

ing of rūpa and arūpa, spirit with matter, making, with the central point, or with a circumscribed circle, the septenate. So this is a symbol of a complete man.

A pyramid with a square base, such as forms a well-known architectural symbol, shows rays proceeding from a point of union and diverging as they descend, until they compass a square at the bottom, while triangles define the sides; this is an elaboration of a symbol just mentioned. The tetrahedron is bounded by four triangles, thus combining these two numbers; and the cube has square faces and three dimensions; and many interesting things can be learnt by the study of geometrical shapes.

When a monad becomes dual it passes from latency into activity, and when the duad becomes one, activity ceases on the plane of that duality. The duad signifies vibration, and the monad is the neutral center. He who realizes this possesses the power of balance and is no longer drawn from side to side. But it is important to observe that the real point of equilibrium is not the mere center of the line, halfway between the ends; it is not on the same plane. A pair of opposites is reconciled by a unity on a higher plane. This shows the distinction between a state of mere apathy or indifference and the true state of balance. Thus pleasure and pain are two poles of sensation; and the conquest of them does not mean a state of sensation which is neutral and indifferent, but an escape from the plane of (that kind of) sensation altogether, onto a higher plane of fuller life.

LEAVES OF THEOSOPHICAL HISTORY

[The following are from one of W. Q. Judge's letterpress copy-books in the archives of the Theosophical Society, Point Loma. The first is in the handwriting of R. H. (Richard Harte), the second in the handwriting of some other secretary, whose initials do not appear. The letters are here produced *verbatim et literatim*.—Eds.]

1886

Nov 16 [188]6

A. W. Barnard

Dear Sir in reply to yours of the 14th I would advise you to write to J. W. Bouton publisher 706 Broadway N. Y. for his catalogue. I fancy there is an English translation of the Zohar in it, but have no copy of the catalogue in hand. As to the *Gates of Light* I cannot tell.

I think you are about right in not expecting to "obtain much

mystic power" from our Society. We do not profess to supply it. We are a body of earnest students, and try to the best of our power to live up to our professions, in which I fear many of us fail. Those professions are founded upon the morality which is common to every age and every religion (at least as far as lip service goes). But we make no external professions, and live as unobtrusively as we can, making our professions only in our own hearts, and wearing the "yellow robe" internally.

The fact is that many people in these times apply the commercial spirit to things spiritual. "I am ready to pay for powers, and for knowledge of the occult; you have the supply, then favor me with some of your wares." Of course I do not mean that anyone offers money, but they offer promises of a life's devotion &c.

Now, my dear sir, the old rule still remains in force in things occult: that knowledge is only given to those who deserve it, and have proved by their life that they do deserve it. Only those who do the will of the Masters are reckoned as deserving their notice; aspiration, desires, promises go for nothing. What is that will? Well, it is simply to free your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others. Get rid of anger, of vanity, pride, resentfulness, ambition and *really lose them*, and you have then made the first step towards the understanding of the occult; with these feelings latent in the heart it is not possible to make one single step in Magic.

You may acquire psychic power, and no doubt there are men in India and elsewhere who can help you in that direction, but it would be to your destruction eventually. They are the quacks of Occultism — beware of them. Their plane of work is the psychic, not the spiritual — the region of delusions, not that of truth.

As a Society The Theosophical Society is exoteric. Its work is above board and open — namely to encourage its members in studying the ancient Doctrine and in "leading the life." The esoteric work does not appear, and cannot appear, because it is between the individual member and a source which reaches him only through his own inner consciousness.

Hence our Society is disappointing to those who expect to learn how to draw magic figures and pronounce magic words which will "raise the devil" or make water turn into wine. But for him who can see below the surface of things it is the first step in a brotherhood at whose head stand the adepts of the Himalayas.

Many men approach the subject of occultism in the way you seem to have done — with a wish to produce effects. They find that the

only terms on which they will be taught (not by their fellow students) is to "lead the life," and that to have made the leading of the life habitual is the only preparation for the acquirement of occult powers, and by the time those powers come they are looking to something higher and they seem to them trivial, childish, only useful for making the ignorant stare or envy them — for "showing off" as children say.

Yours very truly

W. Q. JUDGE

by R. H.

14- Feb'y: [188]8.

Col. H. S. Olcott

Prest Theosophical Society.

With this are forwarded a list of members &c & a draft for \$60.

On behalf of the American Council I beg to draw your attention to the following.

In April last, under orders from you, a convention was duly held here at which a constitution was passed, to govern the American Branches. A full report of that meeting and a printed copy of the constitution was forwarded you and also to others of the Headquarters Staff.

At the Convention in India Dec 1886, you as President referred to a trouble then supposed to exist in affairs here, and since then there has been no mention of an affair in the Theosophist, nor any notice sent me that the Convention or the Council had passed on our action. Hence it is left to inference that our action was ignored and not approved. At your convention Dec. '87 no notice was taken of our Constitution or of the Convention at which it was passed and captious persons are again able to say that our action has not yet been approved, although nearly a year has elapsed and an India Convention has again met.

Our Convention will be held in April 1888; and the Executive Committee request me to ask that you will convene your Council in Executive Session on receipt of this and present our Constitution and proceedings to them and have action taken upon it, and then telegraph me under "Judge New York" the words from enclosed code signifying what action has been taken. The cost of the telegram will be remitted to Hdqrs on advice of the amount. If this is not done there will be trouble in our Convention; and besides the present status is undignified and unofficial. Fraternaly

WILLIAM Q. JUDGE. Gen-Sec. U. S.