaced, most of it lost forever, but which is beyond the least doubt a fragment of an account given by the King himself, of the sudden

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[2] The passage is so damaged that we can with difficulty piece it together, but the aim of the Pharaoh would seem to be to give a short historical account of the gradual, but unarrested degradation of the priesthood of Amen, for the names of two Kings are mentioned, though only one, the second, is decipherable. That one is Thothmes IV, which would probably make the first name that of Thothmes' predecessor, Amenhotep II (though of course it *might* be his successor Amenhotep III). In this way we should gather that the degradation began just after the death of Thothmes III, which is, as a matter of fact, what history has shown us. We shall refer to this record later.

[3] For a good drawing of this important monument refer to *The Funeral Tent of an Egyptian Queen*, by Villiers Stuart, plates 15 and 16. The reader is, however, warned against the historical conclusions put forth by the author *i.e.* that Amenhotep IV and Akhnaton were two separate and distinct individuals. Later research has rendered this idea quite untenable; *vide* in particular Maspero's *Struggle of the Nations*, p. 316.

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unveiling to him of the Inner World, the sudden revealing of the Realities of Existence, the sudden seeing of his Master face to face. This fragment is one which is incorporated in a much damaged collection of brief inscriptions, all of which refer to an audience which Rames (especially trusted as "master of secret things of the palace") had with the King, an interview probably expressly planned for the purpose of communicating the High Command which the King himself had just received. It was perhaps his first *conscious* connection with the Lodge, perhaps an initiation. So illegible is most of the inscription that we do not know what were the details of the King's disclosure to Rames, and we can only guess at them from the Pharaoh's subsequent actions as we watch the steady and orderly unfolding of the Aton faith. We may know at least, however, that from that High Command, as he understood it, the young King never swerved by so much as a hair's breadth. The fragment runs thus:—". . . The words of Ra are before thee, . . . of my august Father who taught me their essence . . . all that is His . . . since He equipped the land. . . . It was known to my heart, opened to my face, I understood. . . ."

No student of Theosophy could read these words without a quick and reverent response to their evident meaning, and we must all instinctively link up this broken record of an overmastering experience with that other, fortunately less fragmentary account of a like unearthly and glorious adventure (also Egyptian) which we find in the second book of *The Divine Pymander*,[4] and which in spirit it resembles so closely that we venture to give a fraction of it here:—

> My Thoughts being once seriously busied about the things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are very heavy of sleep, by reason either of fulness of meat, or of bodily labour, methought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, "What wouldest thou Hear and See? or what wouldest thou Understand, to Learn and Know?"
>
> Then said I, "Who art Thou?" "I am," quoth he, "Poemander, the mind of the Great Lord, the most Mighty and absolute Emperor: I know what thou wouldest have, and I am always present with thee."
>
> Then said I, "I would Learn the Things that are, and Understand the Nature of them and know God." "How?" said he. I answered, "That I would gladly hear." Then he, "Have me again in thy mind, and whatsoever thou wouldst learn, I will teach thee."
>
> When he had thus said, he was changed in his Idea or Form and straightway in the twinkling of an eye, all things were opened unto me: and I saw an infinite Sight, . . ."

The remainder of this indescribably majestic chapter, far too long to give in

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[4] *Collectanea Hermetica*, edited by W. Wynn Westcott, Vol. II, Bk. II. Cf. also *Thrice Greatest Hermes*, Vol. II, pp. 3 to 20.

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its entirety, can easily be referred to by anyone wishing to refresh his memory, and he will find much of it especially illuminating if he bear in mind the spiritual kinship of the two experiences.

Apparently the King took action at once. At all costs must a resolute and unabated effort be made to save the remnant of his people (those at least, who had not already given themselves, beyond recall, to the corroding influences of the day), from their fatal submission to the priests of Amen. He had tried by gentle means to bring his country back to a sense of the old-time purity and simplicity of the religious life; he had tried to show them that it was clean hearts not hollow ritual which was the true life; that unity of aspiration not emphasis on separate cult worship would alone restore Egypt to her former spiritual glory. The only response from the priesthoods had evidently been nothing but increased intrigue, hypocrisy, lying; and there was but one thing to do, — the evil must be cut away once and for all, the time for half measures, for friendly adjustments, was past. So the King took a daring and resolute step, proclaiming that henceforth no other god than Aton (always be it remembered a higher aspect of Ra) was to be allowed recognition anywhere in Egypt. The various priesthoods (save Heliopolis) were dispossessed, the priesthood of Amen, to all outer appearances, completely wiped from the face of the earth: so far as human means could make it possible, the Amen cult was blotted out. The King sent his sculptors through the length and breadth of the land with the orders that wherever the discredited name of Amen was found, in temples or on monuments, it was to be effaced. Wherever the word "god" appeared, Aton was to be graven in its place, while the old word "gods" so common in Egypt, was done away with altogether. The many gods were to be drawn up into and absorbed in the One God, Aton, and in Him was to be found the whole of Truth. This is where, it seems to us, most commentators have gone astray, losing the very keynote of the Aton faith; for Aton was the *Uniter*, and in that sense the Preserver. This has not been sufficiently emphasized, and historians have been far too prone to dwell on the destructive side of the Aton worship, carrying it no farther, and forgetting Akhnaton's unfailing and sustained efforts to show that *Unity*, above all else, was at the heart of the "new religion."

And now the King determined to change his name. Since it was the Amen priesthood which had been at the root of the evil tendencies of the day, poisoning all social life and neutralizing all spiritual effort, contaminating the other priesthoods and sowing disaster broadcast, Amenhotep would bear no name which contained the dishonoured word. Also there was undoubtedly a more positive and occult significance, — the change of name which denotes complete change of life, complete severance from old conditions, the being born again into a larger, holier world, which in its most familiar form we find symbolized to-day in the Roman Catholic Church by the adoption of a new name when entering a religious order. Hereafter the King was to be known by a name which interpreted the true state of his own heart, — Akhnaton, "The Glory of Aton" or, as sometimes translated, "Aton is Satisfied."

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Beside this there was his own father's name, and this must have caused him a real pang, for having pledged himself to clear the land of Amen he could not even allow the name of Amenhotep III to remain, and he therefore gave orders that it was to be cut out wherever it was found. This is one of the "base acts" which Akhnaton's enemies hold up against him, ignoring the fact that not only was it by no means an uncommon thing in Egypt for one King, wishing to appropriate a certain monument to himself, to have his own name inserted over that of its real founder (thus giving the appearance of his having erected the monument himself), but ignoring also what is of more vital importance, — that Akhnaton did this in defence of an all-consuming *principle*, while in most of the other cases it was done purely as a means of self-glorification.[5] Knowing the innate gentleness of Akhnaton's nature there is every reason to believe that this act was a most painful one for him, but once having given himself to his work, there was no thought of turning back.

He now decided on a step which no doubt he had contemplated for some time. Thebes had been the hot-bed of the subversive Amen-worship and was full of bad influences. He was too fearless to have any misgivings on his own account, but being wise beyond his years, he knew that the few followers he had collected around him must be given every chance of remaining true to their new allegiance, and he therefore determined to remove his court to a spot which was at a safe distance from old associations. There is absolutely no excuse for believing, as Akhnaton's unfavourable critics would have us do, that this decision was prompted by the selfish desire to shut out from his own paradise the rest of the world. The *universal* spirit of the religion which he gave to that world, and which with an overflowing heart he offered the peoples of his time, is in flat contradiction to such a view-point. So far from wishing to shut anyone out he spent his short life pleading with them to throw away their petty, self-seeking lives and join him in his untiring search for "The Truth." So boundless was his devotion that he wanted to remould the whole world for Aton, to make for him a new and beautiful dwelling place from whence could stream out unhindered, over the broad earth, the pure, unsullied spring of worship and adoration which he felt welling up in his own heart. So he set about building a City of the Horizon, and he chose for its site a great, semi-circular, rock-bound plain on the eastern bank of the river, in Middle Egypt. A vast amphitheatre of cliffs girded this plain, stretching wide, sheltering arms about it protectingly north and south; the river, sweeping past, guarded it on the west. So far as is known, no town had ever been built here, and few traces of any later occupation have been found. It was virgin ground when Akhnaton chose it for the House of his Father Aton, and so practically has it remained to this day. We could almost apply to it those words found in the Comments on *Light on the Path:* "There are certain spots on the earth

[5] We give one example only, — Horemheb, Commander-in-Chief of the army under Akhnaton, and trusted by him as a friend, and who, later, usurping the throne became one of Akhnaton's most bitter critics, not only appropriated inscriptions graven by other Kings, but his pylon at Thebes is built of the blocks of stone which had been used in constructing Akhnaton's (his friend's and his King's) Theban temples, and this for the sole purpose of magnifying his own importance.



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where the advance of 'civilization' is unfelt. . . . In these favoured places there is always time, always opportunity, for the realities of life; they are not crowded out by the doings of an inchoate, money-loving, pleasure-seeking society." It was sacred ground then as it is now, and in that small, holy precinct, kept alive by a mere handful of "the faithful," was concentrated what had formerly been the exalted heritage of the whole land, — an abiding consciousness "of the Lodge of the Great Brotherhood which was once the secret splendour of Egypt."

The rapidity with which the great town of Akhetaton, — "The Horizon of Aton," and known to us to-day by the Arab name of Tell el-Amarna, — was built, throws a side light on Akhnaton's consuming energy and force, once he had determined on a course of action, for, so far as we can discover, the city was made sufficiently habitable for the King and his court to remove there by the fourth or fifth year of his reign. But before the actual removal, and while he was still living at Thebes, he apparently made many state visits of inspection to the then fast-growing town, and he had caused to be cut in the living rock of the encircling hills, on both sides of the river, fourteen huge boundary stelæ, thus marking the limits of the whole sacred district of Aton. Some of these stelæ record various ceremonies, when the King made public appearances and when certain proclamations were issued. One of them furnishes us with such a brilliant picture of the early days of the city, and puts on record statements of such vital importance made by the King (statements which show him to have been consciously acting, not of his own unaided volition, but under Divine Guidance), that it will serve as a good starting point from which we can continue to trace the life and growth of the Aton faith in its new surroundings. It was evidently a ceremony of dedication, and though in exactly what part of the city the ceremony itself was held is not made clear, we read how, after the usual religious sacrifice, the King called together his nobles and high officials and told them that he had built Akhetaton in obedience to a Divine Command, that Aton himself had chosen the spot and set its boundaries. The King, with a solemn vow then swore never to alter these boundaries or to allow the stelæ to fall into ruins. We quote only from parts of this particular record, as the inscription is a very long one: —

> Year 4, fourth month of the second season, day 4.
>
> Liveth the Good God, . . . [here follow the titles of the King and Queen].
>
> On this day Royalty was in Akhetaton. His Majesty ascended a great chariot of electrum, like Aton when he rises from his horizon, and fills the land with his love. . . . Heaven was in joy, earth in rejoicing, every heart in gladness, when they saw him. . . .
>
> And his Majesty stood before Father Hor-Aton [Horakhti-Aton] and Aton radiated upon him life and length of days, invigorating his body every day. Said his Majesty: "Bring me the companions of the King,

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the great ones and the mighty ones, the captains of soldiers, . . . of the land in its entirety." They were conducted to him immediately.

His Majesty said unto them: "Behold Akhetaton which the Aton[6] desires me to make unto him as a monument in the great name of my Majesty forever: it was the Aton my Father that brought me to Akhetaton. Not a noble directed me to it, not any man in the whole land directed me to it saying 'It is fitting for his Majesty that he make an Horizon-of-Aton (Akhetaton) in this place.' Nay, but it was the Aton my Father that directed me to it, to make it for him as an Horizon-of-Aton. . . .

". . . : behold Pharaoh, Life, Prosperity, Health, found that it belonged not to a god, it belonged not to a goddess, it belonged not to prince, it belonged not to princess . . . [as we have already seen, it was virgin ground]. There is no right for any man to act as owner of it. . . ."

Then his Majesty lifted his hand to heaven unto Him that formed him, Hor-Aton, saying:

"As Father Hor-Aton liveth, the great and living Aton, ordaining life, vigorous in life, my Father, . . . my wall of a million cubits, my remembrancer of eternity, my witness of that which belongs to eternity, that formeth himself with his hands, whom no artificer hath known, who is established in rising and setting each day without ceasing . . . with seeing whom may my eyes be satisfied daily, when he rises in this House of Aton (the temple) in Akhetaton, and fills it with his own self by his beams beauteous with love, and lays them upon me in life and length of days for ever and ever.

"I will make Akhetaton for the Aton my Father in this place. [Here he calls attention to the strict limits of the sacred area.] I will not make for him Akhetaton south of it, north of it, west of it, or east of it. . . . I will make Akhetaton for the Aton my Father upon the orient side of Akhetaton [the city itself was never to spread from the eastern bank of the river, though the actual sacred district included a large tract of land on the west bank also], the place which he did enclose for his own self with cliff, and made a *hryt* (altar) in the midst of it, that I might offer to him thereon: this is it."[7]

There then follows a long statement of general plans for the new city, for the royal palace, the Queen's pavilion, the tombs for himself, the "Great of Seeing" (the High Priest) and the "divine fathers," nobles and officers. It is at the very end of this long inscription, which gets more and more defaced as it proceeds, that we find the broken reference to the evil practices of "the priests" to which we referred farther back, and it is hardly likely that Akhnaton would have gone into the details of these evil practices as fully and deeply

[6] Aton is spoken of either as Aton or the Aton, as we should say God or the Lord.

[7] From *Rock Tombs of El Amarna*, Part V, by N. de G. Davies.

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as he evidently did (to judge from the space given to the subject), had it not in some way been connected with his own actions in first founding and then removing to Akhetaton.

While he was waiting at Thebes for the completion of the new city, we can be sure that he was not idle, and that already he was doing his utmost to spread "The Teaching" as it was called. His Queen Nefertithi, who seems to have been the possessor of a character quite as strong and decided as that of her husband, appears also to have shared his ardent devotion, and to have dedicated herself, with him, to the Great Cause. The Dowager Queen Tiy and her father Yuaa for some reason unknown to us, apparently felt themselves unable to enter unreservedly into the royal plans, and elected to remain at Thebes. There is no reason to believe that either of them, particularly Tiy, as among the earliest of the supporters of the movement, had become lukewarm, but it is quite possible that the Great Queen, more conservative than her son, felt that his schemes were leading him on to dangerous ground. She was undoubtedly more of an Imperialist than Akhnaton, and she may have foreseen, with disapproval, the effect which the comparative isolation of the court would have on the interests of the Empire. We believe that Akhnaton also foresaw this, and weighed with care all possible results, but we shall deal with this side of the question somewhat later. Aÿ, the priest of Heliopolis, who had been of the original group of earnest seekers, threw in his lot with his King; so also did Rames and many others of the nobles. But there must have been a great dividing line in Egypt at that time, families must have been split asunder, and no doubt there were many sore hearts.

We can imagine the dismay of the people of Thebes when they knew that the time had come, and that their King was about to leave them; when they realized that their great city would now be reduced to second or third rank in the Empire, — Thebes! which ever since the beginning of the Middle Kingdom had been the Royal Residence City, which, under the splendid administrative genius of the Amenemhats and the Senuserts, had grown into the centre of the world. Thebes! from whose gates had gone forth Ahmes, the expeller of the Hyksos; which had bowed before the brilliant and eccentric Hatshepsut, and had witnessed the many triumphant home-comings of the great Thothmes III; whose streets had but so lately echoed to the music of the court of Amenhotep the Magnificent, and whose treasure houses had received all the inflowing wealth of subject nations! We can picture the actual departure of Akhnaton from the city of his fathers; the royal procession from the palace to the quays; the silent, dazed crowds standing in mute wonder, with here and there groups of angry and disappointed nobles, scarcely yet able to believe that their King was really leaving. Then the final farewells, the slow sailing away of the royal fleet, the last backward look at Thebes and Karnak as a bend in the river threatened to hide them, — and then the definite turning to the work ahead. Down the great, broad river sailed the young King to his City of the Horizon, and his heart was aflame for the service of Aton, and his hopes were high for the future of the world.

HETEP EN NETER.

*(To be continued)*

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# PROPHETIC DREAMS AND FREE WILL

CAMILLE FLAMMARION, the famous astronomer, has an article in the *Mercure de France* for November 1, 1922, in which he affirms his belief that the future is sometimes revealed to us through prophetic dreams. He supports his belief by such an array of data bearing upon the subject, that even a confirmed skeptic must feel a little troubled in his mind, unless the said skeptic is able to convince himself that either Flammarion or his "dreamers" have invented or deliberately distorted all the phenomena which have been recorded.

Flammarion explains clearly what he means by "seeing the future." "I am not referring to the calculation of the automatic movements of the stars, but to the prediction of human events wherein the will plays a part and with which the conviction of our free will is associated. Is this conviction illusory? Are we free and responsible for our acts? If we can really see a fact which does not yet exist but which will exist in a few hours or days or months or years, must we conclude that this fact is destined and inevitable? If this fact be present for the person who sees it, must we also conclude that the future is present? Then, what is time? . . . In describing the eclipse of August 11, 1999, we say: 'The Moon touches the Sun's disc at 9.10, reaches the centre of the Sun at 10.28 and the eclipse ends at 11.51;' that is, we use the present tense. However, the eclipse itself will take place in the future, after we are dead. But that is of no importance. The calculation of the eclipse is made now. But, with human events which have been foreseen, that is not the case. For example, 'On August 7, 1812, the Battle of La Moskowa gave Napoleon a clear road to Moscow; General Toutchkoff was killed in this battle near Borodino.' We use the past tense to-day to describe this event; at the time of the battle we should have used the present tense; a prophet speaking before the battle would have used the future tense. But in a prophetic vision past, present and future are confused, for everything is present. . . . Thus three months before the French entered Russia, the Countess Toutchkoff had a dream in which she heard her father say very distinctly: 'Your happiness is at an end, your husband has fallen at Borodino.' The same dream was twice repeated. Neither the General nor his wife had ever heard of Borodino, but the next morning they consulted a map of Russia and finally found the river and the village of that name. Naturally they did not believe a word of this incomprehensible dream. But the prophecy was exactly fulfilled. . . . Now if this death was clearly and definitely predicted three months before its occurrence, it must have occurred inevitably, the Battle of La Moskowa must have taken place, and Napoleon was not responsible for the Russian campaign (??)."



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Certainly, if the Countess Toutchkoff's dream were unique, we should never be willing to admit its authenticity; but, according to Flammarion's testimony, it is not unique. He gives several instances of prophetic dreams which came true. None of them has the romantic quality of the Russian lady's dream, but they are quite as extraordinary. Two examples may be given. A woman in a hypnotic trance foretold an accident which would happen to her on a certain day when she would be frightened by something and would fall in a faint. On the appointed day, in spite of every precaution, she was frightened by seeing a rat and the accident occurred as predicted. . . . A young Frenchman had a vivid dream in 1911. There was a landscape which he had never seen, a mediæval castle on a low hill, down which flowed a little brook, where some soldiers were filling pails with water. The soldiers wore strange helmets and bizarre pale-blue uniforms which he did not recognize. He himself was an officer giving orders. Even while dreaming, the strangeness of the situation dawned upon him. But in 1918 he was a Lieutenant of Infantry and was training some recruits. One summer evening his detachment encamped before the very castle which he had seen in his dream. Everything was there—brook, flowers, soldiers, uniforms and helmets—just as he had seen them in 1911.

A student of Theosophy need not find it very difficult to accept the authenticity of these dreams. Belief in destiny lies at the very root of the ancient philosophy. To quote from *Isis Unveiled*, II, 593: the ancients "believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself. . . . This destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course. . . . When the last strand is woven and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of his *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions. The greatest philosophers of antiquity found it neither unreasonable nor strange that souls should come to souls and impart to them conceptions of future things."

Let us try to translate these words into terms made familiar by personal experience. Man is constantly confronted by situations in which he finds it necessary to make a choice as to what direction he will follow. He imagines while he is making the choice that he is free. Thus, if we dine in a restaurant, we think that we choose what and how much we shall eat. But if we examine this action more closely, it is probable that we shall find that we have really not chosen at all. Our appetites have chosen for us. In short we find two

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distinct feelings coexisting in our consciousness, the feeling that we are free to choose what we shall do, and the opposite feeling that our actions, and even our thoughts, are determined by external forces which we are unable or unwilling to control.

If we turn to *The Secret Doctrine*, we shall find many references to the composite nature of man. He is represented as part free and part bound, as part God and part animal. His animal nature is composed of a series of vestures built up around a nucleus of pure divine consciousness by the interaction of the Cosmic Elements, which are attracted to the nucleus by some correspondence of vibration. The nucleus of pure consciousness, the Monad, being a direct radiation of the Eternal, is in essence free and self-moving; but the vestures are only congeries of forces set in motion by the radiant power of the Monad. They are manifested objectively as states of matter, and subjectively as states of consciousness. Their consciousness cannot be free and self-moving, since it merely acts as a receptor of the original impulsive force radiated by the Monad. It is a magnet attracting similar units of consciousness to itself, and growing in this way by accretion; but it can never grow organically unless it receives some new impulse from the Monad. Such a consciousness is hard to imagine in its simple state, because in man the animal nature is no longer simple.

Animals never think of disobeying the impulses of the monadic essence, unless they have been perverted by long association with man. But man does disobey and is constantly storing up no end of trouble for himself and his Planet. When the human stage of evolution is reached, the vestures of the animal nature are ready for the reception of a new power from the Monad, which brings the animal nature into contact with the great Cosmic Power of Mahat, Universal Intelligence. The Divine Beings, called the Manasaputras or Sons of Mind, give of their substance to the animal and it becomes a man, having Manas or the faculty of self-conscious thought.

In the lower kingdoms there is no *conscious* connection between the Monad and its vestures, but with the advent of Manas the connection does become conscious. Manas conveys the commands of the Monad to the animal nature and is held responsible for the way in which it conveys them, for Manas is a direct radiation of the Monad and participates in the powers which the Monad possesses as a ray of the Eternal.

Manas holds in trust the powers of the Monad, but it must fulfil the terms of the trust before it can become divine. It has freedom, the freedom to give self-conscious expression to the Divine Will. But there is no compulsion. It is free to bind itself to matter, if it so choose. The tragedy of human history seems to consist wholly in this,—that the self-conscious mind has become so fascinated and so enmeshed by the *automatic* forces of desire, and by the inertia of the animal nature, that man now possesses little more than the illusion of the freedom which is his birth-right. Only the tireless Self-sacrifice of Divine Beings can now save man from himself.

But we have wandered rather far afield from our subject. Let us return

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to Flammarion's article with its original definite question: have men free will? One may answer—yes, they have free will, but they seldom use it. And because they do not use it, it may be possible to predict future events with all the accuracy which Flammarion's data imply. If the data be accurately recorded, they would not prove the non-existence of free will, but only the fact that the faculty of free will is utilized so little as to be practically negligible so far as immediate results are concerned. Man lives almost entirely upon the store of force which he received from the Divine Powers in his infancy. He is a passive agent manifesting in automatic succession a series of actions generated by him long ago, while he still exercised the faculty of choice, and for which Karma still holds him responsible.

But perhaps there is just enough free will active in man to make it impossible to predict the future over a period of more than a few years. Let us cling to that idea, for Flammarion's "dreams" are all concerned with events which were not far away. Also some of the dreams predicted occurrences which happened according to prophecy, with the exception of certain important details. Thus a man dreamed in 1869 of a battle in which he was killed by a Prussian. The dream came true in every particular, with one exception—he was not killed!

There is another fact which is of great importance. The gift of seeing the future is without doubt generally undeveloped in man, and is in no way under his control. It must be of the same order as other psychic faculties, that is, far too dangerous to be developed by anyone not capable of controlling them wisely, or developed from *below* where such control is lacking.

It must presumably bring the dreamer into direct contact with certain "strata" of the Astral Light, in which are held in suspension the images of past actions on Earth, as well as the images of those future actions which by the Law of Karma must proceed from the past. The ancients compared the circulatory and spiral movement of the Astral Light to the motions of a serpent, and the serpent was also a symbol of Time, the Circle of Eternity. In this connection it is interesting to recall some modern theories of Time as the fourth dimension of space or, as H. P. B. calls it, the fourth state of matter, which is permeability.

The seer or dreamer looking into the Astral Light might see future events uncoiling themselves there, ready to pass into manifestation in our world of three dimensions, but he could never be sure that his vision would be actually fulfilled on Earth. There would always remain the possibility of some incalculable change in the currents of events, resulting from the sudden incursion of a new force, from some unpredictable exfoliation of the buried mind and will of man.

S. L.

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# THE COMING OF THE KINGDOM

## MASTER AND PUPIL

TRANSLATED FROM *Christosophia; oder Der Weg zu Christo,*
BY JACOB BOEHME

### II

34. Said the Pupil: Beloved Master, I can no longer endure to go astray. How may I find the nearest way to it?

Said the Master: Where the way is most arduous, there go thou, and what the world casteth away, that take thou unto thyself, and what the world doeth, that do thou not. Walk in all things contrary to the world; then comest thou the nearest way to it.

35. Said the Pupil: If so be that in all things I walk contrary, then I must needs stand in utter want and disquietude, and I would also be reckoned a fool.

Said the Master: I called thee not to do anyone hurt, but the world loveth only deceit and vanity, and walketh on the wrong path; and if thou would'st be in opposition to its way in all things, then walk alone in the right path, because the right path is contrary to all its ways. But that thou sayest, thou would'st stand in nothing but anguish, that befalleth according to the flesh, that giveth thee cause for continual penance; and Love is most gladly in the midst of such anguish with its fire up-flaming. That thou also sayest, thou would'st be reckoned a fool, that is true; for the path to God's Love is foolishness to the world, but to the children of God, Wisdom. When the world seeth such a fire of love in the children of God, then it saith: They have become fools. But to the children of God it is the greatest treasure, which nothing living can ever express, nor can any tongue name what is this fire of the flaming Love of God, which is whiter than the Sun, and sweeter than any honey, and more powerful than any food and drink, and more delightful than all the joys of this world. Whoever attaineth to this, is richer than any king on earth, and nobler than any emperor may be, and mightier than all might.

36. The Pupil questioned the Master further: Whither goeth then the Soul, when the body dieth; is it blessed or damned?

Said the Master: It needs no going out, but the outer, mortal life, together with the body, merely separate themselves from it; it already hath Heaven and hell in itself, as it is written: "The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Whichever in it becomes manifest, either heaven or hell, therein it standeth.

37. Said the Pupil: Doth it not go into heaven or hell, as one entereth a house, or as one goeth through a hole into another world?

Said the Master: No; there is no entering-in after such-wise; for heaven and



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hell are everywhere present: It is only a turning in of the will, either into God's love or wrath; and this cometh to pass during the time of mortal life, concerning which St. Paul saith: "Our conversation is in heaven"; and Christ also saith: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

38. Said the Pupil: How then cometh to pass such an entering-in of the will into heaven or hell?

Said the Master: When the will surrendereth itself utterly to God, then it falleth out of itself, out of all foundation and place, where God alone is manifest, worketh and willeth. Then, according to its own will, it becometh to itself a nothingness; then God worketh and willeth in it, and God dwelleth in its abandoned will; thereby the soul becomes hallowed so that it enters into God-like repose. When now the body is broken up, then is the soul filled with God-like love, and illumined with the light of God as the fire enflameth the iron, wherefrom it loseth its darkness. This is the hand of Christ, when the love of God completely inhabits the soul, and within it is a shining light and new life; then is it in heaven, and a temple of the Holy Ghost, and is itself the heaven of God, wherein He dwelleth. But the godless soul will not in this life enter into God-like abandonment of its will, but ever followeth its own pleasure and desire, in vanity and deceit in the will of the Devil: It taketh unto itself wickedness, lying, pride, covetousness, envy and wrath, and giveth over its will thereto. The same vanity also becometh manifest and effective in it, and completely permeateth the soul, as a fire the iron. Such an one cannot enter into God-like repose, for God's wrath is manifest in it, and when then the body separateth itself from the soul, everlasting sorrow and despair take place, for it realizeth that it has become merely an agonising horror, and is ashamed of itself that it should with its false will intrude into God's presence; yea, neither can it, for it is imprisoned in wrath, and is itself nothing but wrath, and therein hath locked itself up through the false desire which it has aroused in itself. And as God's light does not shine in it, and His Love does not rest upon it, then is it a great darkness and a racking, fearful fire-torment, and beareth hell in itself, and cannot see the light of God. Thus it liveth in itself in hell, and needeth no entering in. For in what it is, there is it in hell, and if it could soar from its place many hundred thousand miles, still is it in such torment and darkness.

39. Said the Pupil: How is it then that the holy soul may not completely experience, in this lifetime, such light and great joy, and the godless also is not sensible of hell, since both are in man, and ever work in man?

Said the Master: The Kingdom of Heaven is in the saints, working and sensible in their faith; they feel the Love of God in their faith, through which their will surrendereth itself to God: But the natural life is encompassed with flesh and blood, and standeth in opposition to the wrath of God, surrounded by the vain passion of this world, which ever permeates the outer, mortal life. There on one side the world, and on the other side the Devil, and on the third side the curse of the wrath of God, permeate and sift through the life of flesh

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and blood; through this the soul often is in anguish, when also hell presses upon it and designs to manifest itself in it. But it loseth itself in the hope of God's grace, and stands as a beautiful rose in the midst among thorns, until the kingdom of this world falls from it in the dying of the body. Then for the first time it really becometh manifest in God's Love, when nothing hindereth it more. In this life it must walk with Christ in this world; Christ delivereth it from its own hell, whilst He filleth it with His Love, and standeth by it in hell and transformeth its hell into heaven. But that thou sayest: Why is it that the godless in this life feel not hell, I say: He indeed feeleth it through his evil conscience, but he understandeth it not, while he hath still the earthly vanity, with which he is enamoured, and in which he hath pleasure and sensuous delight. The outer life also still hath the light of the outer nature, in which the soul diverteth itself, so that the pain also may not become evident; but when the body dies, then the soul cannot longer enjoy such temporal sensuous delight, and the light of the outer world also is extinguished for it. Then is it in everlasting thirst and hunger for such transitoriness, with which hitherto it hath delighted itself, and can attain nothing but this false and fettered inclination. Of this it hath had too much in this life, and yet hath not suffered itself to be satisfied; then of this it hath too little, therefore is it in everlasting hunger and thirst for vanity, wickedness and wantonness. It would ever gladly do still more evil, but has nothing wherein or wherewith it can achieve this, and therefore this achieving taketh place only in itself. And this hellish hunger and thirst cannot manifest itself wholly in it until its body dies, with which it hath indulged in sensuous delight, which did for it that after which it lusted.

40. Said the Pupil: Since heaven and hell are in conflict within us in this life, and God is also near us, where then live the angels and devils during this life?

Said the Master: Where thou dwellest not according to thy self-hood and thy self-will, there dwell the angels near thee and over all; and where thou dwellest according to thy self-hood and thy self-will, there dwelleth the devil near thee and everywhere.

41. Said the Pupil: I do not understand that.

Said the Master: Where God's will willeth in a thing, there is God manifest; in this manifestation the angels also dwell. And where God willeth in a thing without the will of the thing, then is God not manifest there, but dwelleth only in Himself, without the co-operation of this thing; then is there in this thing self-will without God's will, and there dwelleth the devil and all that is out of God.

42. Said the Pupil: How far then are heaven and hell from one another?

Said the Master: As day and night, and as being and non-being: They are in each other, and one is ever as nothing to the other, and yet are they a cause of pleasure and pain one to another. Heaven is throughout the whole world, and everywhere outside the world, without any separation, region or place, and worketh only in itself through God-like manifestation; and in that which cometh into it, or in that wherein it manifesteth itself, there God is manifest. For

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Heaven is nothing but a manifestation of the One Eternal, where everything worketh and willeth in peaceful love. And hell is also throughout the whole world, dwelleth and worketh also only in itself and in that wherein the foundation of hell becometh manifest, as in self-hood and false will. The visible world hath these two in itself; but man during the temporal life is only of the visible world; therefore during the time of this outer life he seeth not the unseen world. For the outer world with its substance is a covering for the unseen world, just as the soul is covered over with the body; but when the outer man dies, then the unseen world becomes manifest to the soul, either in everlasting light with the holy angels, or in everlasting darkness with the devils.

43. Said the Pupil: What then is an angel, or the soul of a man, since they may become manifest in God's Love or wrath?

Said the Master: They are of the same primitive condition, one fragment of the wisdom of God, of the will of God, sprung from the Word of God, and held as an objective of the Love of God: They are of the essence of the Eternal, from which light and darkness arise. As the darkness is in the acceptance of self-desire, and the light in a will like unto God's, where the will of the soul's ego wills with God, there the Love of God is working; and in the taking unto the self the will of the soul, God's will worketh painfully, and there is a darkness, so that the light may become known. They are nothing but a manifestation of the will of God, either in light or darkness, a property of the unseen world.

44. Said the Pupil: What, then, is a man's body?

Said the Master: It is in the visible world an image and a condition of all that the world is; and the visible world is a manifestation of the unseen world, of the everlasting light and the everlasting darkness of the unseen web: and is an objective of the Eternal, with which the Eternal has made itself visible, where self-will and surrendered will work in the midst of each other, as evil and goodness. Such a substance is also the outer man; for God created the outer man out of the outer world, and breathed into him the inner, spiritual world for a soul and a sensible life. Therefore can the soul, in the existence of the outer world, take unto itself and perform evil and goodness.

45. Said the Pupil: What will be then after this world, when everything has passed away?

Said the Master: Only the material existence ceaseth, as the four Elements, the Sun, Moon and Stars. Then shall the inner, unseen world become wholly visible and manifest; but what in this life has been woven into the spirit, be it evil or goodness, there will every single deed be separated according to its spiritual quality, either in the light, or in the everlasting darkness; for that which has been born out of each will penetrates again into its own likeness. And the darkness is called hell, an everlasting oblivion of all good; and the light is called the Kingdom of God, an everlasting joy and an everlasting praise of the saints that they have been redeemed from such pain. The final judgment is a kindling of the fire of God's love and wrath. Therein the "Materia" of all nature passeth away, and each fire will draw its own into itself, as the substance of its own likeness. For what is born in God's Love, that generateth the love-fire

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of God in itself, wherein it will also burn according to the nature of Love, and giveth itself over to the same nature. But what has been performed in God's wrath in darkness, that generateth painfulness in itself, and consumeth the false nature. Then remaineth only the painful will in its own likeness and form.

46. Said the Pupil: In what material, or aspect, will our bodies rise from the dead?

Said the Master: It is sown a natural, gross, elemental body, which in this life is like unto the outer elements, and in this same coarse body is this subtile force, like as in the earth there is a subtile pure force, which is like unto and uniteth itself with the Sun, which also, in the beginning of time, proceeded from the power of God, out of which also the genuine force of the body was taken. This genuine force of the mortal body shall return in radiant, transparent, crystalline, material property, in spiritual flesh and blood, and endure or live forever, even as also the pure force of the earth, for then the earth also will be crystalline, and the Divine Light will lighten all being. And as the gross earth will pass away and will not return, so also shall the gross flesh of mankind pass away and not live eternally. But all must come unto the Judgment, and in the Judgment be separated through fire, both the earth and the ashes of the mortal body. For when God shall once more stir up the spiritual world, then every spirit again generateth in itself its spiritual nature, as a pure spirit; and so it generateth its pure nature in itself and an evil one its evil nature; but one must understand by this an essential, material force, whose being is mere force, like a material tincture, for grossness passeth away in all things.

47. Said the Pupil: Then we shall not rise with our visible bodies, and live eternally therein?

Said the Master: When the visible world passeth away, then all passeth away with it, which hath come out of it, only the heavenly, crystalline nature and form of the world remain; so also of mankind remaineth only the spiritual earth, for man shall become wholly like unto the spiritual world, which for the present is still concealed.

48. Said the Pupil: In the spiritual world will there also be man and wife, or children or kindred? Will one also associate with another, as happens here?

Said the Master: Why art thou fleshly minded? There no man nor wife is, but all like unto the angels of God, as masculine virgins, neither daughter, son, brother or sister, but all of one kind, in Christ all are but one, as one tree in its branches; and still separately created things, but God All in all. There will indeed be a spiritual recognition, what each one was and what he hath done, but there is no more taking to one's self, or desire to take to one's self, in such an existence.

49. Said the Pupil: Will they all also equally enjoy eternal happiness and glorification?

Said the Master: The Scripture saith, "Such as the people is, such is their God." Also, "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward." (Ps. XVIII: 26.) And St. Paul wrote: "There is one glory of the sun, and another glory of the moon, and another

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glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I Cor. xv: 41.) Know, then, that they will indeed all enjoy the Divine action, but their force and enlightenment will be indeed unlike: all, according to what each doeth in this life, in his painstaking work, will be returned to him with power. For the painstaking work of the created thing in this life, is an opening and bringing forth of the power of God, through which God's power becometh active and working. Those then who have worked with Christ in this life, and not in the lust of the flesh, they will have great power and radiant glorification in and of themselves; but the others, who have waited only for a satisfaction to be put to their account, and meanwhile have served the god of their appetites, and yet finally have changed for the better and have come unto Grace, these will not have such great power and illumination. Therefore with these will there be a difference, as with the Sun, Moon and Stars, and the flowers of the field, in their beauty, power and virtue.

50. Said the Pupil: How, or by whom, shall the world be judged?

Said the Master: With Divine impulsion, through the person and spirit of Christ; He will, through the Word of God, Who became man, separate from Himself that which doth not belong to Christ; and will completely make manifest His Kingdom in the place where this world is, for the movement of separation taketh place everywhere at once.

51. Said the Pupil: Where, then, will the Devil and all the damned be cast, if the entire space of this world is the Kingdom of Christ, and shall be glorified; will they be driven out of the confines of this world, or will Christ have and manifest His dominion outside the space of this world?

Said the Master: Hell remaineth in the space of this world everywhere, but hidden from the Heavenly Kingdom, as night is hidden from day: The light will shine in darkness; and the darkness cannot comprehend it. Even so the light is the Kingdom of Christ, and the darkness is hell, wherein dwell the devil and the ungodly. Thus will they be cast down by the Kingdom of Christ, and be placed for a foot-stool, as an object of scorn.

52. Said the Pupil: How will all people be arraigned before the Judgment?

Said the Master: The eternal Word of God, out of which all spiritual, natural life hath come, stirreth itself in that hour according to love and wrath, in all life which has come out of eternity, and testifieth to the created thing before the Judgment of Christ. Through this stirring of the Word the life will be revealed in all his works, and each one will in himself see and feel his judgment and sentence. For the Judgment will, in the dying off of the mortal body, become manifest in the soul; the Final Judgment is but a returning of the spiritual body, and a parting from the world, for in the substance of the world and of the body shall the evil be separated from the good, every single thing in its eternal going in and remaining: and is a manifestation of the hidden nature of God in all being and life.

53. Said the Pupil: How shall the sentence be passed?

Said the Master: Here behold the words of Christ: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the king-

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dom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. xxv: 34–46.)

54. Said the Pupil: Beloved Master, pray tell me, why does Christ say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Inasmuch as ye did it not to one of the least of these, ye did it not to me?" How is that done unto Christ which is done unto him himself?

Said the Master: Christ dwelleth in reality in the faith of those who completely surrender themselves to Him, and giveth them His flesh for food and His blood for drink, and thus possesseth the foundation of their faith according to the inwardness of man. For, therefore, a Christian is called a branch of His Vine and a Christian, because Christ dwelleth spiritually in him: and what one doeth to such a Christian in his bodily need, that one doeth to Christ Himself, Who dwelleth in him; for such a Christian is not his own, but is wholly surrendered to Christ, and becometh His property; therefore it thus happeneth to Christ Himself: and who now withdraws his assistance from such a needy, suffering Christian man, and will not serve him in his needs, he thrusteth Christ away from him, and despiseth Him in His members. When a poor man who belongeth to Christ entreateth thee, and thou deniest it to him in his necessity, then thou hast denied it to Christ Himself; and what one doeth to hurt such a Christian man, that one doeth to Christ Himself. If one mock, deride, revile and thrust from him such an one, all that one doeth to Christ Himself. But whoever receiveth, feedeth and giveth to drink, clotheth and succoureth him in his need, he doeth it to Christ in the members of His own body, verily he doeth it to himself, if he be a Christian. For in Christ we are but one, as the tree in its branches.

55. Said the Pupil: How, then, will those fare in such a Judgment Day, who afflict such a poor miserable wretch, and drain him of his toil, and urge him and

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with force draw him to themselves, and consider him as a foot-stool, only to the end that they become despotic and waste his toil in voluptuousness, and with pride and wantonness?

Said the Master: These all do it to Christ Himself, and share in His harsh sentence. For they lay their hands on Christ, persecute Him in His members, and besides help the Devil to increase his kingdom, and draw the poor man through such pressure away from Christ, that he also seeketh such a wanton way to fill his stomach. Yea, they do nothing but what the Devil himself doeth, who without intermission oppose the Kingdom of Christ, which is Love. All these, unless they become converted to Christ with their whole heart and serve Him, must depart into hell fire, in which there is such utter selfishness.

56. Said the Pupil: How, then, will those fare who in this life quarrel about the Kingdom of Christ, and persecute, abuse, revile and oppress one another concerning it?

Said the Master: These all have never yet known Christ, and stand also only as a figure, as heaven and hell contend with each other for the victory. All rising of pride, when one quarrels only for opinions, is an image of self. He who hath not faith and humility, nor abideth in the spirit of Christ, is armed only with the wrath of God, and serveth the victory of the psychic self, that is, the Kingdom of Darkness and the Wrath of God. For in the Judgment Day all self-hood will be given to the Darkness, as also their needless contention, through which they seek no love, but only their psychic self-hood, to be seen in their opinions, and thereby to cause the nobility to make war for the sake of such psychic opinions, and with their images to storm and destroy land and people. These all fall under the Judgment for separation of the false from the true. There all images and opinions will cease, and all the children of God will walk in the love of Christ, and He in us. All that in this life of conflict is not zealous in the spirit of Christ, and alone desireth to further Love, but instead seeketh self-interest in the strife, that is from the Devil and belongeth to the Darkness, and will be separated from Christ, for in heaven all serve God their Creator in humility.

57. Said the Pupil: Why, then, doth God suffer such strife in this life?

Said the Master: Life standeth in conflict, until it become manifest and sensitive, and Wisdom is discerned and known, and bringeth the eternal joy of victory. For in the saints in Christ great praise shall arise from this, that Christ hath overcome in them the darkness and all the self-hood of nature, and they are freed from strife. These shall have their reward, even as the godless shall have their reward. So God then permitteth all things to stand in free will, in order that the Eternal Dominion according to Love and Wrath, to Light and Darkness, may become manifest and known, and every single life causeth and awakeneth its own Judgment in itself. For what now to the saints in their misery is a strife and pain, that shall be transformed into great joy; and what to the godless is a pleasure and happiness in this world, that shall be turned to pain and shame. And therefore to the saints their joy will arise out of death, even as the light ariseth out of the candle through dying and consuming in the fire;

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therefrom likewise the life loseth the pain of nature, and enjoyeth another world. Even as light hath an entirely different property from fire, and giveth itself, but the fire taketh itself and devoureth itself; so also the divine life of tender-heartedness groweth through death, for self-will dieth and alone the loving will of God ruleth and doeth all in all.

Then hath the Eternal assumed a sensibility and separability, and again through death hath purged itself with the sensibility unto great joyfulness, so that there is eternal play in the unending Unity and an eternal cause for joyfulness; so must, then, the painfulness be a foundation and cause for such an impulse.

And in this lieth the Mystery of the hidden Wisdom of God.

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen.

MI-KAI-MI.

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*Rise Thou effulgent one;*
*Rise Thou who art always pure;*
*Rise Thou birthless and deathless;*
*Rise Almighty, manifest Thy true nature, —*
*These little manifestations do not befit Thee.* — UNKNOWN.

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*When Heaven is about to confer a great mission on any man, it first disciplines his mind with suffering, and his bones and sinews with toil.*

*It exposes him to want and subjects him to extreme poverty.*

*It confounds his undertakings.*

*By all these methods it stimulates his mind, strengthens him, and supplies his incompetencies.* — MENCIUS.

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*Few people realize the importance of gentleness, because so many other virtues are involved in it.* — XX.



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# THE CREST JEWEL OF WISDOM

ATTRIBUTED TO SHANKARA ACHARYA

## INVOCATION

TO Him I make obeisance, who is the end of all wisdom, the goal of all attainment, the unseen Lord of the flock, the supreme bliss, the good Master.

For living beings, human birth is hard to gain, then manhood, then holiness; harder is perfection in the path of the law of wisdom; hardest to gain is illumination. Discernment between the Divine Self and that which is not the Self, fully realized union with the Eternal Self, liberation—this is not to be attained without holiness perfected through a hundred myriad lives.

These three things, hard to gain, come only through divine grace: manhood, desire for liberation, access to Masters.

Gaining at length human life, hard to win, and manhood, and an understanding of the revealed teachings, he who strives not for liberation in the Divine Self, deluded in heart, self-destroying, slays himself through grasping at the unreal.

Who, then, is the very self of folly but he who, deluded, follows selfish purposes, after he has gained a human body and manhood hard to win? (5)

Even though they recite the scriptures, and sacrifice to the gods, and fulfill all works, and worship the divinities—without awakening to the unity of the Divine Self, liberation is not attained even in a hundred æons.

For the scripture says that there is no hope of immortality through riches, therefore it is clear that ritual works are not the cause of liberation.

Therefore let the wise man strive hard for liberation, renouncing the lure of happiness in external things. Let him draw near to a Master, good and great, fixing his whole soul on the purpose of the Master's teaching.

Let him through the Divine Self raise up that self of his which is sunk in the ocean of recurring life and death, firmly practising uplifting through union, with steadfast vision of the One.

Seeking freedom from bondage to the world through renunciation in all works, let the wise strive who have learned the teaching, pressing toward the Divine Self. (10)

Works make for the cleansing of the heart, but not for the attaining of the Real; the gaining of the Real comes through discernment—not even by myriads of works is it gained.

Through discernment of the Real it is perceived that the imagined serpent is only a rope; and thus the painful fear of the great serpent, conjured up by illusion, is finally destroyed.

The certain knowledge of the goal comes only through discernment awakened by right teaching, not through ablutions or gifts or a myriad retentions of the breath.



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The gaining of the fruit is the reward only of him who possesses the qualifications; circumstances, such as place and time, merely co-operate in the result.

Therefcre, let him who would know the Real practise discernment, finding a Master who is a river of compassion, an excellent knower of the Eternal. (15)

He who is full of intelligence, illuminated, skilled in knowledge and wisdom, is fitted to teach the wisdom of the Divine Self; he wears the immemorial hall-mark.

And he is fitted to seek the Eternal, who has discernment, freedom from self-indulgence, quietude and the other virtues, and who ardently desires liberation.

Here four qualifications are enumerated by those possessing wisdom. Where they are present, there is a firm foothold in the Real: where they are absent, there is failure.

## THE FOUR QUALIFICATIONS FOR CHELASHIP

First is counted Discernment (*viveka*) between the Eternal and the non-eternal. This is followed by freedom from self-indulgence in the fruits of works. Then come the six virtues beginning with quietude. Then the ardent desire for liberation.

The Divine Eternal is real, the world is illusion: a complete certainty of this is declared to be Discernment between the Eternal and the non-eternal. (20)

Freedom from self-indulgence (*virâga*) is a surrender of the allurement of the eyes, the ears, and all the senses; a surrender of the allurement of all non-eternal things from the body up to the Formative Power, continually made through a realization of the faultiness of all objective things.

Quietude (*shama*) is the holding of mind and heart steadily on the goal. Control (*dama*) is the mastering of the powers of perception and action, stopping each in its runaway course.

The excellent Cessation (*uparati*) is the condition of refusing to lean on external things. Endurance (*titikshâ*) is the bearing of all pains without rebelling against them, unconcerned and unlamenting.

Faith (*shraddhâ*) is the firm conviction of the truth of the teaching and the word of the Master. Through this faith, the righteous say that the Real is won.

Concentration (*samâdhâna*) is the continual staying of the soul in the pure Eternal at all times, and not the caressing of imaginations.

The ardent Desire for Liberation (*mumukshutva*) is the will to be rid of all the fetters forged by unwisdom, beginning with self-reference and ending with the body, through discernment of the real nature of the Divine Self.

Where this is present even in a weak or moderate degree, increasing through ceasing from self-indulgence, through quietude and the other virtues, and through the grace of the Master, it will bear fruit.

In him who has conquered self-indulgence, in whom the desire for liberation is full of fire, quietude and the other virtues are fruitful and attain the goal. (30)

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Where self-indulgence is unconquered, and the desire for liberation is weak, quietude and the other virtues are an illusion, like the mirage in the desert.

## COMMENTARY

The title of honour, Acharya, added to the name of Shankara, means "He who causes others to go forward." To Shankara Acharya are attributed Commentaries on the Great Upanishads: *Isha*, *Kena*, *Katha* and the rest, which are being translated in these pages, on the *Bhagavad Gita* and *Brahma Sutras*, and also a series of shorter treatises in verse or prose, of which *The Crest Jewel of Wisdom* is one. In nearly all of these shorter treatises, the Four Qualifications for Chelaship are enumerated and defined, with only very slight differences of definition. The present commentator is inclined to believe that all these works attributed to Shankara embody his teaching, but were put into writing by his immediate disciples, each of whom followed and expressed his own individual character, while handing on the doctrine of his Master. Since all the treatises set forth or imply the Four Qualifications for Chelaship, it seems certain that these Qualifications are an essential part of the method of that great Master; perhaps the most personal and characteristic part. We may think of them as Shankara's Rule.

The Four Qualifications are expounded, in the form of question and answer, in the treatise called *Tattva Bodha*, attributed to Shankara, much of which was translated and discussed in these pages nine years ago, under the title: *Shankaracharya's Catechism*. The Four Qualifications are there compared with parallel passages from Western mystics, including the *Imitation of Christ* by Thomas à Kempis and the *Spiritual Guide* by Miguel de Molinos. For the purposes of the present translation it would seem to be sufficient to quote again some of these parallel passages, adding a few others, particularly from *A Short Rule* by the Abbot Ludovicus Blosius, of the Order of Saint Benedict, and *A Serious Call to a Devout and Holy Life* by William Law, the Anglican mystic. We shall thus have a sufficiently representative view of the Western teachings which cover the same ground as Shankara's Rule; by thoughtful comparison, readers will be able to extract the essence of the teaching in order to apply it in practice.

First Qualification: *Discernment between the Eternal and the non-eternal.*

"A religious or a monk who does not strive perfectly to die to the world, and to follow after God by true and sincere love, does not live up to his profession. Alas! how many, both men and women, now-a-days miserably deceive themselves, for they clothe themselves in the monastic habit, take the vows of religion, and yet think little or nothing of the perfect life! On the contrary they cleave tenaciously to created things, and seek them for their own pleasure instead of for God; they most earnestly desire outward comforts, and without fear pour out their souls on external things" (Blosius, *A Short Rule*, vii-viii).

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"The spiritual beginner should diligently recall his mind to God and should reverently attend to His Presence in every place, remembering that God is everywhere whole and undivided. He should also converse with God inwardly, sending forth to Him loving desires and burning aspirations. Putting aside all distracting multiplicity of created things, he should learn to fix his thoughts on One and cleave fast to One. This 'introversion,' or dwelling within his own soul, is of the very highest importance for him" (*Short Rule*, p. 26).

"When shall I die to myself and to all created things? When shall nothing live within me but only Thou?" (*ibid.*, p. 28).

"For Thy sake I renounce all perishable things. I cast aside with contempt everything that is not Thee" (*ibid.*, p. 48).

"Whatever is not God care little for, and think it of not much importance to thee. This will help thee to attend to God and to live with Him in thine own soul with a freedom of mind unattached to anything" (*ibid.*, p. 63).

"You will find that all the world preaches to an attentive mind; and that if you have but ears to hear, almost everything you meet teaches you some lesson of wisdom.

"But now, if to these admonitions and instructions, which we receive from our senses, from an experience of the state of human life; if to these we add the lights of religion, those great truths which the Son of God has taught us; it will be then as much past all doubt, that there is but one happiness for man, as that there is but one God.

"For since religion teaches us that our souls are immortal, that piety and devotion will carry them to an eternal enjoyment of God, and that carnal, worldly tempers will sink them into an everlasting misery with damned spirits, what gross nonsense and stupidity is it, to give the name of joy or happiness to anything but that which carries us to this joy and happiness in God!" (Law, *Serious Call*, pp. 150–1).

Second Qualification: *Freedom from self-indulgence in the fruits of works.*

"It is a freedom from any wish for the feasts of this world or of paradise" (*Tattva Bodha*).

"Cut up by the roots all that is of self within my soul" (*Short Rule*, p. 49).

"For the love of Jesus Christ, who for thee has suffered the hardest things, renounce the pleasure of the senses. . . . Be ready to do without even the delights of the spirit, according to the good pleasure and providence of God" (*ibid.*, p. 57).

"Know that he who would attain to the mystical science, must abandon and be detached from five things: 1, from creatures; 2, from temporal things; 3, from the very gifts of the Holy Spirit; 4, from himself; 5, he must be lost in God. This last is the completest of all, because that soul only that knows how to be so detached, is that which attains to being lost in God, and thus alone knows how safely to find himself" (Molinos, *Spiritual Guide*, iii, 18).

"It is no hard matter to despise human comfort, when we have that which

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is divine. It is much and very much, to be able to lack both human and divine comfort; and, for God's honour, to be willing cheerfully to endure desolation of heart; and to seek oneself in nothing, nor to regard one's own merit" (*Imitation*, II, ix).

"Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal" (*Light on the Path; Karma*).

Third Qualification: *Quietude, Control, Cessation, Endurance, Faith, Concentration.*

This group of Six Virtues, which make up the third qualification, is developed from a sentence in the *Brihad Aranyaka Upanishad* (4,4,23): "Therefore he who knows thus, possesses quietude, control, cessation, endurance, concentration."

Quietude: "It is mastery over the mental-emotional nature" (*Tattva Bodha*).

"In fact, if only with earnest self-denial, this exercise of introversion and internal prayer be diligently persevered in, a man will at last become in mind pure, simple, unattached, free, raised above all passing things, and, cleaving constantly to God, will attain to the highest point of perfection" (*Short Rule*, p. 29).

"Know that although exterior solitude doth much assist for the obtaining of inner Peace, yet the Lord did not mean this, when He spake by His prophet, *I will bring her into the wilderness, and speak comfortably unto her.* But He meant the inner solitude, which together with the other conduces to the obtaining of the precious jewel of the inner Peace. Inner solitude consists in the forgetting of all creatures, in detachment, in a perfect abnegation of all purpose, desire, thought and will. This is the true solitude, wherein the soul reposes with a sweet and inward serenity, in the arms of the Highest Good" (*Spiritual Guide*).

Control: "It is the mastery over the eyes and the other outward powers" (*Tattva Bodha*).

"The soul must take care to be attached to no created thing, to nothing perishable, with any kind of badly ordered affection and love. Farewell must be said to all that delights the senses; the pleasures of the flesh must be utterly renounced. Be therefore dead to the world, and as he that is dead is blind and deaf, do not desire or will to see or hear anything except in as far as it is necessary, or at least useful, to see or hear it" (*Short Rule*, p. 3).

"Most diligently keep guard over the eyes, the ears and the tongue in order to shun things unlawful, vain and useless. Great watchfulness and caution are needful in speaking, that too many words may be avoided and no unfitting ones used. Let thy speech be short, simple and calm. All the bodily members should be carefully kept under restraint" (*Short Rule*, p. 58).

"True quietness of heart therefore is gotten by resisting our passions, not by obeying them. There is then no peace in the heart of a carnal man, nor

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in him that is given to outward things, but in the spiritual and devout man" (*Imitation*, I, vi).

"If religion requires us sometimes to fast, and deny our natural appetites, it is to lessen that struggle and war that is in our nature, it is to render our bodies fitter instruments of purity, and more obedient to the good motions of Divine grace; it is to dry up the springs of our passions that war against the soul, to cool the flame of our blood, and render the mind more capable of Divine meditations. So that although these abstinences give some pain to the body, yet they so lessen the power of bodily appetites and passions, and so increase our taste of spiritual joys, that even these severities of religion, when practised with discretion, add much to the comfortable enjoyment of our lives" (*Serious Call*, p. 127).

Cessation: "The excellent Cessation is the condition of refusing to lean on external things" (*Crest Jewel*).

Mohinee M. Chatterjee, translating the *Atmanatma Viveka*, says: "Uparati (Cessation) is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the *Shastras*." Elaborating this in an article entitled "Qualifications for Chelaship", published in *The Theosophist* many years ago, and reprinted in *A Guide to Theosophy* (1887), Mohinee said:

"The third qualification, known by the Brahmins as 'Uparati,' is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value."

In *A Memoir of Father Dignam*, a Jesuit, a letter is given in which he says: "I am so anxious that you should never lose sight of first principles, that your devotion should be to God's will pure and simple; that prayers, and Communions and church-goings, are but creatures, are but means to an end, just as much as wine or money, and that some people are more in danger of inordinate affections to the former than the latter."

"The condition of refusing to lean on external things" of the *Crest Jewel*, naturally includes the condition of non-dependence upon rites and ceremonies and ritual, "Communions and church-goings." It is evident, however, that in some cases, as Mohinee indicates, complete abstinence is necessary, just as a man who has been a glutton, or who has persuaded himself that he cannot sleep without a light burning in his room, can liberate himself only by means of enforced and total abstinence. The spiritual life of the disciple, and his relation with his Master, is in no way dependent upon his church, or upon Brahmanical or other ceremonies. The outer observances of a disciple are an expression of his obedience to his Master, for his Master's purposes and not for his own. He remains completely detached, while he labours with zeal and enthusiasm.

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Other meanings of Cessation are suggested in the following extracts:

"It is bringing each power back into its own proper sphere" (*Tattva Bodha*).

"Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

"The inward man he often visiteth; and hath with him sweet discourses, pleasant solace, much peace, familiarity exceeding wonderful" (*Imitation*, II, i).

"To be truly solitary, the soul ought to forget all the creatures, and even herself; otherwise she will never be able to make any near approach to God. Many leave and forsake all things, but they do not leave their own liking, their own will, and themselves; and hence the truly solitary ones are few. For if the soul does not detach herself from her own appetite and desire, from her own will, from spiritual gifts, and from repose even in spiritual things, she never can attain to this high felicity of inner solitude" (*Spiritual Guide*).

"You can make no stand against the assaults of pride, the meek affections of humility can have no place in your soul, till you stop the power of the world over you, and resolve against a blind obedience to its laws.

"And when you are once advanced thus far, as to be able to stand still in the torrent of worldly fashions and opinions, and examine the worth and value of things which are most admired and valued in the world, you have gone a great way in the gaining of your freedom, and have laid a good foundation for the amendment of your heart.

"For as great as the power of the world is, it is all built upon a blind obedience; and we need only open our eyes to get quit of its power" (*Serious Call*, p. 220).

Endurance: "It is the bearing of all pains without rebelling against them, unconcerned and unlamenting" (*Crest Jewel*).

"It is the power to endure heat and cold, pleasure and pain, and all that comes from without" (*Tattva Bodha*).

"Injuries, ridicule, calumnies, sorrows and losses, that come upon him by the permission of God, he must learn to bear humbly, without complaint or murmuring, believing with a full conviction of mind that they are sent by God. . . . He should acknowledge in his heart that however much he may have to bear, and however deeply he may be humbled, he still deserves a greater humiliation on account of his iniquity and ingratitude to God" (*Short Rule*, p. 10).

"In like manner resignation is more perfect in these souls because it springs from the internal and infused fortitude, which grows as the internal exercise of pure faith, with silence and resignation, is continued" (*Spiritual Guide*, i, 16).

"My son, be not dismayed by the painful labours which thou hast undertaken for me, neither be thou utterly cast down because of any tribulations which befall thee; but let my promise strengthen and comfort thee in all events. . . . Wait a little while, and thou shalt see a speedy end of thine evils" (*Imitation*, III, 47).

"Thus was the Cross of Christ, in St. Paul's days, the glory of Christians; not as it signified their not being ashamed to own a Master that was crucified,

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but as it signified their glorying in a religion which was nothing else but a doctrine of the Cross, that called them to the same suffering spirit, the same sacrifice of themselves, the same renunciation of the world, the same humility and meekness, the same patient bearing of injuries, reproaches, and contempts, and the same dying to all the greatness, honours, and happiness of this world, which Christ showed upon the Cross" (*Serious Call*, p. 224).

Faith: "Faith is the firm conviction of the truth of the teaching and the word of the Master" (*Crest Jewel*).

"It is a firm confidence in the word of the teaching and the Teacher" (*Tattva Bodha*).

"Consult with him that is wise and of sound judgment, and seek to be instructed by one better than thy self, rather than to follow thine own inventions" (*Imitation*, I, iv).

"It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. . . . Go whither thou wilt, thou shalt find no rest, but in humble subjection under the government of a superior" (*ibid*, I, ix).

"My son, he that endeavoureth to withdraw himself from obedience, withdraweth himself from grace: and he who seeketh for himself private benefits, loseth those which are common.

"He that doth not cheerfully submit himself to his superior, showeth that his flesh is not as yet perfectly brought into subjection, but oftentimes struggleth and murmureth against him. . . . Because thou still lovest thyself inordinately, thou art afraid to resign thyself wholly to the will of others. . . . I became of all men the most humble and the most abject, that thou mightest overcome thy pride with my humility" (*ibid.*, III, 13).

"I would it were so with thee, that thou wert arrived at this, to be no longer a lover of thyself, but to stand merely at my beck, and at his whom I have appointed a father over thee; then thou shouldst exceedingly please me, and all thy life should pass away in joy and peace" (*ibid.*, III, xxxii).

"Nothing whatever should he prefer to obedience, remembering that perfect mortification of our own will is the most pleasing sacrifice we can offer to God" (*Short Rule*, p. 7).

"But, my child, you belong to a greater family than mine; you are a young member of the family of this Almighty Father of all nations, who has created infinite orders of Angels, and numberless generations of men, to be fellow-members of one and the same society in Heaven.

"You do well to reverence and obey my authority because God has given me power over you, to bring you up in His fear, and to do for you as the holy fathers recorded in Scripture did for their children, who are now in rest and peace with God" (*Serious Call*, p. 240).

Concentration: "Concentration is the continual staying of the soul in the pure Eternal at all times, and not the caressing of imaginations" (*Crest Jewel*).

"It is one-pointedness of thought and imagination" (*Tattva Bodha*).

"I count not myself to have apprehended: but this one thing I do, forgetting

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those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (*Philippians*, iii, 13–14).

"My son, I ought to be thy supreme and ultimate end, if thou desire to be truly blessed. . . . I would therefore thou shouldst refer all things principally unto me, for I am He who have given all" (*Imitation*, III, ix).

"O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee" (*ibid.*, III, xvii).

"Direct thy whole attention unto this, to please me alone, and neither to desire nor to seek any thing besides me.

"In giving thyself up with all thy heart to the divine will, not seeking thine own interest either in great matters or in small, either in time or in eternity. . . ." (*ibid.*, III, xxv).

"He that is wise and well instructed in the Spirit standeth fast upon these changing things; not heeding what he feeleth in himself, or which way the wind of instability bloweth; but that the whole intent of his mind may be to the right and the best end.

"For thus he will be able to continue one and the same and unshaken, in the midst of so many various events directing continually the single eye of his intent unto me" (*ibid.*, III, xxxiii).

Fourth Qualification: *Desire for Liberation.*

"The ardent Desire for Liberation is the will to be rid of all the fetters forged by unwisdom, beginning with self-reference and ending with the body, through discernment of the real nature of the Divine Self" (*Crest Jewel*).

"Others there are who, being illuminated in their understandings, and purged in their affection, do always pant after things eternal, are unwilling to hear of the things of this world, and serve the necessities of nature with grief; and these perceive what the Spirit of truth speaketh in them.

"For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire heaven all the day and night. . . .

"Love desires to be free, and estranged from all worldly affections, that so its inward sight may not be hindered; that it may not be entangled by any temporal prosperity, or subdued by any adversity. . . .

"Love watcheth, and, sleeping, slumbereth not. Though weary, love is not tired; though pressed, it is not straitened; though alarmed, it is not confounded: but as a lively flame and burning torch, it forces its way upwards, and securely passes through all" (*Imitation*, III, iv, v.).

C. J.

*(To be continued)*

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# THE SPIRITUAL HIERARCHY

*Please explain exactly what is meant by the expression "Spiritual Hierarchy".*

THAT seems to be only a name for something, and a name implies a story. If you speak of the "Forty-Niners," it is understood that you are referring to the whole dramatic story of the gold-rush to California in 1849. No two people would tell it exactly the same way, but the main facts are known to everyone, and so the name is a convenient manner of referring to all of the facts and events of the story.

Hierarchy is another name that refers to a set of facts known to everybody. It means that everything in the world as we know it, has two opposite extremes, and a number of other points between the extremes. The tallest man in the world is about eight feet and eight inches high, and the shortest is perhaps two feet and four inches; but there are also men of every other height between those two extremes.

Everything we know grades itself from greatest to least, in all of the differences of quality, differences of size, of weight, colour, hardness, elasticity, endurance, power, beauty, generosity, nobility, integrity, and so forth. When I was a boy, we could get three kinds of anthracite coal; Lehigh, a hard, white-ash coal; Lackawanna, a medium hard, yellow-ash coal; or Franklin, a soft red-ash coal. The three kinds of coal looked so different that it was easy to tell them apart. Anybody who understood about coal knew what kind of a fire the Franklin coal would make, how long it would burn, how much clinker it would make on the grate, and how easily the ash fell through and cleared the fire. The name was a convenient way of indicating a certain grade of coal that had certain qualities. In using these names we do not give any qualities or take any away; the names only recognize differences which really exist.

Sit on the top rail of a corral where fifty yearlings are trotting around and, if there is an experienced horseman beside you, he will point out the qualities of those colts as they pass. In a half hour he would have those fifty horses all graded, in his own mind, into half a dozen grades of comparative excellence.

The chemist recognizes the different grades of matter by the atomic weights of the elements,—from the light and self-satisfied gases like helium, to the heaviest of the metals like uranium. The physicist classifies the forces of sound, electricity, heat, light, wireless, and radioactivity, by the length and frequency of the wave in the æther which is characteristic of these different forces. The way in which the elements grade themselves in regular sequence by their atomic weights, and the forces by their wave lengths and frequencies, is so well known that where vacancies occur in either series it is possible to predict with some accuracy the necessary characteristics of these undiscovered elements or forces. This series of the ninety-two elements, beginning with hydrogen and ending with uranium, has a name which calls attention to the natural relationships existing through the whole series. It is called "The



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Periodic Law of the Elements." If we choose to consider that the series begins at the top with that powerful, radioactive element uranium, and ends at the bottom with hydrogen, then a perfectly good name for this series would be "The Hierarchy of the Elements."

To-day, it would be almost useless to ask a physicist to talk with you about the Hierarchy of the Elements, because he would not understand what you meant by that name. After you had explained a little, he would probably say, "Oh, yes, you mean Mendeléef's Table of the Periodic Law"! Twenty years from now, or even ten perhaps, your question would probably be understood without explanations, because, as Madame Blavatsky announced in 1888, the behaviour of that element uranium has so completely overthrown the theories of modern science about the structure of matter, that a few of the physicists are turning to the writings of the much derided Alchemists, and even to the ancient teachings of Occultism, in the hope of finding some clue to the real law of the elements.

Thirty-five years ago, *The Secret Doctrine* told the scientists very plainly and forcibly that they would need to accept and study and understand the occult teaching about the hierarchy of Beings and Powers in the invisible world, before they would be able to understand, by analogy, the elements and forces of the visible world.

The name Hierarchy is used only about individual, conscious beings, either in the invisible world or in the visible world. But consciousness cannot be weighed or measured or even detected by the instruments of the laboratory, and, therefore, physical science says that it has no evidence of consciousness in the elements, and no evidence at all of the existence of an invisible world. How, then, will science ever suspect that it is the different grades of consciousness in the elements,—and in everything else in the universe,—that really determine all of those qualities by which one element, or one star, is known from another?

*Do you mean, then, that the grade of consciousness in a rock, or a tree, in a man, or in a star, or in a great Celestial Being, is what determines the grade to which they belong?*

Except for the consciousness in every atom, what could govern the evolution of substance, or enable matter to obey the laws of matter?

*Then, if the elements, like hydrogen, sodium and mercury, arrange themselves in regular grades, by their atomic weights; and if the elements are really graded by the consciousness in them, I should think that the consciousness itself must be graded in some very definite way?*

Why not, indeed?

*Then if mercury has an atomic weight of 200, there must be a grade of consciousness which we might call number 200.*

And why not?

*But if we found a plant with a consciousness of number 2000, I might think that there was some relation between the mercury and the plant, just because there was*

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*such an obvious relation between the numbers representing their grades of consciousness.*

Does that seem to you an illogical inference?

*I would not know where to stop! If there were men on earth with consciousness that was some multiple of number 200, and a planet in the sky, and a great Master and his chelas in the Lodge, all with a multiple of the mercury's number 200 consciousness, then I should think that they were all related in some special way.*

Would you be willing to add to the story, that those men on earth were the devoted servants of the great Master and that they knew him and were guided by his wishes?

*Indeed, yes! I am sure they would be that.*

Then I think you have been talking about the Spiritual Hierarchy with its source in the real world, and its life and power streaming down into this world which we foolishly call our own. But we must remember that this is not a decimal but a septenary world, and that all real relations are matters of likeness.

Spiritual Hierarchy is the name for something much older than this planet, because it describes the organization of the great Lodge of Masters as seen from below. The word Hierarchy seems to have been used first by Dionysius the Areopagite at some time during the first seven centuries of this era, and, translated literally from the Greek, means "the government of the Gods" or "the rule of the Holy Ones." It is such an admirable word that students of Theosophy use it often; and in the course of time the word may be freed from the unfortunate connotations which its misuse by the Vatican has occasioned. Dionysius wrote a book of fifteen chapters entitled "Concerning the Celestial Hierarchy," and another book of seven chapters "Concerning the Ecclesiastical Hierarchy." His statement is that God is the ultimate Source of the life and of all the powers which constantly are streaming down to men. A part of this flood of life, creative energy, and will, comes direct from God to all mankind; another part of this flood of power and guidance, flows downward to individual men through orders of mediating beings who are the servants of the Divine Will. Dionysius taught that between God and man there were ranged three triads of the Celestial Hierarchy: Seraphim, Cherubim and Thrones; Dominations, Virtues and Powers; Principalities, Archangels, Angels.

That whole list of names is worth a very careful looking-up in the standard Theosophical books, and as we study them, surely we shall try to remember that understanding is the fruit of love, and that love comes only through service. Nobody ever tried with all his heart to serve the Eternal, without attracting the attention of somebody in the Spiritual Hierarchy.

*And would he know it, if he had attracted the attention of anyone like that?*

Perhaps he might not think of it in just that way, but, in time, at the right time, how could he fail to know?

ALAN DOUGLAS.

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# STUDENTS' SCRAP BOOK

## Dante, Plato and Virgil

IN the thirteenth Canto of the *Paradiso*, Dante accepts and assimilates the central thought of Plato and of Platonism, the doctrine of the divine Idea formed in the Mind of God:

"That which dieth not, and that which can die, is nought save the reglow of that Idea which our Sire, in Loving, doth beget; for that living Light which so outgoeth from its Source that it departeth not therefrom, nor from the Love that maketh Three with them, doth, of its goodness, focus its own raying, as though reflected, in nine existences, eternally abiding one."

Plato's teaching of the divine Idea is set forth in the *Timæus*, with which Dante was acquainted in the Latin paraphrase of Chalcidius, and Dante refers directly to the *Timæus* in the fourth Canto of the *Paradiso:*

"That which Timæus argueth of the souls is not the like of what may here be seen, for seemingly he thinketh as he saith. He saith the soul returneth to its star, believing it cleft thence when nature gave it as a form. Although perchance his meaning is of other guise than the word soundeth, and may have an import not to be derided."

What Plato says in the *Timæus* is this:

"When God had framed the universe he distributed souls equal in number to the stars, and assigned each soul to a star. He who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence."

We shall, perhaps, get the best clue to Plato's meaning, concerning which Dante makes Beatrice express the doubt recorded above, if we read the *Timæus* as a sequel to the *Republic*, with the *Critias* as the third part of the trilogy, the record of a conversation continued through successive days. In the tenth book of the *Republic*, in the story of Er, son of Arminius, the warrior left for dead on the battlefield, who after several days came back to life, and told of his journey to the other world, Plato sets forth quite clearly and consistently the teaching of reincarnation. He says that the journey of souls beneath the earth lasts a thousand years, perhaps an average for the period between two incarnations. Those who have done evil, receive punishment ten times over, and the rewards of beneficence and justice and holiness are in the same proportion. The righteous, returning to rebirth, descend out of heaven, clean and bright, describing heavenly blessings and visions of inconceivable beauty.

It is likely that Plato had the same teaching in mind in the *Timæus*, when he spoke of the soul descending from, and returning to, its star. Students of Theosophy may think of that star as the Higher Self, to which the fine essence of the personal self returns, to descend again, enriched, to a later birth.

It is possible that Dante may have thus understood the deeper meaning of the



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passage he quotes from the *Timæus*, and that this is the import not to be derided, which Beatrice speaks of.

At any rate, it is fairly certain that Dante was well acquainted with the idea of reincarnation, which is set forth in detail in the sixth book of Virgil's *Æneid*, where the descent of Æneas into the world of Death and his visit to the Elysian fields are in part the model which Dante followed. It is not too much to say that it was just because Virgil described this journey, that he is chosen as the guide of the first two parts of Dante's journey.

It may be worth while to quote a part of Virgil's description of the Elysian fields, in order to compare with it what Dante writes of the Earthly Paradise on the summit of the Mount of Purgatory:

"Meanwhile Æneas sees in a secluded valley a sheltered grove, where the brakes were rustling with the trees, and the river Lethe, which flows past the dwellings of quietude, along which gathered unnumbered tribes and peoples; as in the meadows where the bees in bright summer time visit the many-coloured flowers and gather about the white lilies; so the whole meadow is a-murmur."

There is much that seems reminiscent of this in the Terrestrial Paradise with its forest dense and verdant, the breeze bending the branches and stirring the leaves, and the meadow decked with innumerable flowers, through which the river Lethe flowed.

But the interesting point is that it is at this spot, on the bank of the Lethe, that Anchises sets forth for his son's instruction the teaching of reincarnation, which may be summarized thus:

"Know first that a Spirit inwardly nourishes heaven and the earth and the sea and the lucent moon and sun; a Mind breathed into the parts moves the whole mass. Hence the race of men and beasts and the lives of winged creatures and monsters of the deep. There is a fiery vigour in them, a divine source of their being, though the body weighs it down, and the earthly members subject to death. Because of the body, men fear and desire, grieve and rejoice; nor can their gaze pierce to heaven, imprisoned as they are in darkness and a blind fleshly dungeon. After death, they are punished and purified, each suffering the fate which he himself has caused. They then enter Elysium, and a few dwell long in its happy fields. When they have been purified of their stains, and the cycle of a thousand years is completed, the Divinity summons them to the river Lethe, the river of forgetfulness, that, no longer remembering, they may return again to earth, and may be willing to dwell in bodies again."

Anchises goes on to point out to Æneas the souls of those who are destined to be reborn as his own descendants. No teaching of reincarnation could have been more definite and concrete. And it seems certain that, if Dante read the first half of this passage, he must have read the second half also.

But there is a second point of interest. William Warburton, who was afterwards Bishop of Gloucester, writing in 1741, suggested that Virgil, in the sixth book of the *Æneid*, from which we have quoted, has given "a figurative description of an Initiation, and particularly, a very exact picture of the spectacle in the Eleusinian Mysteries." Warburton quotes Plato as saying, in the *Phædo*,

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that "it was the end and design of Initiation to restore the soul to that state from whence it fell"; and Proclus: "the Mysteries and the Initiations drew the souls of men from a material, sensual and merely human life, and joined them in communion with the Gods."

Students of Theosophy, who think of Initiation as not only a spectacle but also an experience, may surmise, perhaps, that Dante's story of his journey through the three realms may be the record of such a spiritual experience.

C.

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### Stars and Electrons

It probably does not matter in the least to Professor Henry Norris Russell that only his fellow astronomers, an occasional physicist, and here and there a student of Theosophy, are likely to follow with real interest his contribution to the January *Scientific American* on stars and electrons. However men of science may receive Professor Russell's speculation about the gradual disappearance of the characteristic spectrum lines of the metals, as the astronomer turns his spectroscope from the cooler to the hotter stars, readers of the QUARTERLY will recognize something in his method of approaching the problem that will appeal to them.

"We cannot get out of the difficulty merely by supposing that some stars are composed of metals, and others of hydrogen, helium and other gases; for in such a case we should expect to find both hot and cool stars of each composition, and therefore red stars with no metallic lines and blue-white ones with no helium lines. No: it is clear that the temperature of the star itself must be the main factor in the differences, so that, if we could heat up a red star, the metallic lines in the spectrum would fade out and the lines of helium and nitrogen appear. What happens, then? Are the atoms of the metals decomposed into helium and other gases by the high temperature? This was once a very attractive idea, and some people still advocate it. But recent work in the laboratory shows that there is no chance at all of breaking up atoms into other elements by such mild means as a temperature of twenty or thirty thousand degrees. Rutherford, to be sure, has smashed atoms by hitting them with the alpha particles emitted from radium; but to abuse the atoms as violently by merely heating the gas, we should have to go to a temperature of hundreds of millions of degrees.

"In the star's atmosphere the sodium and iron and calcium and helium must be there all the time, with no change of one element into another. This looks worse than ever; but the solution is now in sight. Though it takes a tremendous disturbance to disintegrate the tiny, close-knit nucleus of an atom, it is relatively an easy matter to knock off one of the electrons on the outside, which are held by smaller forces. This does not change the atom into one of another element, but leaves it with a positive electric charge—which is called ionizing it. All atoms except those of hydrogen can lose more than one electron, but it is harder and harder to get succeeding ones away. Now, only the atoms which

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have all their electrons, can absorb the familiar spectral lines of the element. When one electron is gone, the ionized atom absorbs quite a new set of lines—those characteristic of the element in the spark (where the atoms are again ionized). When two electrons are removed, we doubtless get still another set of lines; but there is good reason to believe that these are mostly in the far ultraviolet part of the spectrum. This we cannot observe in the stars, because light of this sort cannot get through the miles of air above our heads.

"It is much easier to ionize an atom of most of the metals than one of hydrogen; and nitrogen, oxygen and helium are still harder to ionize.

"With the aid of this information, gained, bit by bit, in the laboratory, we can understand what happens in the stars. As we pass from the cooler to the hotter stars, we find the easily ionized atoms of the metals losing an electron. At first this happens to only a small percentage of them, but later to practically all. Hence the ordinary lines of the metals grow weak and vanish, while the spark lines appear and strengthen. At still higher temperatures the ionized atoms lose a second electron, and pass into a state where they absorb practically no lines at all in the visible spectrum. Therefore these atoms disappear from our spectroscopic investigation, not because they are not there, but because their spectroscopic properties have altered. Meanwhile, nitrogen and helium, which are so hard to excite that, at low temperatures, they absorb no visible lines at all, get stirred up, and their lines appear.

"We can thus see how the conspicuous differences in the spectra of the stars can be explained, without having to assume that there is any chemical difference at all in the composition of the stars, or that some elements are transmuted into others."

Surely this seems like one of the old, true methods for seeking out the secrets of nature, by the comparison of things which correspond to each other—"as above, so below." Turning to the index of *The Secret Doctrine* to find reference to the page where the atom is spoken of as the microcosm, in comparison with the solar system as the macrocosm, one searches and searches, only to find at every turn that Madame Blavatsky is quite positive that man is the microcosm. It is natural for some people to blame the Index, and then to read pages of *The Secret Doctrine*, and then to try *Isis*, and *Five Years of Theosophy*,—do everything else they can think of, and only then begin to wonder whether, after all, "H. P. B." might have been speaking to the particular question in all those general references.

First let us turn to a letter from one of the Masters who was directly helping forward the work of the Theosophical Society in the last quarter of the nineteenth century: "The 'Adepts,' who are thus forced to demolish before they can reconstruct, deny most emphatically: (a) that the sun is in combustion, in any ordinary sense of the word; or (b) that he is *incandescent*, or even *burning*, though he is *glowing;* or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or



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physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the sun—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with the dark lines of the solar spectrum to *know* that no element present on our earth could ever be possibly found wanting in the sun; although on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests" (*Five Years of Theosophy*, p. 161).

Perhaps the following extracts from *The Secret Doctrine* may serve as further reminders of that teaching which, for many students, forms the mental background against which the speculations of others, and one's own thoughts and experiences, must be measured:

"It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body" (*Secret Doctrine*, Vol. I, p. 170).

"Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and these among the greatest Physicists and Chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and reassociation, differ on every planet; and thus atoms enter into new forms of existence, undreamed of, and incognizable to, Physical Science" (Vol. I, p. 166).

STANZA VI.—Shloka 4. "He builds them in the likeness of older Wheels (Worlds), placing them on the Imperishable Centres.

"How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets

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them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities" (Vol. I, p. 168).

"The 'Fiery Whirl-wind' is the incandescent cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the 'Creative Forces.' Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel*" (Vol. I, p. 132).

"Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start, in attempting to decide the age of our planet or the origin of the solar system, Astronomers, Geologists, and Physicists, with each new hypothesis, are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy, in the plan of structure between the trans-solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible body is subject, in this our plane of being. In Occult Science, this Law of Analogy is the first and most important key to cosmic physics; but it has to be studied in its minutest details, and 'turned seven times,' before one comes to understand it. Occult Philosophy is the only science that can teach it" (Vol. I, p. 174).

'"The bright lines of one nebula reveal the existence of hydrogen, and of other material substances known and unknown. The same as to the atmospheres of the Sun and Stars. This leads to the direct inference that a Star is formed by the condensation of a nebula; hence that even the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter, some ancestral cousin to helium, perhaps, or some yet unknown stuff. *This does not clash with the Occult Teachings.* . . . Since its discovery, the magic power of the spectroscope has revealed to its adepts only one single transformation of a Star of this kind; and even that showed directly the reverse of what is needed as proof in favour of the Nebular Theory; for it revealed *a Star transforming itself into a planetary nebula.* As related in *The Observatory*, the temporary Star, discovered by J. F. J. Schmidt in the constellation Cygnus, in November, 1876, exhibited a spectrum broken by very brilliant lines. Gradually, the continuous spectrum and most of the lines disappeared, leaving finally one single brilliant line, which appeared to coincide with the green line of the nebula. . . . " (Vol. I, p. 652).

"As the Commentary, broadly rendered, says:

"1. Every Form on earth, and every Speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'Heavenly Man.' . . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—Man" (Vol. I, p. 205).

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"It is worthy of notice that Modern Chemistry, while rejecting, as a superstition of Occultism and Religion as well, the theory of substantial and invisible Beings, called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—should, owing to observation and discovery, have been unconsciously forced to recognize and adopt the same ratio of progression and order, in the evolution of chemical atoms, as Occultism does for both its Dhyânis and Atoms—analogy being its first law. As seen above, the very first Group of the Rûpa Angels is quaternary, an element being added to each in descending order. So also are the atoms, in the phraseology of Chemistry, monatomic, diatomic, triatomic, tetratomic, etc., progressing downwards. . . .

"In Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs; and, above as below, the Spiritual evolves from the Divine, the Psycho-mental from the Spiritual—tainted from its lower plane by the Astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below" (Vol. I, pp. 238, 239).

I do not know whether or not Professor Russell's daring speculation will prove to be true. What happens while "the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter," is known to those who, through long training in purity and selflessness, have been entrusted with the power of vision capable of observing these finer forces of Nature at work. Some day, in the not far distant future, I believe that we shall welcome the news of a still more daring speculation, from Professor Russell of Princeton, or from some other astronomer or physicist, to the effect that he has learned something in the ancient Scriptures of India, Egypt or Guatemala which was wholly unknown to modern science, and that he has demonstrated the truth of it in the laboratory or through the spectroscope. Then, truly, will the astronomer be gazing into the Heavens where, according to Plato, "the patterns of earthly things are laid up."

S. T. R.

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## Fear

Some of us were discussing how best to maintain recollection. Others suggested invincible methods. Since I was a recipient, it will not be safe for me to offer those methods to others until I shall have made them part of my living. Until then, my attempt to restate them might be suggestive of the unmusical, unmeaning talk of a poll parrot. From my own experience, however, I did venture the suggestion that fear can and perhaps should be used as an aid in seeking to attain recollection.

A comment was made that fear may result in stricture of the will and thus defeat recollection. I was reminded that a carpenter, possessed by fear, will so bungle his handling of tools as to spoil his work — for he will have restricted or destroyed his power to use his will.

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Fear, as we see it, is indeed an ugly thing. It is a manifestation of all that the great Western Master so scathingly condemned in his "lukewarm and cowardly souls I abhor." How then can it be possible to use so contemptible a quality in an endeavour to fit oneself to give him love and service?

There comes back to mind a paradox: "Fear of God is the beginning of wisdom," and, in contrast: "Perfect love casteth out fear"; "Be of good cheer: it is I; be not afraid"; and "Why are ye fearful, O ye of little faith." What is the spiritual truth that we may find in this paradox?

What does the dictionary say? Even in common speech a "word" is something real. Is it not a particular, defined, and hence, comprehensible concept of something universal? There certainly is no word in any language that will so set off and set out something that is not universal. What is the definition of "fear"?

"*Fear* (n) 1. A painful emotion or passion excited by the expectation of evil or harm, and accompanied by a strong desire to escape it.

"'*There is no fear in love; for perfect love casteth out fear.*' *I John iv. 18.*

5. "Reverence; respect for rightful authority; especially the reverence manifesting itself in obedience.

"'*The fear of the Lord is the beginning of knowledge.*' *Prov. 1. 7.*

"*Fear* (v) 2. To feel a painful apprehension of; as some impending evil; to be afraid of; consider or expect with emotions of alarm or solicitude."

If I should try to find and to meditate upon "Alaya, the World Soul," as focussed and centred exclusively in myself, I should be in a fair way to achieving the n$^{th}$ power of that detestable vanity so clearly, helpfully, and mercilessly dissected and defined in a memorable article in the QUARTERLY. Yet as I try to find and to meditate upon "Alaya, the World Soul," as focussed and centred in the Master, who, one may dare believe, compressed his teaching in his "Follow me," one is beginning to start toward repentance, reverence, and discipleship.

Here we have something hideously evil when self-centred; something helpful beyond measure when centred upon another. Does this not equally apply to fear? If one fears for oneself, one is, indeed, abhorrent. But would it not be equally abhorrent not to fear for another — any other with whom one has relationship, or responsibility, or real connection?

Should not a mother fear for her child? fear that her neglect may injure it? Would this sort of fear not . : a help to her recollection of her loving duties? Would not a sentry on duty be alive with fear lest he fail, while utterly unfrightened of the enemy? Would this not nerve him to forget his own peril and to keep every sense alive to detect the approach of injury to his Cause?

"Reverence," "Obedience," as "the fear of the Lord is the beginning of knowledge." Perhaps to believers in an anthropomorphic "God," outside of and apart from, the universe, this may seem incongruous and impossible.

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But try a translation that will seem natural to readers of this magazine: "The fear of Perfected Law is the beginning of knowledge."

Step the second — italicize that "beginning." We are inclined to forget the clause, and to think that the formula is "fear of God is knowledge." If we keep the thought of Law, and the initial, upward impulse clearly in mind, shall we not be ready to see that "Perfect love" indeed "casteth out fear"? Perhaps it will help us if we venture to add, "for oneself."

If we comply with the law of the State we have naught to fear from the State. We may go about our business without fear. Yet respect for the Law of the State was instilled in us, at the beginning, by fear. We shall be wise if we maintain the fear that we call "wholesome respect for the Law."

Can there be love of another that does not include fear that danger may come to that other from oneself? We are privileged to hold a wee, fragile babe in our arms. We may love it because it is our own child. We have not the nursemaid's experience to give us recollection. What is it that keeps us recollected as we hold it, so that it shall come to no harm, save our fear?

Can we hope to be properly recollected as adherents of a cause, unless we are fearful that we might injure it? Take a partizan of a political party, who is participating in a campaign — is he not recollected and, therefore, effective as a speaker or worker, only to the extent to which he is filled with fear of injuring his party?

Can one be a disciple of a Master unless one burns into one's consciousness fear lest one hurt him? Would we be what we are today, did we really fear for him, from what we may do or may fail to do?

"Why are ye fearful" was asked of disciples who had momentarily forgotten their Master.

"It is I; be not afraid," would not have been necessary had the disciples recognized the Master.

If we remembered or recognized him in each moment's task, within each word, behind each thought, then we should find that indeed "Perfect love casteth out fear." We should have nothing left that would centre on self — nothing left to oppose him.

But, until we reach that stage, may it not be a fact that the facing of the truth, that we both can and do hurt our Master's Cause and him, will arouse in us a lively fear, and thus awaken or strengthen recollection — and so enable us to take an important step forward on the path of discipleship?

G. W.

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## The Will

They say, in modern psychology, that the will may no longer be considered a creative force. It is a directive force — the power that shunts about the association paths of the brain. It is as though our being were a searchlight of which desire is the dynamo, imagination the spot-light, and will the hand that turns the machine.

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We are told that the will is our only "free" gift — the only thing that is really ours. All else "cometh from above from the Father of Lights," — health, love, the gift of imagination itself, — to be increased or withdrawn in blessed Compassion. We do not control the landscape. We do not even control the power and quality of the machine. We control its direction. This, in turn, is limited by all the efforts we have made in the past, so that when people complain "there is no free will," they are perhaps nearer the truth, from one point of view, than those who once said that our minds are like "white tablets" on which we can write at will. They are not like white tablets and — fortunately — we cannot always write at will. *We can try.* This is the magic Sesame which will eventually get us to the gates of heaven.

Effort and accomplishment are not the same thing, and it is here that much of the strain and stress of life occurs. We have as much to do with results, really, as the effort of the flower has to do with its becoming a lily or an iris. Its effort is toward the sun, while the sun itself gives the increase. So if our effort be directed toward God — if our will be offered to Him — it does not much matter what happens after that. He takes care of the future — and the past. And so we grow, as the flower grows, "in the luxuriance of purity," — without thought of the morrow, save to do His will, and without regret for the past, save as it may increase our desire to do His will.

W.

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*The Prophet once asked God and said, "O Lord! who are Thy lovers?" and the answer came, "Those who cleave to Me as a child to its mother, take refuge in the remembrance of Me as a bird seeks the shelter of its nest, and are as angry at the sight of sin as an angry lion who fears nothing."* — AL GHAZZALI.

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*When Dionysius Metathemenus asked Zeno why he was the only person whom he did not correct, Zeno replied, "Because I have no confidence in you."* — DIOGENES LAËRTIUS.

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*Go, sweep out the chamber of your heart,*
*Make it ready to be the dwelling-place of the Beloved.*
*When you depart out, He will enter in,*
*In you, void of yourself, will He display His beauty.* — GULSHAN-I-RAZ.

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# ON THE SCREEN OF TIME

THE Ancient had told me before the others arrived that he was anxious to say something which he believed to be the summary of his whole life's experience; but I wanted to clear the way for him by disposing first of the "concerns" which I knew others had, so that later they could give him their undivided attention. All of us are egotistical, or in any case self-centred, when it comes to our "concerns", and to listen whole-heartedly, when you are full of your own idea about a different subject, is as difficult a feat as most of us are called upon to perform!

"How about France and the Ruhr?" I asked.

They all had a "concern" about that. So had I.

"I have yet to meet anyone," the Architect replied, "who does not approve the action of France. I am told that even at the University, where the faculty includes those who lean strongly towards Pacifism, the feeling is practically unanimous."

"The Belgians are doing better than the French," said the Engineer. "Thirty years ago I used to criticize Jehovah for the way he treated the Jews. I thought it barbarous. Since then, I have seen more of the Jews. It is clear to me now that Jehovah simply talked the language and 'did the works' of the people he was handling. As a very young man, visiting New Zealand, I wondered why men swore so continuously when giving their pet sheep dogs orders. It was explained to me that all sheep dogs were brought up to understand that language and no other. I tried them in plain English and might as well have talked Sanscrit. Nothing happened. The Belgians have been 'strict' in that part of Germany which they have occupied, and have had no trouble whatsoever."

"Perhaps the Belgians are closer to the Germans in blood; perhaps it costs a Frenchman too much to lay aside his innate refinement?" It was the Student who suggested this.

"I think you are right about the Belgians," the Engineer answered; "and perhaps you are right about the French, too. If so, it means that they still have much to learn, and a higher degree of refinement to acquire. It is evident, I think, that refinement is far from perfect if it interferes with the performance of duty. A man should be able, without sacrificing his refinement, to get work out of a gang of labourers, or to dominate a gang of toughs. In fact the disciple should be able to do anything better than the average man does it."

"Do you mean," asked our Visitor, "that the French ought to do to the Germans as the Germans did to them, — burn cities and shoot a few hundred civilians, including women and children, *pour encourager les autres?*"

"The Belgians have not done that; but they have not permitted impertinence, and they have not worn kid gloves over an iron hand.



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"This is theory, I admit, because I have never been able to do it; but it is good theory, namely, that if it be your duty to manage Smith, you should watch the way in which Smith handles the men under him, and then use the same methods with Smith that he uses with others. The Germans throughout history have used the method of terrorization. This means that they believe in it, and they believe in it because they judge others by themselves. I do not know the situation to-day, but a few years ago, if a Bavarian officer in Munich had kicked a waiter downstairs, all the other waiters in the place would have crawled to him, the head-waiter and the manager in the lead; and they would not have resented the necessity: on the contrary, they would have admired the brute for his brutality and for his strength."

"Do you mean that all Germans are brutes?"

"No, nothing of the sort, any more than I mean that all Frenchmen are refined. Further, I have not made my thought clear if you infer from what I have said that hardness, in my opinion, is the dominant characteristic of the German people. The waiter who crawls is just as German as the officer who kicks. Softness and hardness are opposites, but on the same plane. Essentially they are the same. Softness admires hardness, while the German officer, who prides himself on his hardness, will weep floods of beery tears over some reference to *linden baume*, and will then weep some more tears — tears of admiration — over his own ability to weep! The more intelligent among them have always known this about their fellow-countrymen, and have deplored it. The trouble is they have not been sufficiently intelligent to see the only possible cure; they have imagined that the choice lay between hardness and softness, and, preferring hardness for reasons of national 'pride,' they have for many years based their educational system upon the theory that hardness should be cultivated at all costs."

"Yet Germany has produced great saints!"

"Germany has produced saints. I do not know that she has produced great saints; and, to offset her saints, Germany produced Luther."

"How about St. Gertrude?"

"I am in no position to classify the saints, but a friend who is a great admirer of St. Gertrude, and who insists that the Master Christ revealed the needs of his human heart to her, before he revealed them to Margaret Mary, — also insists that St. Gertrude, as a disciple in the Lodge, made immense sacrifices when incarnating as a German in an effort to save the German people for her Master, and that the psychic colouring she so often gave to experiences which in themselves were real and true, was part of the national Karma which her work in that life made it necessary to carry, as payment, so to speak, for the privilege of special service."

"You spoke of a cure," remarked the Student, addressing the Engineer. "What did you have in mind?"

"As I see it," the Engineer answered, "the only way to rise above, and thus to overcome, a pair of opposites such as softness and hardness, is to look for the apex of the triangle of which the pair of opposites is the base. A Master

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is neither soft nor hard; he is strong. He is strong in his compassion, strong in his self-dominion, strong in his determination, strong in every faculty and phase of his nature; and he has acquired his strength as the result of ages of self-conquest, not for pride's sake, but for love of the divine will and for love of the souls of men.

"What I particularly had in mind, however, was the hope that some German members of the Society will be able to lead the German nation to its redemption, not so much by preaching, as by quietly doing that which a deeper understanding will have given them to do. First, they must see the facts; they must see these tendencies, these perversions, in themselves as in their people. Then they must set to work to acquire the higher obedience, for love of Masters and for love of the things that Masters love—for love of the truth, for love of justice, for love of purity, for love of goodness, for love of beauty and hatred of moral ugliness. By obedience to the highest and best they can see, against the grain or regardless of personal inclination, they will establish a real 'Theosophical movement,' first in their own natures, and thus in the psychology of the German people, away from hardness and softness, toward spiritual strength and toward the Lodge."

"Thanks for my opportunity," interjected the Lawyer. "You have given me a peg on which to display my latest enthusiasm. It is a book, written in French and, so far as I am aware, not yet translated into English. It is written by a Belgian, a Franciscan monk, who served throughout the war as an artillery officer. His name is Lekeux, and he calls his book *Mes Cloîtres dans la tempête*, or "My Cloisters in the Tempest." My excuse for dragging him in at this point is that his book shows how necessary it is to allow for exceptions whenever you attempt to generalize about national characteristics. He is about as unlike the average Belgian, as I know Belgians, as the average Frenchman is unlike the average Englishman. His language is French, but his name might easily be Flemish in origin, which would make his personal characteristics all the more remarkable. He has a delightful humour; he proved himself a brilliant and fearless soldier, and, above all, he loves his Master with passionate devotion. Oddly enough, although a Franciscan monk in times of peace, there is something about him which suggests the spirit of a buccaneer, now turned to splendid purposes,—which again is not what I should expect to find in a Belgian, and which gives an added charm to his memoirs. He is wasted on the Franciscans, who ought to surrender him for other work. If he could be liberated from the Eucharistic misconceptions of his up-bringing, he would make first-class material for The Theosophical Society. We need his spirit and his gifts, and he badly needs the Society to put the finishing touches on his religious education! Let me read you a rough translation of his Preface:

" 'I trust I may be pardoned for publishing these pages, too full of myself as they are. The proceeding is incongruous. But there it is! In a convent it is not as it was in the army: an order,—an order executes itself. In those days . . .

" 'For the rest, this book—and here is all its merit—is from first to last a

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book of love and suffering. It cannot be out of place to recall that it was those two things which gave us the victory, and to say again to those who now enjoy it, but who are doing their best to spoil it, that the whole secret is there, both of a productive life and of a happy life: to have the courage to love, and therefore to suffer.' "

"That is fine," said the Student. "Translate some more if you will."

"One of the things I like about him," the Lawyer replied, "is that he believes with all his soul that the divine powers have a sense of humour which must be greater and truer than his own, and that therefore he can share his daily experience with them in that respect, as well as in moments of solemnity or of spiritual rapture. The following passage does not illustrate that particular point, but is typical of his spirit, none the less.

"It was at the end of September, 1914. He had just seen one of the Antwerp forts, supposed to be indestructible, obliterated before his eyes. He realized that the Boches would gain possession of the city. He felt as if the world were giving way under his feet. 'Was it not then an idle dream, the faith he had placed in the eternal power of the spirit, of justice, of the beauty of things?'

"Then he went to a near-by chapel and prayed. Kneeling before Him, — 'my smile met His'; and, he continues, 'in that moment of love, I understood that this smile of God was the only thing in all the world that mattered, and that it was this smile, supremely wise and divinely loving, which governed everything in the harmony of universes. And I understood also that, for the beauty of this harmony, there needs must be tempests and suffering and tears, seeing that all great things are brought forth in pain. And I saw clearly that of all the blessings my country had received, this martyrdom of blood was the greatest, — giving her a share in the ideal beauty of Christ crucified.'

"He saw a good deal, — Fr. Martial Lekeux, 'Franciscain, Commandant d'Artillerie'; and he deserved it, as his record proves."

"Going back to what the Architect said about the Ruhr, and about the feeling in this country being in favour of France, is it true, as I have heard, that the Jews are strongly though quietly pro-German?" It was our Visitor who asked the question, and he turned to the Architect as he did so.

"I do not know," was the reply. "I do not know any Jews. What I do know is that billions of German paper marks were bought in this country, as well as in the neutral countries of Europe and even in England, as a bargain, just as fast as the German printing-presses could turn them out. For these paper marks, the Germans obtained millions of dollars, of florins, of krone, of pounds sterling, which in most cases they left on deposit in the country whose nationals had purchased the paper marks. Because the supply was unlimited, this stream of selling of course ultimately reduced the value of the German mark to next to nothing; but the Germans did not care. On the contrary, they were delighted, because they had obtained perfectly good dollars or pounds sterling or Dutch florins, in exchange for their worthless paper, and they had also created a very ardent desire on the part of those who had seen a 'bargain'

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in German marks, to bring the mark back to a normal rate of exchange. That Germans in this way grew rich at the expense of their 'backers'—of German-Americans, and of German-Jews in America especially — only added to the German relish of the situation. But who were the bargain hunters? Who usually are the bargain hunters? And if one of them bought a million marks, expecting to sell them within a year, and to double the perfectly good dollars he had paid for them, — what wonder, when he found that marks had become mere scraps of paper, if he adopted as his highest aim in life the 'rehabilitation' of German finances! As French francs had never reached the bargain counter, he had not bought any. Consequently, it mattered nothing to him if France remained crippled. Let France herself pay for the ruin Germany had wrought: anything rather than add a *pfennig* to German liabilities! In many cases, so as to 'cover' his losses, the bargain-hunter bought more marks! So the German printing-presses were kept busy."

"It has been stated frequently in the French papers," the Lawyer added, "that, shortly after the Armistice, thousands of shares of stock in German companies operating the mines in the Ruhr basin, were sold at nominal prices to 'international bankers' in New York and London, for the deliberate purpose of enlisting 'neutral' influence against French occupation of the Ruhr. It is notorious that Lloyd George was surrounded by influences of that kind."

"The worst of it is," commented the Ancient, "that much of this self-interested propaganda is smoke-screened by talk about 'international brotherhood,' the 'interdependence of nations,' and so forth, and that these phrases are dear to the hearts of many well-meaning Americans, as the propagandists well know. Like the Architect, I have not met anyone who is not wholeheartedly in favour of the French advance; but with the forces of self-interest and sentimentality combined, I suspect constant pressure on Washington to interfere, and Washington, while it can be trusted at present to act with good intention, does not impress me as having any understanding either of France or of Germany."

There was a pause. Then the Ancient asked if he might change the subject. His peg, he said, was the Preface to Lekeux's book, which the Lawyer had read to us in translation,—"the whole secret of a happy life: to have the courage to love, and therefore to suffer."

"The older we grow," he said, "the more urgent becomes our need for a solution of the problem of life. We lose the incentives of youth, the illusions of youth — at worst we become doubtful of those illusions; and to doubt an illusion is fatal! If we have grown with our years, our sense of responsibility has increased, and therefore the weight of our burden. We are tired, and we know from actual experience that pain and sorrow are the concomitants of physical existence, and perhaps of existence hereafter. Our outlook may easily become dreary, and our work a drag. What are we to do? If we remind ourselves of eternal progress, of ever-widening opportunities for service, our response, on the plane from which I am speaking, is likely to be a desire to sleep for a thousand years!

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"Buddha said that life is Hell but may be Heaven.

"Christ said that life is Hell but may be Heaven.

"They did not use the same terms, but their diagnosis of the trouble was the same.

"They agreed that life is Hell because it centres in self and radiates from self. They agreed that so long as life centres in self and radiates from self, it must continue to be Hell. Self, as the personality knows self-hood, is a limitation, a circumference; and because, as Emerson said, 'thou wert born to a whole, and this story is a particular,' any sort of limitation is intolerable to the soul which in itself is infinite.

"It follows that there is no escape from Hell, except in so far as we are able to escape from self. How can we do this?

"The answer of Buddha and the answer of Christ were not exactly the same. They worked among different peoples, and my own belief is that the Master Christ and his 'Father,' used the experience of Buddha to devise a surer and more effective way.

"Buddha said: first you must see that life is Hell, for if you imagine it to be Heaven, I can do nothing for you. Second, you must see that the cause of Hell is your entanglement in the illusion of self-hood. Third, you must get rid of this illusion of self-hood, of this sense of separateness, of these entanglements of the world, by following the Noble Eightfold Path which leads to liberation. Fourth, this Noble Eightfold Path includes right thought, right discrimination, right action, and right meditation. You must meditate on the whole human race with thoughts of love, with thoughts of compassion, so that gradually you will escape from your self-centredness, from your love of self, using the love that is in you, no longer as self-love, but as love of all beings, as ever-increasing love of all beings, until at last you will feel yourself to be at one with all beings, even as I feel myself to be at one with all beings—for I am in truth full of love, full of compassion—full of love over-flowing and endless; full of Heaven.

"Many were those who attained, following in the footsteps of Buddha. Great should be our reverence for him, for them. I do not believe, however, that his method was designed for the western world. Apart from other considerations, I think that we are too tough, too vibrant with physical life, too deeply enmeshed in the snares of self—in the world, the flesh, and the devil—to be able to respond to Buddha's gentle method of disentanglement. Nothing would have helped us, I suspect, except a tragedy, a cry from Heaven itself, and, above all else, an object, a person to love.

"Buddha had not presented himself in that light. Buddha had pointed to suffering humanity as the proper object of our love. Yet in both cases love of something outside of self, greater than self, more enduring than self, was presented as the ultimate escape from Hell, and as both path to Heaven and itself Heaven. Love was both means and goal; and although our hearts may seem to us to be incapable of love in that supreme sense, intellectually we must admit that life has no other solution, and that the only rational thing to

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do is to turn our attention from self, to that which ought to be the object of our undivided love and worship.

"Incidentally, I stopped at a book store on my way here this afternoon, and took down from a shelf a recent volume on the subject of salesmanship and autosuggestion, saying to myself as I did so, — 'Black magic, I suppose!' Opening it, my eye fell on a passage — the dissonance may make you smile — which led me to think at once of the more general and abstract method of Buddha, as compared with the more objective method of Christ. I copied the passage and will read it to you:

" 'It was Saturday afternoon. The week ended, the workers were coming out of office buildings. Two bootblacks were competing for trade. Their prices were the same. Their equipment was the same. They were of a size physically, and matched as to type. One said, "Shine, boss?" The other, "Get your Sunday shine." Which salesman do you think was busiest? . . . Yes; you are right. *The one who stirred Imagination through presenting a definite Image.*'

"My point is that those who follow the Master Christ have had their path made extraordinarily easy for them. He gave himself, he sacrificed himself, to become 'a definite Image,' to stir our imaginations and to move our hearts, that he might lift us up out of the slough of self, from Hell to Heaven."

"Bhakti Yoga," said the Orientalist.

"Exactly," the Ancient replied; "'the doctrine of salvation by Love and Devotion,' or Union by the Path of Love. It is a Path that was trodden for thousands of years before the incarnation of Christ in Palestine, and if Christians would take advantage of the accumulated experience of those who preceded them, they would save themselves from innumerable blunders and from much waste of time. They are inclined to think that anyone can love, not realizing that even in human relations, love is the supreme art, the quintessence of all the sciences.

"If they would read the old books they would discover that even the Royal Way of the Cross of Thomas à Kempis, is only one of the ways, one of the means, on the Path of Love. Whether that Path be desired as the result of intellectual appreciation, or whether the heart be given to it first, it is impossible to travel far along it until desire has been liberated from the entanglements of the personal self. This is both a negative and a positive process, based upon discernment — an increasingly clearer discernment — between the Eternal and the non-eternal, the Real and the unreal, the Worth While and the trivial. This, of course, was the doctrine of Shankara; but it was also the doctrine of Aloysius and of other Christian saints. 'How does this look in the light of Eternity?' was the question Aloysius asked himself about all things and all events: and the result was exactly the same as that produced by Shankara's method of 'discernment,' — detachment from created things, and, above all, from the things and feelings of the transitory self.

"Some of those who have attempted to follow Shankara's method have made the mistake of trying to jump from the manifest to the unmanifest, from

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the unreal to the Absolute, or in any case from the personality to the Atma. This can not be done. Before we can find the Real, we must find the more real. We must depart from the unreal in ascending stages. We must learn to discriminate between sane thoughts and foolish, between righteous desires and emotions and, on the other hand, those that are personal and silly and perhaps evil,—instead of imagining that we can rise above thought and desire and emotion by fixing our attention on some abstract state of 'be-ness'!

"This process of discernment—which never ceases, I assume, until perfection has been attained—is the basis for both negative and positive advance, or, in other words, for both detachment and attachment. Recognition of folly as folly, will mean, or ought to mean, that we shall no longer allow ourselves to play with foolishness; it will mean freedom from self-indulgence; it will mean that we shall cease to do anything for the sake of the lower self only, because the pleasing of self will no longer be our objective. We shall desire to love, and that means we shall desire to serve; and we shall have begun to realize that service is impossible so long as our centre of interest is self, and so long as our understanding, our judgment and our other faculties are warped, as instruments, by constant soaking in the waters of our psychic natures. So long, for instance, as my judgment is coloured by my personal likes and dislikes,—how can I hope to judge correctly of anything! So there will grow up 'an ardent desire to be rid of all the fetters of self.'

"This negative process of withdrawal is essential to attainment. We must be careful, however, having thrown out one of our devils, not to leave a void that can be occupied by seven other devils, worse than the first. As we empty ourselves, we must fill ourselves. As we detach ourselves, we must attach ourselves.

"According to the *Nârada Sûtra* (translated by E. T. Sturdy), these are some of the Ways of Attachment, to Christ as to Krishna.

"There is attachment through wonder and awe, as the result of contemplating the divine power and grandeur, manifested in the universe, both seen and unseen.

"There is attachment through admiration and respect, as the result of contemplating the divine wisdom, manifested in the universe, both seen and unseen (we should at least be able to see this in our own lives, by considering from what we have been saved, with overwhelming gratitude as another result).

"There is attachment through worship, as the result of contemplating the divine beauty and goodness, manifested in the universe, both seen and unseen,—in a sunset or in a flower, in music or in sculpture or in poetry; in the beauty and grace of women; in the heroism of soldiers and saints; in the heart of our King.

"There is attachment through the performance of duty; there is attachment by service, as a faithful servant serves; there is attachment as a friend; there is attachment through being beloved (and we cannot love Masters except in response to their love of us); there is attachment as a child, through the faith

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and trust of a child; there is attachment by suffering and sacrifice (the Royal Way of the Cross, a most potent means of Union); there is attachment by identification, so well understood by the Sufis and by St. Paul; there is attachment by misery in separation.

"Each of these ways of attachment should be studied and used, both as parts of the process of detachment, and as means to foster love. For love is our objective — love and utter self-forgetfulness."

"Even so," said our Visitor, "I see no escape from suffering. On the contrary, most people seem to agree that the more you love, the more you suffer, your friend Lekeux among them."

The Ancient looked at him. "All suffering is not Hell," he answered. "There is a kind of suffering you would not exchange for all the pleasures of the world. Suffering which springs from love of self, is Hell. Suffering which springs from love of the divine, is the opposite of Hell. This is a quotation from a religious book, but it might be translated into terms of human love also: — 'There are secrets which can never be told, and mutual exchanges of love which can only be found in the Cross.' There is suffering which is rapture. There is an ecstasy of divine love which is indistinguishable from suffering."

T.

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*In doing one's work primarily for God, the fear of undue restriction is put, sooner or later, out of the question. He pays me and He pays me well. He pays me and He will not fail to pay me. He pays me not merely for the rule of thumb task which is all that men recognise, but for everything else I bring to my job in the way of industry, good intention, and cheerfulness. If the Lord loveth a cheerful giver, as St. Paul says, we may depend upon it that He loveth a cheerful worker; and where we can cleave the way to His love there we find His endless generosity.* — "THE CONQUEST OF FEAR," BY BASIL KING.

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*A young man was talking a great deal of nonsense, and Zeno said to him, "This is the reason why we have two ears and only one mouth, that we may hear more and speak less."* — DIOGENES LAËRTIUS.

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*The heart has its arguments, which reason knows not: this is felt in a thousand ways.* — PASCAL.

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# LETTERS TO STUDENTS

May 22nd, 1905.

DEAR ———

* * * * *

You ask for help to overcome the feeling that ten hours' work a day leaves little time and strength for study and reading. May I suggest that, after all, study and reading form but little part in the great struggle we are all engaged in, *i. e.*, the conquest of the lower self. Many years ago Mr. Judge advised us to shut up our books and think. I would rather say, *shut up your books and meditate*, for only by meditation do we gain the force and inspiration that enable us to carry on the ceaseless struggle against our lower selves. It is the refreshment of the Soul,—like food and drink to the physical man. We are promised that as we live the Life we shall know the Doctrine, so that I do not think we need worry about our inability to study.

On the other hand no amount of daily work, no set of circumstances, no fatigue can prevent the practice of the presence of God, as the old Christians used to call it. We can meditate whatever our circumstances. We can live the Life even if our outer lives are one long grinding toil. This is a privilege no one can take away from us. Is it not some such thought as this which you need to dwell upon? I know that it is very hard for us to realize that our circumstances are just what they should be for our own best good, but such is the case. We are situated as we are because that is what will bring out the forces of the Soul which we need to cultivate. So, it would seem that your task is to live the life of the Soul, to *be* the Soul, in spite of your hours of work, your fatigue, your lack of leisure.

Just as a mother can go about her household duties without ever for a moment forgetting the child which is playing on the floor, so we must go about our work, doing it to the very best of our ability, but never for a moment forgetting that we are a Soul; never forgetting that we are carrying out the desires of the Soul, and that our work, whatever it may be, is the Soul's work. This is as near as we can come to "continual meditation," and from it we can draw much strength and comfort.

I trust that these rather random remarks will help you. I should be very glad if they do; and if you have any questions to ask about them I shall be only too glad to endeavour to reply.

Sincerely,
C. A. GRISCOM.

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February 17th, 1907.

DEAR ———

Do you ever dwell upon the thought that everything we do or say or think comes within the purview of the members of the Lodge? In a way it is a very



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solemn thought, but I believe it is a helpful one. They know and see every act, every thought, every speech, and they watch our daily struggles against temptation, against our faults, against our weaknesses, with a solicitude so tender that we have but little conception of it. I remember one of those little sentences which Mr. Judge used to print in the *Path* as fillers, and which has always stayed in my mind, "They are much more anxious that we should reach the Light than we are to reach it." That is not verbally accurate but it conveys the idea. We can imagine them hovering over us as a mother does over her child, unable to interfere, bound to let us make our own decisions, but unspeakably anxious, and hopeful that we shall decide wisely and that when we act it will be on the side of the angels.

I know of nothing that contains more inspiration than this idea. How can we do wrong when we know that some one loving us with a love that passes our comprehension is watching our every act to see how we decide?

How can we have evil and impure thoughts when we remember that they create an atmosphere which those who are trying to help us find about as pleasant as we should find a manure pit?

How can we speak unkind and bitter things when we can almost see some member of the Lodge turn away with a look of patient pain?

So I think this idea of the intimacy of their help and watchfulness is one that we should cultivate, for the reality will always be beyond our highest flights of imagination. It is an idea which we should have always with us, which we should take into our daily work in the world; and if we do we shall find that it will prove a most potent aid to right living.

Sincerely,
C. A. GRISCOM.

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March 17th, 1907.

DEAR ———

I have your letter of the 6th. The last thing in the world I had in mind when I wrote to you was any personal application of the general ideas I tried to convey. Our thoughts are something we must *all* struggle with constantly, for no matter how good we may be from human standpoints, we are very far from pure from the occult point of view. Even a useless thought is considered impure by the Masters, no matter how innocent it may be from any moral or sensual standard. It is said that one of the greatest ordeals a disciple ever has to undergo is the first time he faces himself as he actually is, and sees with profound horror all his secret weaknesses and sins. Our duty is to eradicate as much of this element from our natures as we can before we face this test, and my letter was only an attempt to lay stress on this duty.

One sentence in your letter struck me. You say the harder we try the harder the obstacles to be overcome. May I suggest looking at it in another way. Do not think of the troubles and suffering of life as something to be endured and overcome; think of these things as our opportunities, given us by the Master because they bring out the forces which we need to develop. If

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we could but realize it, pain and suffering are gifts, not evils to be borne patiently and gradually outlived. This of course applies to others, as well as to ourselves, so while we need not cease from sympathy when we see others suffering, it enables us to look upon such terrible things as do happen with serenity and calmness, knowing that it is for the best. I think that answers your question as to the correct attitude to take towards these things. We must listen sympathetically to tales of woe and do whatever we can to relieve pain and suffering, but we should do it with detachment, not allowing ourselves to be carried away emotionally by either our own or another's pain. Real happiness can only come through the Higher Nature. We (the real we) cannot be happy on this plane, for its nature is essentially antagonistic to our real natures; and when you go about the world teaching the duty of joy and cheerfulness and happiness, I should not fail to point out that we must seek it through the Soul, and not through any enrichment of our material life.

With kindest regards, I am

Very sincerely yours,

C. A. GRISCOM.

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January 26th, 1908.

DEAR ———

Last year you were good enough to answer a letter I sent you and in your reply you said one or two things which touch on fundamentals. I wonder whether you will think it too late to reply to you concerning them? I hope not. But I find that when we keep a problem in our minds for a time, even if, perhaps because, we do not consciously try to work it out, we are pretty sure to find the answer springing up spontaneously within, as the Gita puts it. So I may be writing about things which are no longer an issue with you. If so no harm will be done.

You speak of doing everything possible to eradicate our faults. It is the common attitude of good and devoted people, and yet I believe it is a mistaken one. We should not try actively to combat our faults, but once we recognize that we have them, earnestly to set about to cultivate the opposite virtue. If we fight against our evil tendencies, we are continually dwelling upon them, our minds are constantly full of the evil, and we saturate our aura with just what we want to get rid of. On the contrary, if we push the whole thing into the background of our consciousness and keep our mind and heart full of the opposite virtue, we are taking a positive attitude towards the evil instead of a passive one. Take impatience. If we are by nature inclined to be impatient, it is much better deliberately to cultivate the virtue of patience, than it is to try to prevent ourselves from being impatient. In the latter case we may succeed, but it is hard and that is all we do; while in the former case we not only conquer our fault, but we find that we have acquired a valuable virtue in the process. Furthermore, it is much easier to be good than it is to cease to be bad.

That is one point. The other is our attitude with respect to the misery in

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the world. It is a question of faith in the goodness of the Great Law. If we really do believe that everything is absolutely for the best, just as it is, then there is no room for being upset and demoralized because of the apparently hopeless misery we see around us. We can be and we ought to be sympathetic and tender and loving, and we should do everything we can to relieve the pain and trouble in the world,—that goes without saying; but we must not let its existence get on our nerves, as the expression is.

A friend of mine told me Friday of his little boy, his only son, who was a hopeless semi-idiot, in a private institution. He said that for years he had bitterly resented this sorrow and could see no reason for it. But as he grew older and saw the much greater misery which came to many parents because their sons had turned out criminals, he decided that perhaps God after all had done the most merciful thing to him and his boy. He ceased to grieve from that day, and is perfectly sure that in that, or in some other way which he cannot understand, it was much the best thing that his child should have been born imbecile.

We cannot escape the sorrow of the good man for the sin and evil and suffering in the world, but we should learn to look upon it for what it is, merely a necessary incident in the evolution of humanity. And we should turn it to some practical account by making it fire our hearts to a still stronger determination to give our lives to the amelioration of the lot of our fellow men. It is a healthy thought so long as we take it so; but it becomes morbid and paralyzing the moment we allow it to shake our serenity and faith.

With kindest regards to your fellow workers, I am

Sincerely,
C. A. GRISCOM.

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April 11th, 1908.

DEAR ———

I have your letter of the 29th and am very much obliged to you for it. It gave me great pleasure and satisfaction, as any evidence of an earnest and devoted love of spiritual things must always do to one who tries to spend much of his time in a similar manner. There is so little of the true spirit of devotion in the world that it is like water to the thirsty to come across it. I often think of our little band as wearing a uniform, as indeed we do to the inner vision; a uniform like the garment of a monk, or the dress of a sister of charity; and our letters have the same effect upon me as I can imagine would the meeting of a comrade, wearing the same uniform, whom one might chance upon unexpectedly, in some out of the way place where the work had taken us.

I wonder whether it would not be a good plan for you to cease trying "to think things out." Things cannot be thought out. We simply get ourselves into a maze of confusion and contradictions when we try to do so. Live more from the heart and you cannot go far wrong. Neither the past nor the future should interest us. We have nothing to do with either. The present alone is ours, and to worry over a fault committed yesterday, or to be anxious about

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something which we may do or not do tomorrow, is simply foolish. Indeed, it is worse than foolish, it is wicked; for it is in effect a theft of the time which we should be devoting to some spiritual work in the present. We, none of us, have a sufficient sense of our responsibilities, as we belong to a generation which has for too long a time been concerned with other things than the business of the Soul.

What we all sadly need is what the old books call "Recollection" and which our modern books call "Continuous Meditation." There is a little article in the last QUARTERLY on this which I commend to your special attention. If recollected, we do not make slips of speech, or become impatient, or fall into any other similar fault. Nor do I think it wise to fret because of a sense of our own unworthiness. We must learn to accept our limitations, for they are part of the discipline of life, and indicate some need of the Soul. Accept these, as we accept any misfortune, and pass on.

The capacity for additional work comes with growth. I have seen this practically illustrated in a very remarkable degree, for I have watched the growth of individuals, who are now doing easily ten times the amount of work daily which would have completely swamped them five years ago.

Do not forget that reaction is a law of growth. Every time we take a step forward we must undergo this trial. The chela suffers from it as he becomes an adept and the adept when he passes into the higher condition of Mahatmaship. The fact that you realize the working of this universal law in your own nature at the present time, simply means that you are passing out of an old condition into a new one; that you have stepped up a rung of the ladder leading to Eternal Life. And with it may come suffering of some kind, which you must be prepared to face and to live through, for it is, I am sorry to say, mainly through pain and suffering that we grow. We are not strong enough to grow through happiness, so the Great Law deals that out very sparingly.

I feel that you know all these things already, but sometimes it helps to have them restated as directly applicable to us.

Fraternally,
C. A. GRISCOM.

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November 18th, 1906.

DEAR ———

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There is no doubt that the trouble with our centres, where there is any trouble at all, is because they do no creative work; they provide no outlet for the forces which are poured into them, and hence get stale and unprofitable. "Give that ye may receive," is an occult law, and may not be disobeyed. Like all other occult laws, if it be disobeyed, it brings its own automatic punishment, for it is a violation of a natural law, and Nature sooner or later, punishes all violations of her laws.

I hope, therefore, that you will be able to get the members to take up earnestly this question of a Study Class, and work at it until it ceases to be a

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task and becomes a pleasure. Only so can we do good work. If we do not enjoy what we are doing, we cannot hope to do it really well.

Another kind of activity in which I am much interested is the QUARTERLY. In several of our cities some member, or committee of members, has volunteered to arrange for the sale of QUARTERLIES by the book dealers. . . . It only takes a little trouble. This is a sort of work I should think ——— could do very well, and for which the Branch would get the credit.

I feel sure that if one or two such things were done, the troubles which have militated against your success would soon cease. Even where there is no apparent connection between such a thing as work, and the troubles you have had, it is wonderful to see how the troubles melt away in an atmosphere of work. Work is a solvent, the best of medicines, the only legitimate anodyne. It cures most of our physical ills, as well as mental and moral ones.

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I am sincerely,
C. A. GRISCOM.

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December 9th, 1906.

DEAR ———

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As to the question you ask: the Study Class should be for all who care to come. On the other hand, I think that the work should be for the benefit of the members, and should be selected with a view to interesting these, and not with a view of teaching outsiders. In other words, the members should enjoy the Study Class themselves, and then there will be no doubt of its interesting others. We cannot hope to interest others if we ourselves are bored. That has been the rock upon which much of our effort has been wrecked; we worked too much from a sheer sense of duty, and got no fun, or interest, or enjoyment out of it. That is wrong. We ought to enjoy it, and if we do not, something is wrong with our methods.

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Yours very sincerely,
C. A. GRISCOM.

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*Towards sinners Thou art most patient; towards penitents Thou art most pitiful.*
—ST. AUGUSTINE.

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# REVIEWS

*The Secret Societies of Ireland, Their Rise and Progress*, by Captain H. B. C. Pollard, Late of the Staff of the Chief of Police, Ireland. London: Philip Allen & Co., 1922.

This admirable exposition of the many secret societies of Ireland, their aims, their anarchistic tendency and rebellion against "the whole system of constitutional government" (page 101), and their persistent record of criminal activity in Ireland, England and the United States, may be recommended to QUARTERLY readers interested in following up the "Notes and Comments" for October, 1922. It is primarily a study and a revelation of the Irish character,—the "peculiar mentality" and "psychology," which are "the racial characteristics of the people themselves" (page 256). In every way the book illustrates the "psychism" which was the basis for the discussion in the "Notes and Comments." "The peculiar psychology of the Irish enables them to derive intense emotional excitement from a recital of their historic griefs and woes, and they are capable of working themselves up into a frenzy over forgotten events and causes" (pages 104–5). Besides the past history of these societies, beginning in 1641, a series of Appendices publish documents from "confidential official sources," seized for the most part in government raids, giving the forms of oath taken by Sinn Fein and other organizations, the rituals of initiation, and the diabolical system of cross-spying on each other by individual members, which accounts for so many hitherto inexplicable murders from ambush. A temperate but pitiless discussion of the part the Roman Catholic Hierarchy and priests have played throughout three hundred and fifty years, is not the least interesting revelation of the book:—"The priesthood was early recognized as largely responsible for the continual insurgency of the country" (page 2)—"The notorious modern society known as *The Ancient Order of Hibernians*—attempts to enable the clerics to exercise control in Politics" (page 3). In fact, whenever the Roman Catholic Hierarchy finally determined to suppress rebellion and murder, these ceased,—which clearly demonstrates their power and responsibility. "The basis for the ban placed by the Church on any secret oath-bound society is technically that no Catholic may take an oath of secrecy which binds him to keep the secrets of his society from his Father Confessor. In the case of some Catholic secret societies, such as the A. O. H., this is eluded by an arrangement by which members of the priesthood are members of the society and are thus supposed to be familiar with all its secrets" (page 57). "It may not improperly be remarked here, concerning this question of the morality of murder, that the natural court of appeal for a nominally religious race such as the Irish was the Irish Catholic Church. The failure of that Church to take strong steps towards suppression of the outrage is, perhaps, sufficient indication of its status" (page 196). Of special moment to American readers are the extent of Irish agitation in this country, from Civil War days till 1922, the large membership enrollment, its influence among the non-Irish population, and its practically unpunished treachery during the Great War. Many little understood reports of recent years in the newspapers now fall into their proper perspective.

It is a duty and almost a necessity to know facts such as these, and Captain Pollard is to be congratulated for his clear presentation and for his temperate yet out-spoken revelation of the unvarnished truth.

A. G.



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*The World as Power Reality*, by Sir John Woodroffe, Madras, 1921.

Sir John Woodroffe went to India as a barrister a generation ago, and in due time became a Judge of the High Court at Calcutta, returning to England only a few months ago, not long after this little book was published in Madras.

Sir John Woodroffe has followed in the footsteps of Sir William Jones, Henry Thomas Colebrooke and Sir Charles Wilkins, all of whom studied Sanskrit in Bengal, while in the midst of official duties, and all of whom shed real light on the problems of Indian philosophy. Sir John Woodroffe has rendered a genuine service by his study of the six philosophic schools, of which he writes:

"The chief orthodox systems of Brahmanism are known as the Six Darshanas or 'Means of seeing,' because what the West calls Philosophy is that which gives men sight of sensible virtues and enables them to understand in the light of Reason the super-sensible Truth attainable only through the Veda, that is, the super-sensible *standard* experience of the Rishis or Seers. Philosophy habits this experience, so far as may be, in rational dress. . . .

"These six systems may for the purpose of metaphysics be grouped into three, *viz.*, (1) Nyâya-Vaisheshika, (2) Sânkhya-Yoga, (3) Vedânta. This last term means Upanishad. As such it must be distinguished from the various interpretations of it which are given by the Vedantic philosophic schools. . . .

"These Six Systems are really One System, containing three chief presentments or Standards of Indian Thought suitable to various types and grades of mind, which Standards, in themselves, mark stages of advance toward the understanding by the mind of the beyond-mind standard experience of the Seers or Rishis. . . .

"The Six Philosophies are the Six Minds or Six Ways in which *intellectual* approach is made to that Full or Whole Experience, a state which transcends mind and its operations. . . . Only that can be received which the particular mind is capable of receiving. That is *its* truth. And that only can be held and lead to practical result in which one has faith. One stage is not contradictory of another, because each are stages complete and true in themselves, as representative of a particular psychic development, of which the doctrine held is the corresponding expression. . . . What system any individual should follow depends on his competency. . . . To each is given the truth of his stage" (pages 34–36).

It is wisely said that Indian Wisdom requires more than a clever mind to understand it. The learner must be full of devotion, and must discipline himself, gaining a pure heart as well as a good mind. The only fruitful path is that of spiritual striving; any spiritual endeavour sincerely and diligently pursued will secure its fruit.

We can quote only one more short but very significant passage:

"If what is supersensible in man can exist in an unseen form after death, why not other Beings who habitually exist in such forms? And if these Beings exist in unseen or supersensible forms, then there are also states of existence or worlds which are also supersensible and quite as real, if not in a sense more so, than the gross world of ordinary experience. Experience reaches up to that of the Cosmic Mind which apprehends the world of universals as they exist in themselves" (pages 103–104).

In this able and learned little book, we shall find a lucid intellectual consideration of the wisdom of India, rather than evidence of the quality and character of the spiritual experience on which that wisdom is based. J.

*Indian Logic and Atomism:* An Exposition of the Nyaya and Vaisheshika Systems, by Arthur Berriedale Keith; The Clarendon Press, Oxford, 1921.

Following out the view of Sir John Woodroffe, that the Six Systems of Indian Philosophy may be grouped in three ascending stages, of which the Nyaya, or Logics, of Gautama, and the Vaisheshika, or Atomic System, of Kanada, form together the first stage, it would be interesting to make a thorough study of the views of these two systems, first, as to the character of our perceptions, and, second, as to the real nature of what we perceive. But such a study would be too long for a review, and we must content ourselves with giving only a sample of each of these two products.

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First, as to the character of our perception. The Doctrine of the Void, put forward by Nagarjuna's Madhyamika School of Buddhism, which denied the reality both of things perceived and of the perceiver, arguing in part from the unreality of dreams, is thus controverted by the Vaisheshika School: The only ground on which it can be held that things seen in a dream do not really exist, is that they are seen no more in the waking state; but this implies that our waking experience is real. The *Vakya Sudha*, a treatise attributed to Shankaracharya, carries this thought a step farther, saying that, just as we wake up from dream to consciousness of the waking world, so we wake up from worldly consciousness to spiritual consciousness. This is the thought of Shelley's line:

He hath awakened from the dream of life. . . .

Regarding atoms, the view of the Vaisheshika School is that things are divisible, but not indefinitely; there must be a stopping point, as otherwise we should have an infinite series, which is inconceivable. So there must be a limit to division, and this limit is the atom. It is held that the omnipresence of ether does not imply the existence of parts in the atom, because the ether is formless and intangible. A further ground for accepting the existence of atoms, in the view of this School, is because the existence of non-eternal aggregates implies the existence of something eternal, of which these aggregates are built up. Aggregates differ by reason of the number of atoms which produce them, thus creating magnitude. In the atoms, which are infinite in number, we can distinguish classes according to their possession of qualities: air atoms, possessing tangibility; fire atoms, possessing that and colour; water atoms, possessing these and savour; earth atoms, possessing these and odour.

It is held that the atoms subsist even during Pralaya: "To secure rest for living beings wearied by their wanderings, the Supreme Lord desires to re-absorb all creation; the combination of atoms constituting bodies and sense organs is dissipated. Thereafter the atoms remain isolated, and with them the selves permeated with the potencies of their past virtues and vices. Then, again, for the sake of the experience to be gained by living beings, there arises in the mind of the Supreme Lord a desire for creation, and certain motions are produced in the atoms, due to their conjunction under the influence of unseen potential tendencies."

Dr. Keith's book is accurate, trustworthy and thoroughly well informed, but not easily read, for the reason that he follows in detail all the arguments and counter-arguments of the different schools and commentators of each school; but the final result is very satisfactory.

J.

*A History of English Philosophy*, by W. R. Sorley; G. P. Putnam's Sons, 1921.

This is a useful book for purposes of reference. The author has retained throughout an attitude of detachment, letting each philosopher speak for himself. He has included many thinkers, like Adam Smith and Ricardo, who were economists rather than metaphysicians. But the practical genius of the English is nowhere more obvious than in their philosophical thought, which has always been attracted by the neighbouring fields of logic and political economy.

The best chapters are those dealing with Locke, Berkeley and Hume, and with their various answers to the old and persistent question as to "how we transcend the subjective in our knowledge." The great limitation of English philosophy is that it became so absorbed in this question, that the infinitely greater problem of the Reality transcending both subjective and objective, was forgotten.

S. L.

*The Great Secret*, by Maurice Maeterlinck; The Century Company, 1922.

If this book had been published thirty or thirty-five years ago, when The Theosophical Society was the object of general hostility, it might have created a great sensation. For the Belgian Shakespeare, as Maeterlinck's admirers call him, concedes nearly everything for which students of Theosophy were contending. He speaks very eloquently of the Archaic Wisdom whose reality Mme. Blavatsky so constantly affirmed. Take, for example, such a passage as this:

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"Thanks to the labours of a science which is comparatively recent, and more especially to the researches of the students of Hindu and Egyptian antiquities, it is very much easier to-day than it was not so long ago to discover the source, to ascend the course and unravel the underground network of that great mysterious river which since the beginning of history has been flowing beneath all the religions, all the faiths, and all the philosophies: in a word, beneath all the visible and everyday manifestations of human thought. It is now hardly to be contested that this source is to be found in ancient India. Thence in all probability the sacred teaching spread into Egypt, found its way to ancient Persia and Chaldea, permeated the Hebrew race, and crept into Greece and the north of Europe, finally reaching China and even America, where the Aztec civilization was merely a more or less distorted reproduction of the Egyptian civilization. There are thus three great derivatives of primitive occultism. . . . " (page 5). Again, speaking of the ethical teaching of Buddha, he says: "The moral system which we find proceeding from this boundless agnosticism and pantheism is the noblest, the purest, the most disinterested, the most sensitive, the clearest, the completest that we have as yet known and doubtless could ever hope to know" (page 83). He has also some appreciative things to say of Mme. Blavatsky, declaring that, while in her books there is much that does not attract him, "we also find there speculations which must rank with the most impressive ever conceived" (page 201).

Yet the book is disappointing. Maeterlinck reaches the conclusion that the Archaic Wisdom was essentially agnostic: "The Great Secret, the only secret, is that all things are secret" (page 267). He takes as the keynote of this thought a famous hymn in the tenth book of the *Rig Veda*, which will be found in the second volume of *The Secret Doctrine* (page 26): "The Most High Seer that is in highest heaven, He knows it — or perchance even He knows not." But there is a clear philosophical distinction between the declaration that the primal nature of the Universe cannot be known, and the assertion that there can be no real knowledge of the mysteries of life and death. *The Secret Doctrine* bases its philosophy on the Unknowable, yet it seems to many students to point the way to a knowledge of life as positive as it is profound.

J.

*The Education of the Will, The Theory and Practice of Self-culture*, by Jules Payot, Rector of the Academy of Aix, France, translated by Smith Ely Jelliffe; Funk & Wagnalls Company.

It is the belief of the reviewer that the THEOSOPHICAL QUARTERLY can do as much for its readers in calling attention to the value of old books that have been neglected, as by noting the new. Dr. Payot's recent book, *Will-Power and Work*, was reviewed in the July issue, but nothing was there said of this earlier volume which treats of the same theme, and is, however old, equally timely and instructive. It deals primarily with the relations between the will, the intelligence, and the emotions, and is both a theoretical study and a practical guide in the problem, which confronts us all, of how to use and control each of these three elements so as to aid the others, and to secure their united and harmonious action to our chosen ends.

A few of the chapter headings may suggest the nature of the treatment: The Evils to be Overcome; The Aim to Pursue; Discouraging and False Theories Concerning the Education of the Will; A Study of the Rôle that Ideas Play in the Education of the Will; The Rôle of the Emotional States; The Kingdom of the Intelligence; The Part of Meditative Reflection; What Meditation Means and How to Meditate; The Rôle of Action; . . . The Enemies to Combat: Sentimental Day Dreams and Sensuality, Sophisms of the Indolent, etc.; Joys of Work; Influence of the "Departed Great."

Despite certain suggestions with which they may not agree, students of Theosophy will find many familiar principles of self-discipline set forth from new points of view.

V.

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# QUESTIONS AND ANSWERS

QUESTION No. 275 (*Continued*). — *What, if anything, are we accomplishing when we force ourselves to pray for something (a grace, an experience, suffering, a humiliation, or a deprivation) that we really do not want? We may believe that a disciple ought to want it, but we know that we do not.*

ANSWER. — Is not that the normal and natural situation when we are praying for ourselves? The moment we begin to pray we realize that there are two selves in us, and that one of them is not praying and is not going to pray. Well, we cannot make these elemental, lower natures pray, but we can make them keep quiet and allow us to pray. What a blessing it will be when we succeed in taking a real sense of humour into our prayers and into our efforts to be good! And at no time do we need a lively sense of humour more than when our prayers are answered, as they usually are, unexpectedly. There is only about so much power of paying attention in us at any one time, and all of the powers of the mind, will, and heart depend upon this power of attention for their focussing. So we cannot afford to waste this precious attention upon the desires and protests of the self which lies and squeals. Surely, one of the gifts from above for which we ought to pray is this great gift of a sense of humour, a sense of perspective, which guides attention and therefore would guide even our prayers for ourselves.

D.

QUESTION No. 276. — (*a*) *Can any being affect the fate, the Karma of another?* (*b*) *If so, how does the doctrine of Karma bring justice into the Universe?* (*c*) *If not, when we apparently help another, is it his own desert that demands the help, and is our free agency mere appearance?*

ANSWER. — (*a*) When a stone is thrown into a pool every particle of the pool is agitated, those particles nearest to the stone being more violently agitated. All human beings are in the ocean of life together and all are in relation one to another. Karma is a word meaning action — the universal life in action — and it is in that pool of universal life that we, who are parts of that life itself, are floating. Hence every one of us is in some relation — some more distant, some nearer — to the fate, the Karma of another. For this sort of Karma, this individual Karma, is the expression of our relation (which we have made for ourselves) to the universal law and direction of Life itself.

(*b*) The whole being greater than any part of that whole, it is obvious that the ideal of justice can be satisfied only by bringing the individual Karma into harmony with the universal Karma. (Bringing into harmony is not identification!)

(*c*) Such harmony being the object (as Tennyson says: "Our wills are ours, to make them Thine"), — we can and do all help or hinder one the other, and it is our own deserts which bring us the help or cause us to reject it. Our "free agency" really is mainly related to the Universal Law.

A. K.

ANSWER. — We know that in the world of business, one man can pay another's debts. We should expect an analogy in the world of morals. A business man, helped out of an emergency by the generosity of another, would, if right-minded, wish to repay — and more, his benefactor. He would concentrate everything upon that endeavour, and, succeeding, would prove his



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friend's confidence and interposition to be timely and ethical. If, on the other hand, he does nothing about it, would not the friend's generosity work harm to the donor himself, who has shown bad judgment and consequently lowered his moral credit?

C.

ANSWER. — Yes, by prayer, sacrifice, vicarious atonement, one being may change or modify the Karma of another. But the amount of evil Karma, for instance, in the universe is not lessened thereby; its distribution is changed, part of it being assumed or satisfied by others than the individuals whose Karma it originally was; the balance between good and evil remains the same, and perfect justice is maintained. Our assumption in part of the Karma of another may not necessarily be his own desert, but there may be particular potentialities and possibilities in him, the development of which may be impeded this time by the load of Karma which he is carrying; our action may help to speed the whole process up for him, and enable him to "come through," in the most real sense, sooner, and so to work out sooner the balance of his Karma. Rather is it a question, not of his deserts or of our free will, but of our having deserved the opportunity of lightening in some part the load of another, of carrying on our own shoulders some of the Karma of the world.

C. R. A.

ANSWER. — There is a constant exchange of forces among the cells of a body, and by analogy it would seem that there must be a constant exchange of Karma or Action among individual souls. For these souls in reality are included within a greater unit, the Soul of Humanity. The stronger may *temporarily* bear part of the burden of the weak and sick, just as certain organs of the body will help to perform the functions of other organs, when these are diseased or overworked. There can be no question of tampering with justice. Every man must sooner or later carry all of his Karma without any help whatsoever. But he may be protected by the compassion of "Elder Brothers" until he has gained the necessary strength.

S. L.

QUESTION NO. 277. — *The world has its standards of true manliness. In part we might all subscribe to them. In part it appears to me that too great importance is attached to the exterior of that quality — to the kamic phases of it. I wish we might have some description of virility from the point of view of Theosophical Society members.*

ANSWER. — Would it be helpful if, instead of seeking a definition, we gathered concrete examples? Take Paul, with his superb courage, his generosity, his humility, his heroic death. Or King Arthur and the circle of his followers. Or Charlemagne and his chieftains. Or the knights of the age of chivalry. We may take also, in all reverence, the Master who inspired them all, and whom an English poet finely calls: "The first true gentleman that ever breathed."

J.

ANSWER. — One of the most striking differences between the Theosophical ideal of discipleship and the ordinary religious ideal as presented by the Churches, is that the Theosophical ideal includes the powers necessary to the accomplishment of results in the world, whereas the so-called religious ideal does not. This is one reason why the religious ideal fails to attract. Men feel rightly that the powers of accomplishment are necessary and desirable, and the "ideal" that omits them from consideration is no ideal of theirs. If they love a Cause, they want to be able to work for it effectively. It is workers the Masters need, not admirers of their philosophy. The Masters themselves, perfected men, represent the Theosophical ideal of manliness, and, next to them, their chelas. A study of the lives of those whom we believe to have been chelas of the Lodge, ought to be the best way of arriving at a true idea of real manliness. Perhaps we could say that the ordinary worldly idea of manliness is the ability to live up to one's code under all circumstances and irrespective of any and all personal consequences. With the theosophist, the code becomes the code of chelaship.

J. F. B. M.

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QUESTION NO. 278. — *I am standing between two incarnations, the last and the next. How can I determine for myself the traits I brought over from past lives? That would give me help in seeing what I want to take care not to carry into my next life.*

ANSWER. — It would appear that such a determination of the traits brought over can be accomplished only by a strict process of self-analysis in comparison with the highest ideal of yourself of which you can conceive. You can do this for yourself to some extent by the aid of certain of the devotional books; and still better, it may be possible for you to get the help of someone who can act as a "little guru," who will not be indulgent to your failings, and who will correct your indulgence of yourself when some trait which you mistake for a virtue comes into play. One question you will have to ask yourself at the outset, and that is — Why do you not wish to carry certain traits into your next life? What is your motive for undertaking the task?

K.

ANSWER. — Find some of your close friends whose calm judgment you esteem. Ask them to tell you what they and others object to in your manners, etc. Get rid of those things.

C. C. C.

ANSWER. — Only careful, prolonged self-examination will reveal the difference between those traits which are merely reflections of the life around us, and those which are deeply ingrained in our own natures. What traits in yourself do you find worthy to be carried into the next life? What traits in others do you find desirable? Imitate them. ST. C. B.

ANSWER. — I have shared this question, and I have even sought to "determine for myself the traits I brought over from past lives." It has not been a particularly happy experience when I have felt that I have been successful in my determination. I am not sure that it has helped me, for there seems to be a decided tendency toward discouragement. But after all, is it not very simple? I know perfectly well many of the things that I have left undone which I ought to have done, and many of the things that I have done which I ought not to have done, and I should prefer, if you please, not to know more — at least until I have really done something about what I now know! G. W.

QUESTION NO. 279. — *In the light of the doctrine of Karma, what is the meaning of "Whosesoever sins ye remit, they shall be remitted unto them, and whosesoever sins ye retain, they shall be retained?"*

ANSWER. — There are three fundamental facts in connection with Karma and the forgiveness of sin which may throw some light on the question:

1. "The worst penalty for sin is the blindness which it induces."
2. "The external consequences of sin are always opportunities for its cure."
3. "It is one of the fundamental laws of life that the strong shall suffer for the weak."

The reward of spiritual attainment is the power to help others. The most precious possession of those who have attained must be the right to bring new light to those who have blinded themselves by their own sin, thereby "remitting," through their own self-sacrifice, the worst consequences to the sinner. The external consequences, the Karma of the sin in the ordinary sense, are also the opportunities for the cure of the weakness in the character of the sinner which led to the commission of the sin, and hence the repentant sinner would not wish these consequences to be removed until he had fully learned the lessons they had to teach.

The Lodge constantly seeks to give light to the world to dispel its sin-bred darkness, but can do so only through those whose hearts and minds are open to receive it. In a sense each one of us helps to "remit" or to "retain" the sins of the world, as we follow or reject the light we have received, making of ourselves a channel through which the light may reach the world, or darkening one more window. A candle may be seen far on a dark night. J.

ANSWER. — There is a doctrine of "Vicarious Atonement." Perhaps the Master, in these words, was admitting his disciples to a share in his continuous vicarious atonement for humanity. S. M.

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# T·S·ACTIVITIES

## NOTICE OF CONVENTION

THE THEOSOPHICAL SOCIETY

*To the Branches of The Theosophical Society:*

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York, on Saturday, April 28, 1923, beginning at 10.30 a. m.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Secretary T. S., or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meeting. These reports should reach the Secretary T. S. by April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10.30 a. m. and 2.30 p. m. At 8.30 p. m. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are invited. On Sunday, April 29, at 3.30 p. m., there will be a public address, open to all who are interested in Theosophy.

ISABEL E. PERKINS,
*Secretary, The Theosophical Society.*

P. O. Box 64, Station O, New York.
February 15, 1923.



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# INDEX TO VOLUME XX


PAGE

AKHNATON THE "HERETIC" PHARAOH OF EGYPT; *Hetep en Neter* ..... 18, 130, 224, 316

Bergsonism and Morality; *Stanley V. LaDow* ..... 219
*Biologist* ..... 119

*Cavé* ..... 105, 202, 298
*Clark, C. C.* ..... 154, 242
Convention 1922; *K.* ..... 11
Crest Jewel of Wisdom, The; *Charles Johnston* ..... 338
Coming of the Kingdom, The; Jacob Boehme; *Mi-kai-Mi* ..... 233, 329

Direction of Human Evolution, The; *Biologist* ..... 119
*Douglas, Alan* ..... 347
*Dudley, Stuart* ..... 39

FRAGMENTS; *Cavé* ..... 105, 202, 298

*Griscom, Acton* ..... 144
*Griscom, C. A.* ..... 61, 180, 275, 369

*Hetep en Neter* ..... 18, 130, 224, 316

*Johnston, Charles* ..... 13, 32, 46, 115, 163, 203, 249, 310, 338

*LaDow, Stanley V.* ..... 26, 28, 219, 325
LETTERS TO STUDENTS; *C. A. Griscom* ..... 61, 180, 275, 369

*H. B. M.* ..... 106, 107, 108

*Mi-kai-Mi* ..... 233, 329
Mike, Theosophist; *S.* ..... 240

Nirvâna; *A. G.* ..... 144
NOTES AND COMMENTS:
- The Theosophical Movement in History ..... 3
- Russia and Ireland: A Study in Psychism ..... 97
- The Logos Doctrine ..... 193
- The Logos and the Mind ..... 289

ON THE SCREEN OF TIME; *T.* ..... 52, 170, 267, 360

Prophetic Dreams and Free Will; *Stanley V. LaDow* ..... 325

QUESTIONS AND ANSWERS ..... 68, 190, 286, 379

RELIGIOUS ORDERS, THE; *C. C. Clark* ..... 154, 242

REVIEWS:
- Blackwoods Magazine, June, 1922 ..... 67
- Conquest of Fear, The; *Basil King* ..... 188
- Crowd, The — A Study of the Popular Mind; *Gustave Le Bon* ..... 67
- Direction de Conscience; Psychothérapie des Troubles Nerveux ..... 283
- Education of the Will, The; *Jules Payot* ..... 378
- From Vita Nuova to Paradiso; *Philip H. Wicksteed* ..... 282
- Great Secret, The; *Maurice Maeterlinck* ..... 377
- History of English Philosophy, A; *W. R. Sorley* ..... 377




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Original from PENN STATE

Indian Logic and Atomism; *Arthur Berriedale Keith* ..... 376
Light on the Path, Adyar Edition ..... 284
Minds and Manners of Wild Animals; *William T. Hornaday* ..... 285
Mystification des Peuples Alliés, La; *André Chéradame* ..... 67
Painted Windows; by *A Gentleman with a Duster* ..... 66
Quand Israël est Roi; *Jérome* and *Jean Tharaud* ..... 284
Secret Societies of Ireland, The; *Captain H. B. C. Pollard* ..... 375
Spirit, The; The Relation of God and Man, *Canon B. H. Streeter* ... 187
Story of a Varied Life — An Autobiography; *W. S. Rainsford* ..... 282
Will-Power and Work; *Jules Payot* ..... 67
World as Power Reality, The; *Sir John Woodroffe* ..... 376

Saint-Martin, Louis Claude de; *Stuart Dudley* ..... 39

STUDENTS' SCRAP BOOK:

Powers of Adepts ..... 24
Occultism ..... 25
Karma ..... 26
Transmission of Spiritual Energy, The; *Stanley V. LaDow* ..... 26
Are We Human; *Stanley V. LaDow* ..... 28
Wonder-Working Yogis ..... 29
Knowledge; *H. B. M.* ..... 106
Unity, Immanence, and Transcendence; *H. B. M.* ..... 106
Cycles and Rhythm; *H. B. M.* ..... 107
Alchemy — The Key-note of a New Cycle; *H. B. M.* ..... 108
Music and Consciousness ..... 255
"Listening In" ..... 258
"Miracles" and Natural Law ..... 260
Commonplace Duties ..... 261
Magnetism and Gravitation ..... 262
Turning-Points of William Law, The; *S. T. R.* ..... 265
Dante, Plato, Virgil ..... 350
Stars and Electrons ..... 352
Fear ..... 357
Will ..... 359

Spiritual Hierarchy, The; *Alan Douglas* ..... 347
Sufism; *J. C.* ..... 299

*T.* ..... 26, 29, 52, 170, 267, 360
Talking of Reincarnation; *A. B. C.* ..... 209
TAO-TEH-KING; *C. J.* ..... 32, 163, 203
T. S. ACTIVITIES ..... 70, 382
Theosophy — A Lecture; *Charles Johnston* ..... 13
Two Wisdoms, The (Mundaka Upanishad); *C. J.* ..... 249, 310

VEDIC MASTER, A, (Prashna Upanishad); *C. J.* ..... 46, 115

Why I Joined The Theosophical Society, *M. E.* ..... 140

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# The Theosophical Society

## Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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