

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 43, No. 6

17th April 1973

THE TASK AHEAD

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1946.

—EDS.]

TWENTY-ONE DAYS from today all students and devotees of Theosophy will celebrate White Lotus Day — the anniversary of the passing away from mortal life of H. P. Blavatsky. There will be exchange of greetings, appropriate and thankful expressions of thoughts about her great spiritual mission, the energization of a few, the re-energization of those who have dedicated their lives to the complete fulfilment of her mission.

The U.L.T. exists to spread broadcast the Teachings of Theosophy as recorded in the writings of H.P.B., of William Quan Judge, and of such others as have faithfully followed the Lines of Those who sent H.P.B. and whose doctrines she laboured to promulgate. The work of the present generation of students of Theosophy is triple:

First, to broadcast as far and as widely as possible the four cardinal doctrines of Theosophy, *viz.*, Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation.

In the correct idea of the Presence (energetic and dynamic Presence) of Spirit which ensouls all the kingdoms of nature and binds them into one indivisible whole, is to be found the Cause of Existence.

Universal Brotherhood without distinctions of political, social, religious, racial or any other condition is the natural application of causal unity in the Cosmos. The teaching about the One, and the One in the Many and the Many in the One, being falsely understood, the spiritual aspects even of material verities are ignored. Not national, racial or religious brotherhoods but Human Brotherhood is the prime requirement. Though

instinctively the masses of humanity recognize the truth and the necessity of Universal Brotherhood, absence of adequate knowledge about the first teaching (Universal Unity and Causation, because of and through the Divine Presence everywhere) frustrates all efforts towards the establishment and realization of that Brotherhood.

Evolution, proceeding according to the Law of Karma, of Cause and Effect, of Moral Compensation and Right Effort, is misinterpreted. Purpose is denied to the Cosmos and free-will to man, and determinism is more or less fortuitous so that what looks like an orderly cosmos is reduced to disorderly chaos.

Finally, when Karma or Moral Compensation is perceived as at work, Reincarnation as a process of free-will and destiny leading to perfection through progression becomes acceptable.

These four teachings — Universal Unity and Causation, Human Solidarity, Karma and Reincarnation — should form the basis of thought, will and feeling of the large masses of mankind. These can and should become the religious influence in the lives of the people.

To bring this about, the second task of the present generation of Theosophical students is to educate “the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses.” Implicit in the article entitled “The Tidal Wave” are the reasons for this. So ways and means have to be found to bring Theosophical ideas to those who are writers, journalists, speakers, preachers, social reformers, etc. Much has already been done and the doctrines of Karma and Reincarnation and Brotherhood are popular, but a more careful study of these is essential. A further breaking down of the false and faulty conceptions of deity, making room for the development of the truth of the Divine Presence everywhere is pressingly necessary. But, if student-servers of the U.L.T. wait till this second work is achieved in a greater measure, so that our labours among the masses may be more and more fruitful, they may have to wait very long indeed! If “leaders” cannot be touched, then able Associates of the U.L.T. will have to assume their function and become true guides to the masses.

This brings us to the third of our tasks — to fit ourselves, by study and otherwise, to be the better able to help and teach the masses. This is our work upon ourselves. To purify our lower natures, to make clean and clear our mental perceptions, to become porous to the Light of the Inner Ego which is divine, to attain impersonality through humility,

charity, sacrifice, so that we learn to appear as nothing in the eyes of men — this is our solemn task. This done even in a little measure will fit us to go to the masses directly. But to achieve this we will need soul-ardour and the resolute determination to give ourselves to the Path of Duty and of Sacrifice. Two mighty forces manifest in the whole of Nature — the Law of Property-expression called *Dharma*, and the Law of Sacrifice named *Yagna*. We grow by giving. Giving is regeneration. Sacrifice is life-reproduction. Without the Duty of Sacrifice man does not, cannot, grow.

H.P.B. performed her mighty mission by *Dharma-Yagna*. Devoted Sacrifice was her other name. Sacramental and wise devotion, day by day, she manifested. Her Light and Love radiate from her writings, the Portrait of her Soul, as every casual observer, gazing at her photograph, feels the power of her eyes.

We of the U.L.T. should once again consider during the next twenty-one days our duty to her Mission. What sacrifice can we make in the coming twelve months? Along the triple line of action with the masses, with the educated classes, and on ourselves, there is a great deal to be done. Our first duty is not to be discouraged by what looks like a very formidable task. To give what we have and are should become our primary concern. To repeat her greatest precept, the one ensouling power of her whole life, we have to say:

Master, go on, and I will follow thee
To the last gasp, in truth and loyalty.

WHAT has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

—H. P. BLAVATSKY

MADAME BLAVATSKY ON “THE HIMALAYAN BROTHERS”

[In the London *Spiritualist* for August 12, 1881, appeared the following letter by H. P. Blavatsky, directed against the pretensions of a self-styled “adept.” It is a reply to a communication signed “J.K.,” published in a previous issue of *The Spiritualist*, in which the writer had combined his claim to be a Kabbalist and an Adept with doubts of the existence of the Theosophical Adepts and “insulting aspersions” on their characters and motives.

The refuting of such charges levelled against the Blessed and Holy Masters was nothing new for H.P.B. One of the most important purposes of her Mission was to give out the ancient teaching that Masters are not only the most sacred of ideals but also Living Men. But the giving out of this teaching cost her dear. She was doubted, derided, calumniated, but with characteristic outspokenness she was ever to the fore to defend Those whose Messenger she was and of whom she spoke with the greatest reverence.

Students will find that “The Himalayan Brothers,” like “The Theosophical Mahatmas” (reprinted in *Raja-Yoga or Occultism*), shows that appreciation even of the *fact* of Mahatmas requires an open mind and heart, and substantiates W. Q. Judge’s statement that, if the Elder Brothers “were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others.”

H.P.B.’s letter is reprinted here in full; it was reprinted in part in THE THEOSOPHICAL MOVEMENT for April 1959.—Eds.]

SIR,—

“On the authority of an adept” (?) “they” (the Theosophists and Madame Blavatsky) “are all mediums under the influence of the lower spirits.” Such is the sentence used by you in an editorial review of Mr. Sinnett’s *Occult World* (*Spiritualist*, June 17th). Doubtful as its pertinency might appear, I personally found nothing very objectionable in it, the more so as elsewhere you do me the honour to express your conviction that (whether controlled by good or bad spirits) I yet am a “strong physical medium” — that term precluding at least the suspicion of my being a regular impostor. This letter then is not directed against you, but rather against the pretensions of a would-be “adept.” Another point should be also attended to before I proceed, in order that the situation may be as clearly defined as possible.

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect — materially as well as socially — better off in the world's consideration, and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me — I really cannot help it. Fools are unable, and the wise unwilling to see the absurdity of such an accusation, for as Shakespeare puts it:

Folly in fools bears not so strong a note
As foolery in the wise, when wit doth dote.

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend them — who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi-anonymous individuals who abuse their literary privilege of hiding their true personality and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an "adept"; that is easy enough, but does or rather can he prove it? To begin with, in the sight of the Spiritualists as much as in that of sceptics in general, an "adept," whether he hails from Tibet, India, or London, is all one. The latter will persist in calling him an impostor; and the former, were he even to prove his powers, in seeing in him either a medium or a juggler. Now your "J.K." when he states in the *Spiritualist* of June 24th, that "the phenomena attendant upon real adeptship are on an entirely different plane from "Spiritualism" risks, nay is sure, to have every one of the above expletives flung in his face by both the above-mentioned classes.

Could he but prove what he claims, namely, the powers conferring upon a person the title of an initiate, such epithets might well be scorned by him. Aye, but I ask again, is he ready to make good his claim? The language used by him, to begin with, is not that which

a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates — that it is one of such proficientes who now addresses them. Styling himself an adept, whose “Hierophant is a western gentleman,” but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say “cannot” for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real “word at low breath” can come but through those fraternities in Egypt, India, and Thibet to one of which belongs “Koot Hoomi Lal Singh.” True, there is “adept” and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who advertised himself as “an adept in the high art of manufacturing Parisian cothurns.” J.K. speaks of Brothers “on the soul plane,” of “divine Kabbalah culminating in God,” of “slave magic,” and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in western occultism which were so well represented some years ago, by French-born “Egyptians” and “Algerians,” who told people their fortunes by the *Tarot*, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J.K. is one of the latter, I beg him to understand. But his language sadly betrays him. If a Kabbalist at all, then himself and his “Hierophant” are but the humble self-taught pupils of the mediaeval, so-called “Christian” Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world *but to better conceal it*, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing. Of the “Brothers” he says: “If they are true adepts, they have not shown much worldly wisdom, and the organization which is to inculcate their doctrine is a complete failure, for even the very first psychical and physical principles of true Theosophy and occult science are quite unknown to and unpractised by the members of that organization — the Theosophical Society.”

How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society,

what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners, since the Society in general, and especially its esoteric sections that count but a very few "chosen ones" — are secret bodies?

The more attentively I read his article the more am I inclined to laugh at the dogmatic tone prevailing in it. Were I a Spiritualist, I would be inclined to suspect in it a good "goak" of John King, whose initials are represented in the signature of J.K. Let him first learn, that mirific Brother of the "Western Hermetic Circle in the soul-plane," a few facts about the adepts in general, before he renders himself any more ridiculous.

(1) No true adept will on any consideration whatever reveal himself as one, to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

(2) There never was a true initiate but knew of the secret Fraternities in the East. It is not Eliphas Levi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

(3) One who ever perorates upon his occult knowledge, and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense — a *Mahatma*, for his judgment will always be biased and prejudiced by the colouring of his own special and dogmatic religion.

(4) The great science, called by the vulgar "magic," and by its Eastern proficient *Gupta Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal: hence — as very truly remarked — cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from,

instead of converging to, its centre, the ultimate goal of knowledge; and these parts can rebecome the *Whole* only by collecting them together again, or each fraction will remain but a fraction.

The truism, which may be termed elementary mathematics for little boys, has to be re-called, in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of *Universal Occult Science*. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern "Western Kabbalists," that it was all *Black Magic*, practised by the "Old firm of Devil & Co."? But together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J.K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas, to Mount Everest? That what is known as the Jewish Kabbala of Simon Ben Jochai, is already the disfigured version of its primitive source, the Great Chaldean *Book of Numbers*? That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Orphiels and Raphaels and Greek Tetragrams, is a pale copy of the Chaldean, so the Kabbala of the Christian Alchemists and Rosicrucians is naught in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions, in some one national God or *Avatar*, whether in Jehovah or Christ, Brahma or Mahomet, the Kabbalist diverges the more from the one central Truth.

It is but the Occultist, the Eastern adept, who stands a Free Man, omnipotent through its own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side-issues; he is at one and the same time a Chaldean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hand the One Truth, a torch of light which no adverse wind can bend, blow

out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself and depends no more on the whim and caprice of either good or evil deities.

True, "Koot Hoomi" mentions Buddha. But it is not because the brothers hold him in the light of God or even of "a God," but simply because he is the Patron of the Thibetan Occultists, the greatest of the *Illuminati* and adepts, self-initiated by his own Divine Spirit or "God-self" unto all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth chosen and accepted by any one special nation for its God and leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one "Universal Science" — Occultism. The latter is pre-historic and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European and for the former still more gloriously, I am glad to say.

To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the "Brothers" are only a branch of the old established firm of "Devil and Co." to feel convinced that beyond some "Abracadabra" dug out from an old mouldy MS. of Christian Kabbalism, J.K. *knows nothing*.

True, there is no need of going absolutely to Thibet or India to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! where the air is free for hundreds of miles around of all mephytic influence; the atmosphere and human magnetism absolutely pure, and no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?

—H. P. BLAVATSKY

Bombay, July 20th.

THE MEANING OF EASTER

He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. The "Son of Man" is no child of the bond-woman — *flesh*, but verily of the free-woman — *Spirit*, the child of man's own deeds and the fruit of his own spiritual labour.

—H. P. BLAVATSKY

THIS MONTH falls the Christian festival of Easter. Orthodox churches preach and orthodox Christians believe that it was on a Friday that their Prophet was crucified, and that he rose again from the dead on a Sunday, which event is celebrated at this festival.

This is mere belief. What are the facts? Let *The Encyclopaedia Britannica* speak:

Confusion early arose as to the proper date for the observance of Easter. . . . In A.D. 325 Constantine convened the Nicaean council, where the decision was made that Easter should be observed, as it is now, on the first Sunday after the full moon following the vernal equinox, to be fixed each year at Alexandria, then the centre of astronomical science. Further difficulties, however, stood in the way of establishing a universal date for Easter. The time of the vernal equinox, by which the date was determined, varied according to variations in the longitude, though later it was arbitrarily set upon March 21. Furthermore, the inexactness of the Julian calendar, in addition to the difficulty of adjusting the lunar calendar, upon which the date of Easter partly depended, with the solar year led to many inaccuracies in calculation and to many divergent opinions as to what date was the correct one. The Gregorian calendar promulgated in 1582 was not at once universally adopted, and thus arose another disagreement. The western churches accepted the new calendar more or less readily, although it was not until 1752 that it was adopted in Great Britain and Ireland. . . . The inconvenience of an Easter festival which falls upon a different date from year to year, a date which may vary as much as 35 days, is felt not only in the church calendar but in the civic community as well.

The Easter festival did not originate in Christianity. Its equivalent was celebrated by the Jews, who themselves borrowed it from the Pagans. We may mention a few scholars who prove this beyond the

shadow of a doubt. Landseer in his *Sabaeen Researches* describes Easter as the modern version of the old names — Ishtar, Ashtoreth, and Astarte. The well-known English historian Green suggests that Eostre, or Ostara, goddess of dawn and of the spring, is the root of the word Easter. The great philologist Max Müller traces the word to the Sanskrit root *vas* or *us* which means Light.

All that the Christians do and all that they use to celebrate the crucifixion and resurrection of Jesus Christ was done and was utilized in pre-Christian eras by many peoples. It can be very easily shown that in several other religious rites the god who is slain rises from that death. In Egypt, Osiris killed by Typhon rises from the dead and becomes "Lord of the Life beyond Death." Go to Babylon or to Syria: Tammuz-Adonis died, remained dead for three days and then came to life again. Every year this event was celebrated, and the officiating priest after touching the mouths of the mourners with holy oil whispered: "Trust ye in your Lord, for the pains which he endured have procured your salvation." In the famous Mysteries of Mithra, the Iranian Christ, the hero was born on the 25th of December and died a violent death; the neophytes and initiates mourned over it, and at the end of the ceremony the hierophant exclaimed — "Be of good cheer, sacred band of Initiates, your God has risen from the dead. His pains and suffering shall be your salvation" (Dupuis' *Origine de tous les Cultes*). We can quote many more examples to show that the Christian creeds and rituals are constructed out of Pagan traditions.

The important deduction to be drawn is this: No existing religion is founded by a Prophet or by a number of Prophets. Jesus did not formulate any of the creeds or rituals of existing Christianity. He preached, and after his death priests took advantage of the credulity and the ignorance of the masses and out of old creeds and rituals built a separate religion claiming a unique position for the Church's supposed Saviour. Not only in Christianity has this happened. Every religion grows on the soil of old religions. We must distinguish between a Sage, a Seer or a Prophet preaching great truths without establishing a separate religion, and the priests who exploit those teachings and, using old existing religions, make out of them a new religion. Prophets ever incarnate to show a Way of Life; priests ever obliterate the Way and erect thereon a mosque, a church, a synagogue, a temple.

Jesus taught the freedom of the Soul, the Rule of the Self Universal, as against the rule of the separative egotistic self. The Church uses his

name, yet teaches and upholds a contrary doctrine.

Moses freed the Jews, but the Jews today hardly know the philosophy of the *Kabala* and the teachings of that Egyptian Initiate. Not what Moses taught, but what the Synagogues teach in the name of Moses is adopted by the orthodox Jew.

Zarathushtra preached to all who came from near and far and asked them to take a decision and to make the great choice between Good and Evil, but the orthodox Parsi today follows the religion of ritual, not that of the spiritual life.

In Hinduism also the same process has been at work: it has accepted and absorbed a variety of creeds; on occasions when it was not able to do so, new religions have arisen, *e.g.*, Buddhism and Sikhism. Neither Gautama nor Nanak came to establish a new religion; both were spiritual teachers and religious reformers, after whose death, under circumstances well known to history, these two separate religions arose.

The Religion of the Sages, Seers and Prophets is one and indivisible, composed, first, of a Philosophy which satisfies the mind and the reason; secondly, of a Code of Ethics to be practised; thirdly, of a mystical Way of Life, founded upon that philosophy and that Code of Ethics. According to time and circumstances the Teacher gives much or only a little, emphasizes some aspects more than others, but all real Teachers give the same truths. This can be seen in a hundred ways and this central and highly important fact emerges once again from a comparative study of the festival of death and resurrection, which, as we saw, is not a Christian festival but a universal one.

Now the question arises: If Easter is a universal festival, the Christian Church appropriating it from others, why and how did it arise? Who first instituted it and for what purpose? Modern science and orthodox sectarian religion have no satisfactory explanation to offer.

H. P. Blavatsky has fully explained the meaning and the spiritual significance of the Rite of Death and Resurrection in her books and articles. One quotation we have given, heading this article; here is another from her *Secret Doctrine* (II. 230-31):

The Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Chris-

tos, that principle of our inner nature which develops in us into the Spiritual Ego — the Higher Self — being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle. "The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught. It is the Marriage of "Heavenly man" with the "Virgin of the World" — Nature, as described in *Pymander*; the result of which is their progeny — immortal man. It is this which is called in St. John's *Revelation* the marriage of the lamb with his bride (xix. 7). That "wife" is now identified with the Church of Rome owing to the arbitrary interpretation of her votaries.

What is the central lesson for us, to be applied in our own daily living? Within ourselves is Christ, Buddha, Krishna; the Nur of Allah shines in the heart — the real mosque; Atar, the Son of Ahura Mazda, burns in the heart — the real Atash-Behram. But within us also is the devil, Mara, Kama; the dark Iblis, the evil Ahriman, is there. The human mind-soul is between these two and has to choose its permanent companion. Shall we have as friend Spenta Mainyu, the Spirit of Goodness, or shall we give way to the spirit of evil, Ahriman, and make him our friend? Through many lives, enjoying and suffering, that human mind-soul fluctuates between Good and Evil. When it resolves for itself that it wants Krishna or Christ as its friend, then evil has begun to die and the process of resurrection has commenced.

Let us resolve this Easter to resurrect ourselves — to choose Christ and reject popes, bishops, churches; to choose the Buddha and reject the limitations imposed by the Southern and the Northern sects — Hinayana and Mahayana; to choose Krishna and reject the rule of the purohit and the priest; to choose Ahura Mazda and Zarathushtra and reject sectarianism, pride and the narrow thinking of exclusive egotists. Let us breathe the free air of the Spirit — but that can be done only by entering the Kingdom of God. Let us not, however, adopt the dangerous policy of breaking customs and traditions without knowledge, without understanding; to do so is to take to the life of the senses and to reject the Path of the Supreme Spirit. Knowledge of what is right, and the courage and the will power to act accordingly, will enable us to break the fetters of passion and greed and egotism, of habits and manners and customs, and what is more — that knowledge will open the Golden Gate to the Kingdom of God.

RENOUNCING THE PERISHABLE

In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent.

—*Light on the Path*

MAN contacts the matter that surrounds him through the agency of his senses. They are the doors and windows through which messages reach him from the great world outside. He reacts to these messages according as they conform to or are opposed to his desires. They thus produce in him pleasure and pain, joy and sorrow, likes and dislikes. The sense contacts which bring pleasure to some may have adverse effects on others and be the cause of aversions and dislikes.

Gross matter has the power to arouse sensations, memories and desires. The aspects of matter in its subtler forms have the same tendency. The atmosphere that hangs around places, the influences that the mere presence of a man can generate, the spontaneous arising of sense-laden images in the mind are instances of how matter can affect us, producing in us elation or depression, joy or the dread of harm.

The "pairs of opposites" (the *dwandwa* of the *Gita*) are numerous. Heat and cold, fame and ignominy, joy and sorrow are but examples. Any one of a pair may come to birth, reach its peak and die, yielding place to its opposite number to arise and take over control of the lower mind and emotions of the man. He who thinks that he can move from one crest of enjoyment to another mistakes. If he mounts the crest of a wave, he must as inexorably go into the trough. If he is for the moment in the grip of pleasure, he will have to meet the cyclic on-rush of pain. The seeking to prolong a desired experience interminably and to stretch it to cover an entire lifetime is but a pipe-dream. Inexorably, pain must follow on the footsteps of pleasure and tears be not far away from the laughter of humans.

Man senses this. He has lived too many lives not to know this instinctively. Yet, it seems that the lesson has not been learnt and he therefore continues still to seek his felicity in material things. Writhing in pain, he still hankers after pleasure. Immersed in pleasure, he forgets that pain is waiting just round the corner ready to strike the instant that the momentum of pleasure has exhausted itself. This oscillation between the two constituents of a pair is peculiar to matter and therefore to the mortal aspects of the man. The *Gita* says that "those en-

joyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end ... the wise man delighteth not in these" (v. 22). The marks of the immortal and the imperishable are given thus: "The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away" (II. 23). One interpretation of this could be that things of earth, fire, water and air have no power to reach to or to affect the inner man. Following on this, it would not be wrong to infer that anything which can be divided or disintegrated by weapons and properties of "earth," anything which can be burnt by "fire," anything which "water" can corrupt or the "air" sear is mortal and therefore contains within itself what the *Gita* calls a womb of pain. These mortal aspects, and they are legion, can never bring lasting enjoyment. In fact, their touch will produce in the man reactions which must sooner or later sway him from one pole to another of any one of the several "pairs of opposites."

From these instructions it can be inferred that there exists a wisdom which cannot be reached by a delving into or a deep study of the powers and properties that reside in plant, mineral or the elements. Those who pin their faith on the researches of modern science or on the abstruse findings of the Alchemists forget that they deal only with the evanescent aspects of things. When the human mind loses itself for long periods in the quest of the hitherto undiscovered aspects of matter, it, by that very concentration, disengages itself from the higher and therefore the spiritual potentialities. The forces attracted by a too close study of mortal aspects strike up a harmonic vibration in those chords in the man's make-up as are responsive by consanguinity or karmic heirloom. Vibrations so set up loosen morals because they have the power to stir up the desire nature, and once this bastion falls there troop in lust, anger, greed and envy. He who gets engrossed in properties that reside in the perishable side of things is apt to lose his hold upon the spirit. In such case, sooner or later altruism leaves him utterly and he remains that strange being that has an acute reason but a distorted perspective. He has eyes but sees not. He has a mind that yields no true understanding. The fire of intellection may for a time look wonderful, but the glow fades and death quenches it, leaving but the ashes of a wasted life. The dust ultimately claims its own.

Lust, anger and greed mark the behaviour of the man who leans heavily upon the emotional oscillations that matter continuously gener-

ates. His thirst is not killed out by satiety but gains on him so that like the drunkard he needs must rush often and then oftener to his flagon of wine. He cannot but be angry if the object of his desire is snatched away from him. He deeply resents someone else experiencing the very enjoyment which is denied him by man or nature. So is generated envy and then follows greed which compels him to store away his source of pleasure. The idea that his stock may be diminished if shared with another is abhorrent to him. The very concept of such a depletion is agonizing and he remains a prey to mental anguish and self-inflicted torture. Ambition to hug wealth and fame and position or to have children, wife and household; anger at being laid aside and side-stepped through deceit or even merit; envy and having a raging hunger at the time when he sees another satiating his desires in abundant measure — these are all indications that the animal in the man is very much alive and has still the power to go on a rampage. Bulwer-Lytton has said that the Soul of man cannot mirror both heaven and earth and that the one disappears from its surface as soon as the other is reflected upon its deep. Where lust, anger and envy are reflected, there charity, brotherliness and generosity are effaced. You cannot have light and darkness playing at the same time on the same spot in space. When man seeks for that knowledge which cannot but arouse lust, anger and greed in himself or another, he by that act of searching repels his own spiritual nature because his mind oriented to his wish can but pick up and retain such knowledge as is consubstantial to his materialistic bent. How then can his coarsened mind retain and protect undefiled or undistorted the higher Wisdom, the nobler science?

When man, even the vile man and the boor, when even such as he glimpses the halo behind the sacrifice, he kindles in himself a fire that burns the dross of ages. He may refuse to feed the holy fire and in his intoxication extinguish it, preferring to live in the darkened oscillations of the nether gloom. But the light has a consciousness of its own. It cannot be denied. It will search him out even if he flee to the far corners of the earth and light up the mean and squalid pettiness of his existence. Such is the fate of the coward and the renegade, the deserter of the battlefield and the patricide of his higher potentialities. For the one who through the worst of divagations still remembers his pedigree, still yearns for the nobler life, there may be breakers ahead and life may present to him horrifying pictures that may chill his soul. Yet, if he but keep the spark alive, it will surely one day light

his life and make it rich and benign so that fruits follow it.

The divine spark is kindled and fed by sacrifice and by devotion. It is sacrifice when at humbler stages the man resists the impulses which arise from lust and anger. The man offers these — his successes and even his failures — to the Supreme that he cannot see but which in moments of exaltation he can sense. When he is on the way that leads to dedication, he sees in his acts of sacrifice a voluntary and even a desired abandonment of success or failure. His tears and laughter, his pains and his pleasures can now be looked upon as passing phases, welcome, because from these he can extract offerings worthy of the Supreme. He seeks nothing and nothing rejects since anything that comes or departs is the result of the play and interplay of the terrestrial and mortal elements of nature. He is neither pleased nor displeased at the ebbs and tides of existence. He sees them and takes note of them as any man does the coming on of night or day, of rain or shine, and of the variegated fauna and flora of the world. A renunciation of this order is difficult of attainment unless the man has willed himself to engage in the right discharge of actions which are obligated on him by duty. But this duty is stern. It is exacting and can have no earthly overtones. It cannot discriminate between mine and thine; it cannot lean towards the pleasant and away from the unpleasant. The man in the midst of sacrificial action must be firmly fixed in the understanding that the only self to whom he can look for solace or guidance is the Self of all creatures. He can no longer differentiate between man and man nor between man and the multitudinous life that surrounds him. As *The Voice of the Silence* puts it: "... feel thyself abiding in all things, all things in SELF."

If the man desires the life enduring, if he seeks to unite himself with the undying aspect that overbroods him, he must of necessity shun the mortal trappings of life. He cannot prepare for a journey to the immortal and still attach himself by lengthening chains to those aspects of the perishable which still arouse fond memories of the past. He can approach bliss only when the bonds of earthly joys and woes lose their power to disturb his safe eternal peace.

Knowing that I, the great Lord of all worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed. (*Gita*, v. 29)

THE TIDE OF LIFE

(ANNOTATED BY H. P. BLAVATSKY)

[In *The Path* for April and May 1888, Charles Johnston, the eminent Sanskritist and Orientalist, wrote an article analysing the inner meaning of the first chapter of *Genesis*. H.P.B. appended a number of footnotes to various statements by the writer. We reprint here the first portion of the article. The concluding part will appear in our next issue.—EDS.]

I

Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

THAT the book of *Genesis* is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the cause which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldean Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the archaic sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shown.¹ To begin with, we find two quite

¹ The esoteric teaching accounts for it. The first chapter of *Genesis*, or the Elohist version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man* but the *protologos*, the collective Sephirothal Tree—the “Heavenly Man,” the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Zohar*); and as the “male and female” Adam is the “Archetypal man,” so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while “Light” refers to the angels so called.—H. P. BLAVATSKY

different and distinct accounts of the "Creation."

(1) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals²—

The Elohim created man, male and female;

while the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words —

There was not a man to till the ground,³

and this nine verses after it had been chronicled that "God created man."

(2) In the more ancient tract, man and woman are created together and over them is pronounced the blessing—

Be fruitful and multiply, and replenish the earth,

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

It is not good that the man should be alone;

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing—

I will greatly multiply thy sorrow and thy conception,

² *Vide supra*—"The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*vide—Modern Science and Modern Thought*, by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly," etc. This ought to settle the quarrel and justify *Genesis*, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or molluscs), reptiles, birds, etc., etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. BLAVATSKY

³ Because Adam is the symbol of the first *terrestrial* MAN or Humanity.

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3) We read in the first account that—

The Earth brought forth grass, herb yielding seed, and fruit tree.

This is ignored in the second account, when we read twenty-four verses later—

No plant of the field was yet in the earth.

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day “on which God rested from all his work which he had created and made.”⁴

(4) In the first account the order of creation is as follows—

Birds; beasts; man; woman;

In the second, we find the order changed—

Man; beasts; fowls; woman.

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5) In the first account all herbs and fruits are given to man unreservedly—

I have given you *every* tree, in the which is the fruit of a tree yielding seed.

In the second we read—

Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.

(6) All through the earlier cosmogony the Divine Creative Energy is called “Elohim”; thus in the first verse we read—

Berashit bara Elohim.

In the story of Adam and Eve this title is replaced by another, “Jehovah” or “Yava.” In the English the difference is veiled by trans-

⁴ *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*— “The Latest Romance of Science.”— H. P. BLAVATSKY

lating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

(7) The early cosmogony gives to man a Divine dignity from the first—

The Elohim created man in their own image; in the image of the Elohim created they him.

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

Jehovah said, The man is become as one of us.

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of *Genesis*, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognized clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of *Genesis* is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigour in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the Cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five — ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The “elements,” as understood in the above classification, are by no means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of *Genesis*, the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:

In the beginning God created the heaven and the earth.

This “in the beginning” marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began, when the Universe proceeded from “the everlasting bosom of God” to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the *Unseen Universe*,⁵ though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare —

... Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation — “the spirit of God” which, “dove-like, sat brooding on the vast abyss.”

This “vast abyss,” or, as it is styled in the cosmogony of *Genesis*, “the face of the waters,” is what we have called the elemental Ether, the “Akasa” of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be

⁵ *The Unseen Universe*, by Professors Balfour Stewart and P. G. Tait. — C. J.

inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sounds; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-pervading element of sound; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.⁶

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."⁷ This light, or colour element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

The evening and the morning were the first day,

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water* and *earth*.

After this light emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of *Genesis* is marked by the words—

The Elohim said, Let there be an Expanse.

⁶ While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

⁷ Ruskin, *Lectures on Art*, p. 125.

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body — its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localized sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.⁸ There is reason to believe that at one time the body's whole surface could respond equally to all sensations;⁹ the specialized organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialized sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialized for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.¹⁰ The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the *Genesis* cosmogony by the words—

The Elohim said, Let the waters be gathered together.

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the

⁸ For speculations on a specialized heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

⁹ Readers will remember the translations which appeared in *The Path* some time ago giving the German Mystic Kernning's teachings hereupon. — W.Q.J. [Reprinted in THE THEOSOPHICAL MOVEMENT, January to September 1949. —EDS.]

¹⁰ *Vide* some experiments with thermal rays in Tyndall's *Heat a Mode of Motion*.

ideas attached to the air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals, for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the earth-element of the cabalist, marked in the Cosmogony of *Genesis* by the words—

The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth.

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialized to this sense, produce the sensation of smell. This earth-element is the last emanation strictly so called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

—CHARLES JOHNSTON, F.T.S.

Dublin, Ireland.

(To be concluded)

DO NOT defile the divinity with the vain imaginings of men; you will not injure that which is for ever blessed (Buddhi-Manas) but you will blind yourself to the perception of the greatest and most vital truths.

—PORPHYRY

PAPYRUS

[This story was first published by W. Q. Judge in *The Path*, September 1887.—EDS.]

THE TALE-TELLER, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

THREE WHO SOUGHT OUT THE WAY

Word had gone forth over all lands that "all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess."

Three Kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way, thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful—a king only by sufferance, for his kingdom consisted only of that which the others did not value—Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal, which was the two others in union; but furthermore, he blindfolded his eyes.

The Three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were perplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the op-

posite of an ordinary one, for before them it was visible but one step while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by someone different from himself — a superior being who must be the Goddess — therefore they were upon the right path, at least he was.

Kour thought these things delightful; they were so strange, so new. In fact they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land must be caused by the Goddess — oh yes, they were on the right path, at least he was.

As for Kadmon, seeing none of these things he could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on.

They were thus in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest — to eat or sleep — or because the way was dark and difficult; some because they were too poor, others because they were ill, footsore or blind. Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way. Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a metaphysical or soul-stirring way they sought.

And Kadmon, the Scrowful, paused. In his land these were to be found also. He too realized the reasonableness of the way. He too loved it and was exalted by it. He too felt for and loved the other wayfarers. He did more — he sorrowed for them. What mattered it if he did not find the temple immediately? He was young; the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed.

So interested did he become in these labours he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising, as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason: "Why should an ordinary stone wall obstruct such an extraordinary path?" This being a very perplexing intellectual problem, there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wondrous tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess, and there he remained to dream.

And Kadmon, tarrying with the sorrowful and the weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: "This way lies the path to the Temple," while a soft voice breathed into his soul: "By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in unison are guides while on the road. By something which is greater than either, only, is the Temple reached. Work on!"

And the sorrowful, taking in his own the hands of the weary and weak, passed on.

—RAMESES

THE GREAT TEMPLE where any memory of self or sensation is left outside as the shoes are cast from the feet of the worshipper, that temple is the place of his own pure divinity, the central flame which, however obscured, has animated him through all these struggles. And having found this sublime home he is sure as the heavens themselves. . . . 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. This state is possible to man while yet he lives in the physical; for men have attained it while living. It alone can make actions in the physical divine and true.

—*Through the Gates of Gold*

STUDIES IN MAGIC

VI. — SPELLS AND ENCHANTMENTS

During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses.

—*The Secret Doctrine*, II. 296

CERTAIN BELIEFS, presentiments, fears, prejudices and convictions, whether founded on superstitions or fact, have taken a firm hold over the minds of men. The belief that minerals, vegetables and animals retain power or virtue (in its Latin meaning, "strength") is quite common and with this is associated the influence of the heavenly bodies. Talismans are substances, particularly metals, minerals, roots and herbs, which were worn on the body, either as preventives against, or cures for, diseases, or for producing extraordinary effects by exerting magical or occult effects. Similar, but not exactly the same, are amulets, which were supposed to possess the power of warding off misfortune or the effect of poison, and were inscribed with astrological signs and numbers. In later times, these talismans degenerated into the wearing of blood-stones, loadstones, necklaces of amber, images of saints, consecrated objects, etc.

A particular power is ascribed to metals and precious stones. Apollonius of Tyana is supposed to have received seven rings made of metals under the rule of the seven planets, respectively, from an Indian prince; and by wearing each one of them on the respective day of the week, he lived for upwards of 130 years. Cornelius Agrippa quotes Josephus to prove that such talismanic rings were made by Moses to cause love and forgetfulness. The ring of Gyges, by which the wearer is said to have become invisible by turning the engraved stone inwards, is another case in point. The ring of Solomon was used to command the spirits, and by its power he built the Temple. Another ring, like the mystic cestus of Venus, is said to have the property of making the wearer both beloved and fortunate. Cornelius describes rings which can be efficacious in restoring sight to blind men.

Magic might have maintained its ground much longer than it did, had it not been degraded from a "natural science" to a "black art." The annals of fable are full of the efficacy of charms as well as talismanic words, of verses spoken as well as engraved metallic plates possessing no small power. Many are the buildings, like Stonehenge, raised

by "Word of power," and the cures effected, and wild beasts and serpents tamed by magical rhymes, and the other wonders performed "by charm and spell deadly to hear, and deadly to tell," in the words of the *Lay of the Last Minstrel*.

Magic power is said to be lodged in the crystal, and according to Webster, the past alone was exhibited; but Paracelsus affirms that the present and the future may also be known. Among the many charms which Reginald Scott had collected were crystals which were to be operated by magical power. He describes how to enclose a spirit in a crystal so that it shall appear to any person and at any time. For this, much abstinence and many prayers are prescribed.

All ancient authors are of one mind that charms have the power not only to procure love, to alter health and to transport the fruits of the ground from one field to another, but also to do more marvellous things. Did not the magicians of Pharaoh think themselves by their charms to be equal to Moses? The Ephesians were supposed to have certain signs and magic words of enchantment by which they were able to achieve what they desired. According to Strabo, "the Brahmins healed and cured diseases not so much by herbs and simples as by charms."

The same power by which good is done can also be used by the evilly-inclined to bring harm to others. There are many revolting stories in the annals of cruelty and crime of the evil wrought by spells, enchantment, bewitchment, etc. Sometimes waxen images are used for the purpose. The necromancers of the Middle Ages, anxious to please by means of sacrileges him whom they looked upon as their master, mixed baptismal oil and the ashes of burnt hosts with wax. Apostate priests were always found to surrender to them the treasures of the Church. With this accursed wax they formed an image resembling as closely as possible the person whom they wanted to bewitch; they clothed the image with garments similar to his, gave it the sacraments which he himself received, called down on its head all the maledictions which could give expression to the hate of the sorcerer, and daily inflicted on the anathematized figure imaginary tortures, so that the person whom the figure represented might be sympathetically reached and tormented.

The hair, blood or tooth of the person to be bewitched, if these can be obtained, are sometimes used in witchcraft. It is also accomplished by the glance, called the evil eye. A threat is a real spell, as it acts vividly on the imagination, especially when the person threatened be-

believes in the power of the one who threatens to achieve his evil ends. How many nightmares has the frightful menace of hell created in the minds of people!

The first method suggested to overcome witchcraft is to be just and reasonable, and never to give way to anger or fear. Bewitchment acts like a contagious disease; those who are afraid are the first victims. The sorcerer who frees one from a spell must have another object for his malevolence, or it is certain that he himself will be assailed and perish by his own witchcraft. Every magnetic projection which does not encounter its medium returns with increased force to its starting point.

Demoniacal possessions, too, are bewitchment. Antipathy itself is the presentiment of a possible bewitchment, which may be one of love or hate, for affection is frequently known to succeed antipathy. The astral light, says Eliphas Levi, warns one of coming influences by a more or less sensible and lively action on the nervous system. Instantaneous sympathies and electrifying loves are explosions of the astral light, as exactly produced and as mathematically explicable and demonstrable as the discharges of powerful electric batteries. The nervous agents particularly susceptible to attraction are the eyes and hands.

Next to bewitchment and spells is pneumatology, of which the most beautiful is the fairy mythology. According to Islamic belief, the fairies were celestial spirits who fell from their heavenly glory and lost somewhat of their native innocence; yet their crime was not heavy enough to weigh them down in hell, and so they alighted on earth, where they retained much of their beauty and benevolence. This common idea is mixed up with the Persian *peri*, the Spanish and Irish fairies, and the Scandinavian "Duerga" inhabiting holes and caves and working in metals — sportive, indeed, but sometimes malicious, mischievous and intractable. From the imitations of these strange beings in different lands arose the pucks, Robin Goodfellows, phookas, bogles, will-o'-the-wisps, etc., with which the tales of all nations are filled.

As Shakespeare makes Puck say:

I am the merry wanderer of the night.
I jest to Oberon, and make him smile,
When I a fat and bean-fed horse beguile,
Neighing in likeness of a filly foal:
And sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab;

And, when she drinks, against her lips I bob,
 And on her wither'd dewlap pour the ale.
 The wisest aunt, telling the saddest tale,
 Sometimes for three-foot stool mistaketh me;
 Then slip I from her bum, down topples she . . .

Among the inhabitants of the domain of invisible nature are "spirits" of various kinds, or disembodied men. To say that all "spirits" are alike or possessed of like powers, or governed by the same attractions — electric, magnetic, odic, astral — would be like saying that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. Porphyry gives some hideous facts about spirits in his *De Sacrificiis*:

The *soul* [the ancients called the spirits of bad people "souls"] having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.

About the "elementary" he offers some interesting facts:

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . sitting themselves at our tables, they partake of our festival meals. . . . We can say that our piety approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.

According to the poet, these Gods were kind and beneficent Daimons, and whether they were disembodied spirits or elemental beings, they were no "devils." Porphyry observes that these Daimons will commit any mischief when they are not watched over by the good Daimons; one day they will employ brute force; another, cunning. Their greatest ambition is to pass as "gods and souls" (disembodied spirits), and they are ever keen to arouse in mortals vile passions and to provoke wars, seditions, and other calamities. The danger inherent in dealing with them is explained by Iamblichus:

The gods, the angels, and the Daimons, as well as the *souls*,

may be summoned through evocation and prayer... But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.

The *daimons* of Socrates and also of Apollonius are "intermediate powers of divine order. They fashion dreams and inspire soothsayers," says Apuleius. "They are inferior immortals called gods of the second rank, placed between earth and heaven," says Maximus.

The *daimons* of Socrates and also of Apollonius are "intermediate the higher part of man's spirit, that which is separated from the human element and is capable of becoming one with the Universal Spirit, through ecstasy. To an organism already purified, it would be easy under certain conditions to transmit the visions of past events, pictures of which are readily accessible to it, and of that portion of the future of which causes are already in existence. For, as stated by Apollonius, between the imperfection of man and the most exalted among the hierarchy of creation there exist intermediaries. One such intermediary is the ideal which man makes for himself, called the *daimon*, whose reality becomes the greater in proportion as its idea becomes more powerful in the creator's mind. There are two ways in which the *daimon* operates: either it can be actualized on the terrestrial plane by giving it a form; or its ethereal domain is entered by divesting oneself of form through the transformation of ecstasy. The latter is the way adopted by Plotinus, Proclus and Iamblichus of the Neo-Platonists. The miracle-workers adopted the first method and thus lived with the *daimon* whom they had themselves made visible to their own minds or eyes. But they kept the secret to themselves. Those who spoke of it were regarded as mad, or were imprisoned or burned. Those who were not pure enough created caricatures of the ideal which haunted them, and there are many stories of such haunted victims in the Middle Ages.

The Kischuph, or magical influence, is divided into two principal classes: an elementary and a spiritual. With the former, evil spirits are the agencies, and they lend their aid as they do in every bad deed; the Kischuph consists also in exorcism, by which things are hindered in their principles, and actions are turned aside, or bound and given

into the power of Satan. According to the teachings of the Kabala, laying a curse upon men, creating hatred and enmity, causing pain, illness or death in men or animals, producing storms or hail, are all of this nature. Many practitioners of the magic arts are said to change themselves into the semblance of animals, and to journey great distances in a short time. Magic also made use of outward means, especially of salves and oils and metals, each one of which had a particular property, and the strangest things could be done by mixing them. According to Molitor:

There are women who make a contract with the Schedim, and meet them at certain times, dance with them, and visit these spirits who appear to them in the shape of goats. In many countries such women are killed, for although their crime is no outward one, yet the penalty of death is awarded to them in *Exodus* xxii, 18; for such have given themselves wholly to Satan.

In the black art man does not remain a passive instrument of evil spirits, but is an active and working agent. The Kabala says that man is enabled by his nature to look into the realms of the supernatural and the invisible, as well as to act magically above and below, which, Jacob Boehme explains, is to explore the realms of light and darkness. He says:

As the Almighty fills the whole universe, beholds and yet is unseen, so does the soul — N'schamach — fill the whole body, and itself sees without being visible.

The soul also looks where the bodily eye is unable to see. Occasionally a sudden terror falls upon man without his being able to divine the cause (presentiments) from the fact that the soul foresees a misfortune. The soul also possesses the power of acting upon the materials of this world, to destroy one form and to create another. By his power of imagination, too, man can accomplish many wonders.

There have always been men, according to the Kabalists, who have been furnished with greater or lesser powers for good or evil; for, as pre-eminence in good or evil requires a peculiar strength of mind, we find that such men are the leaders in the kingdom of Tumah (that is, of the pure or impure). When, therefore, man directs his strivings towards the divine, certain powers develop in him in the degree to which he does not act egotistically, but looks unswervingly towards the heavenly. And, if such a man has the natural disposition, he may by the power

of his soul communicate with the divine and higher world, as some mystics did; and then, according to his greater or less capacity, receive impressions and revelations and be filled with a higher spiritual energy. Says the Kabala:

For it is the highest and last end of our existence, that man should again be placed in connection with his original source, and raised from the material earthy to the highest step of spiritual existence. This higher step of spiritual existence is called especially the *pure divine mania*.

A difference must be drawn between that gift of the seer which perceives things concealed from the senses by the material obstacles of space or time, and that higher species of divination which recognizes events to be brought about in the future through man's free will. It is true that, by means of the inner sense, man, when he is freed from the outer senses, becomes easily influenced by spiritual powers, and thereby is enabled to look into hidden things, and foretell their intrinsic qualities — their consequent results.

The fermentation commenced in the middle ages has not yet ceased. All the demoniac possessions and superstitious feelings and irrational beliefs of the most varied kinds existing today are not to be regarded as gradually withering branches of an earlier civilization. Whoever labours under the illusion that with progressive knowledge man will strip off blind beliefs as well as superstition, that he may move with freedom and grace, is calculating without considering one half of human nature. One should not misunderstand the unchangeable constitution of the soul, its double nature, which, like the magnet, has two directions in one unity — two oppositely striving, repulsing, and yet mutually embracing, powers. Superstitions in general are movements of the irrational soul standing in communication with the whole of nature, and those movements bordering upon consciousness are instinctive, involuntary, and indicated by the outward senses. Like Proteus, they may only change forms with the moving times, but seem to persist for ever, according to H. Hauf, writing in *Allgemeine Zeitung* in 1842.

It is certain that, by the act of the will, and by outward manipulations directed by the will, the vital powers of two individuals may be conjoined in a peculiar manner and, as it were, intertwined with each other. From this many phenomena can result. The secret powers of nature may be seized on and used either for the good of others or for the purposes of love and hatred. There are no people who have not

their magicians, good and bad, their soothsayers, witches and wonder-doctors, who have not their religious faith, who have not been subjected to the play of the dual forces in nature — the divine and the demoniac.

In the words of Hauf:

We perceive that the network of inclinations, powers, and influences, which is spread over the depths of the human soul, and connects mysteriously man with man and with nature, is in all men woven with the same meshes; in this region, averted from the outward senses, homogeneity and equality reign in the same degree, as endless varieties and conditions in the waking state. In this region man hangs, dreaming, to the after-birth of nature; he is upon this the individuality, the intelligent planet upon this planet.

(To be continued)

THE ART of divine magic consists in the ability to perceive the essence of things in the light of Nature, and by using the soul-powers of the spirit to produce material things from the unseen universe (*Akasa*), and in such operations the Above (the Macrocosm) and the Below (the Microcosm) must be brought together and made to act harmoniously. The spirit of Nature is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate the spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit. Christ speaks of the salt, and the salt is of a threefold nature. Gold is of a threefold nature, and there is an ethereal, a fluid, and a material gold. It is the same gold, only in three different states; and gold in one state may be made into gold in another state. But such mysteries should not be divulged, because the fool and scoffer will laugh at it, and to him who is covetous they will be a temptation.

—JOHANN TRITHEIM

IN THE LIGHT OF THEOSOPHY

This year scientists and scientific organizations all over the world are celebrating the 500th anniversary of the birth of Nicholas Copernicus. One of the greatest astronomers of all time, he was also one of those who have contributed to the evolution of human thought, hastening the transition from the Middle Ages to the modern era. His theory that *helios*, the sun, and not the earth, was the centre of the solar system was then considered revolutionary, even sacrilegious. The dethroning of our planet from its place in the cosmos meant a step forward, away from the myth-bound thinking of the Middle Ages, and it was to be a fundamental contribution to the development of modern science.

In *Unesco Features* for January 1973, Wladyslaw Grzedzielski writing on "The Continuing Significance of Copernicus" says:

Copernicus was well aware that his theories would be upsetting to many of his contemporaries and he foresaw that they would be met by a lack of understanding. His concept of a cosmos moving around the Sun contributed to hastening changes in the minds of men and in the society of his time. In physics and natural science, it stimulated a new understanding of mechanics and dynamics by overthrowing the Aristotelian theory of gravity. Not until the end of the 16th century and the beginning of the 17th century, however, did Copernicus' theory of the Earth's movement find champions in two men of genius, Galileo and Kepler. Their discoveries, following in the path blazed by Copernicus, played a fundamental role in the scientific revolution that took place in the 17th century.

Copernicus' doubts about the wisdom of publishing *De Revolutionibus* were akin to doubts expressed in our time by Einstein about putting atomic energy to use. Copernicus remains the symbol of the scientist who felt responsibility for the possible consequences of his discoveries, and who valued free thought and scientific truth.

Though Copernicus occupies an important place in the history of thought, what he taught was certainly known to the ancients. He set out his theories in his great work *De Revolutionibus orbim coelestium* (On the revolution of heavenly spheres) in the 16th century, but Pythagoras taught the same 500 B.C. Says *The Secret Doctrine*:

The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the eso-

teric school. Leucippus, and Democritus of Abdera — the pupil of the Magi — taught that this gyratory movement of the atoms and spheres existed from eternity. Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the astronomers do now. . . . All such knowledge, if justice be only done to it, is an echo of the archaic doctrine, an attempt to explain which is now being made. Men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta dozens of millenniums ago. . . . Some were led to it by the natural progress in physical science and by independent observation; others — such as Copernicus, Swedenborg, and a few more — their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study. (I. 117-18)

Depression is a very common human condition. In its least intense form it is not much more than an unpleasant symptom of everyday stress and strain, and as such it is experienced, at one time or another, by everyone. Yet in its more serious forms it is a sense of stark despair, which may even culminate in suicide. Despite the prevalence of depression, its etiology is still obscure, as admitted by David Elkind, professor of psychiatry and psychology at Rochester University, and J. Herbert Hamshire, professor of psychology at Temple University, U.S.A., in their article "The Anatomy of Melancholy" (*Saturday Review of Science*, October 1972). The authors write:

Its inner workings — what it is that causes feelings of despair — have eluded the doctor's grasp almost to the point that the medieval explanation of an imbalance among the bodily juices, however archaic, does not seem too far removed from the realm of possibility. Until the early part of this century melancholy feelings were popularly thought to arise from indifference of the mind, neglect of the spirit, or physical imprudence. . . .

Depression is still regarded as involving loss (real or imagined) of a particular person, object, belief, or value to which one is normally or inordinately attached. This attachment and loss phenomenon can be seen in many different forms of depression. . . . It is the degree of attachment one has to things, and not

their material worth, that determines the extent of depressive reaction to their loss. . . . Depression also occurs when the treasured career or image is tarnished, in fact or in prospect. . . .

With suicide at one end and the blue feeling on a down day on the other, depression basically has three degrees of severity. Mild depression involves low mood and pessimism about the future. At this level of depression the individual is lethargic and feels unable to deal with simple, everyday affairs. Moderate depression is characterized by markedly slowed thinking and action. It is during this stage that the individual blames himself for everything, and minor setbacks become catastrophes in his mind. This is perhaps the most dangerous of depressions because it generates suicide. In the most extreme form — severe depression — the patient is completely withdrawn and unresponsive.

Although mild depressions almost always disappear without treatment, the two more serious degrees of depression, in most cases, do not respond merely to primarily verbal therapy. They are responsive to certain drugs and to electro-convulsive (ECT), or shock, therapy; however, the reason for success of these two treatments is not understood. . . .

The alternative to ECT or drugs is psychotherapy, in which the psychiatrist works with the depressed patient to uncover the emotional roots of the disorder and to help alter the patient's personality so as to effectively reduce the chance of recurrence of the depression.

Researchers admit that depressed people may recover spontaneously, without any treatment; also that shock therapy is an unpleasant experience and that drugs have unwanted but undeniable side effects, so that many psychiatrists dislike both these methods of alleviating depression. The authors say in conclusion:

Until more, much more, is learned about the subtle intricacies of the human mind, depression can be only partially understood. . . . Most of us who know what it is to feel the blues need only reassurance to snap the mood. Often a sunny day or a pleasant exchange is enough.

Modern psychologists and psychiatrists must continue to remain in the dark as long as the complex nature and constitution of man is not fully understood by them. Students of Theosophy have the direct counsel of Mr. Judge — based on a knowledge of the soul and its creative powers. In "Cyclic Impression and Return and Our Evolution" he wrote:

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to someone, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

Psychologist James D. Lisle, director of the Helpline Youth Counselling Centre in Norwalk, U.S.A., who has come in contact with several young persons involved in witchcraft and satan worship — a growing cult today — is of the opinion that such practices develop a hold on some persons much the same as drug addiction. (*Psychic*, December 1972)

You can never be sure [he says] a person involved in this won't step over the line into infant sacrifice or cannibalism. We have evidence that it happens. The people who get involved in a thing like witchcraft have a developing tunnel vision about the world and life. It is a continually narrowing thing that cuts them off from what is going on around them.

Dr. Lisle says he has found significant numbers of young people who are substituting the so-called "occult" scene for the drug scene, or combining the two. He also identifies strong parallels in the psychological factors that draw a person into witchcraft or satan worship and the factors that influence a person to move from occasional marijuana usage to heroin addiction.

In both instances, he says, the person is likely to be suffering from powerlessness and seeking power; seeking to gain control over his own life and sometimes the lives of others; engaged in primitive, childish thinking; or seeking to escape some reality problems in life.
