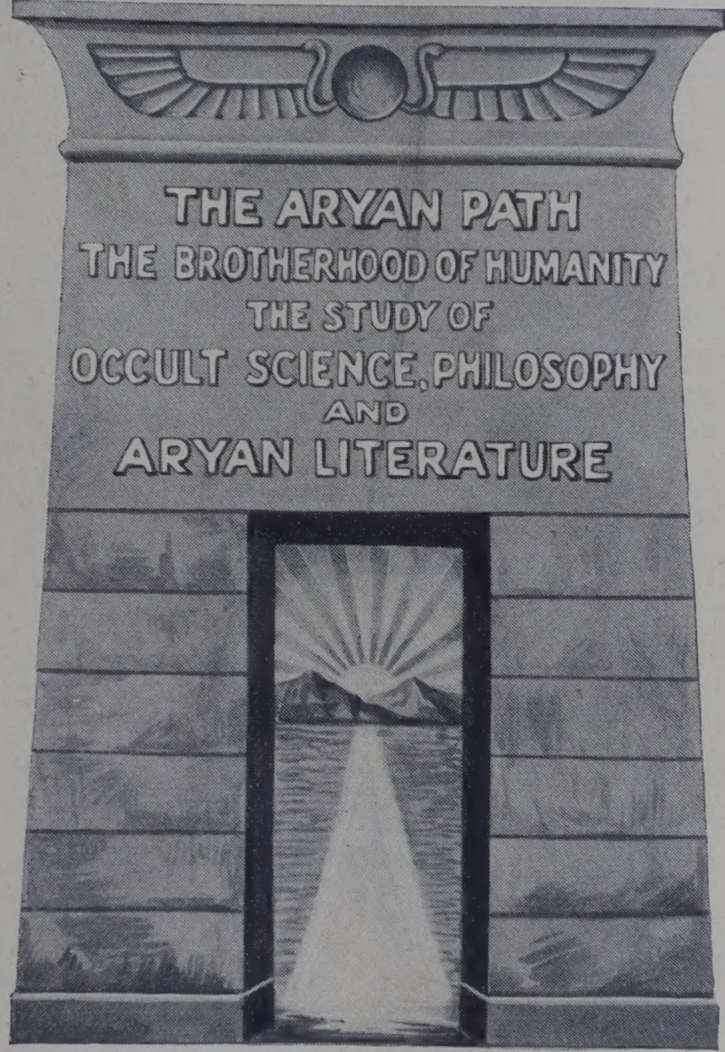




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. X No. 3

January 17, 1940

THREE FUNDAMENTAL PRINCIPLES.

1. Everything existing exists from natural causes.
2. Virtue brings its own reward, and vice and sin their own punishment.
3. The state of man in this world is probationary.

—*Isis Unveiled*. Vol. II., p. 124

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th January, 1940

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1940.

VOL. X. No. 3.

CLOSE THE TEMPLE OF JANUS

The Romans revered Janus as the God of Beginnings. He was the God of Gates and was worshipped even before Rome was built. In the Forum was his double-doored shrine which was closed only in time of absolute peace.

Janus had two faces, originally old bearded faces; later he was both bearded and unbearded—the old face representing the past, the other the future. He held a Key in one hand, a Staff in the other. The Key is a symbol of universal importance. It reminds the aspirant to Wisdom of the obligation of silence as to that which must be locked in the safe and sacred repository of his heart, and also of the opportunity that he has to unlock the door of the Adytum with the Key of Knowledge with which he is provided. The Staff is the symbol of support which enables the neophyte to march on and also of protection against attacks of beast and reptile as he goes forward through the jungle of world-deception and of ignorance; therefore the Staff is the symbol of Knowledge by which sins of omission and commission are to be avoided.

Janus presided over the first hour of each day, on the calends of each month and over the first month after the Winter Solstice—hence over the month of January, “the gate that openeth the year”. With his one face Janus looks at the coming hours of the day, the coming days of the month, and the 364 days of the year. He is looking at eternity to come and thinks not of the past and therefore not of the close of the cycle which he previously opened. With his other face he looks at the past which also stretches into a seemingly eternal night, but then he forgets the freshness of the dawn and, bound by the past, ignores the glory of the New Day. Both the past and the future are symbols of mortality, for that which begins must have an end: however short the *ghadi* or however long the *Kalpa*. The Present is the symbol of the Eternal Now, of Immortality, but it becomes so only when Time the Devourer is conquered by Man, the Creator and the Builder.

“Janus-faced” is not a term of approbation and when used is descriptive of a double-dealing, deceitful person. Interesting and even fanciful conjectures can be made to trace the fall of this God whose very name has become associated with disrepute, but whose priest was called *Rex Sacrorum* by Imperial Rome because he represented the ancient King in his capacity as religious head of the State. But even the term of opprobrium has a significance: each human entity has a dual nature and in each the divine and the demoniac are at war. *Punya-Purusha*, the man of merit, and *Papa-Purusha*, the man of sin, are in each and are wrestling for the victory. And so man is two-faced: Dr. Jekyll and Mr. Hyde are a pronounced phenomenon and somewhat rare, but virtue and vice circle round and round in each man, each woman. The two forces are at work in human consciousness; out of them in the process of evolution Dr. Jekyll and Mr. Hyde form themselves and then the real Great War takes place. Contradictions in human nature, compromises which man’s brain makes with his blood, and other psychological phenomena are traceable to the activity of these two forces of the dual man. Man is double-faced and will continue to deceive himself and others as long as the lower persists in its rôle of the separated self.

But let us turn to the higher aspect of this God who was in Rome even before Romulus:—

Janus am I; oldest of potentates
Forward I look, and backward and below.
I count as god of avenues and gates,
The years that through my portals come and go.

In every incarnation we are born in a new body and the embodied one feels young and fresh, and hopefully looks to the future. The Inner Ego of which this is a new incarnation is hoary with experience, which the new-born entity inherits. Janus looks at the past, but what is the past? The new becoming the old. Moment passes after moment, coming from the future into the past, and as long as the future is remembered the yoke of old age

must be carried. And the future—oh how long and vast it is ! It makes one feel old to reflect upon it. To the growing child his tenth year makes him feel old. In his fancy the child anticipates happiness in being grown up ; the aged want to be young. Man is old in soul, however young he may be in body. The two faces looking in opposite directions tell us that life and death are still necessary, that the fight between the lower and higher natures is still going on, that the future and the past are yet separated in the present, that the old and the new continue to cast a glamour—one from the region of memory, the other from that of hope.

At every dawn man begins his life anew—and hopefully he looks forward to the pleasures of the day ; how often does he come to the night with hopes frustrated, feeling old ; and how dark things look on a sleepless bed ! Hopes and fears, memories and anticipations keep human consciousness in a non-integrated state. Time produces birth, growth, decay, death—the old face of Janus has become older ; time also produces the delights of devachan which exhaust themselves and bring to birth the new young face—for a day, for a month, for a year, for a cycle, with the weight of old age still there. The spirit of youth and the spirit of age coalesce in the man who has made his personal nature but a channel of the Impersonal Self. Then he is no more two-faced.

The Eternal Now is the soul of Time ; it is neither past, present nor future. Immortality is that state of consciousness in which birth and death do not inhere, and therefore neither old age nor youth is experienced. The Temple of Janus is closed only when the duality of the divine and the demonic is integrated into the Being of Eternal Youth. He is the embodiment of Peace Absolute.

Some of us are young and others of us are old ; some look to the past, others dream of the future. Hope in affliction, fear in elation keep us votaries of two-faced Janus, whose Temple we visit expectant at dawn, repentant at night ; so it has to remain open.

Our humanity is not likely to see the closing of the Temple in 1940. But as war is on, machine-guns are booming, ships are going down, air-men are crashing to earth, terrible pain and terrifying sorrow are bound to awaken some individuals, who, let us pray, will endeavour successfully to transform their Janus-nature and will feel the Peace born of Real Understanding.

The practitioner of Theosophy is ever the warrior soul who undertakes to subdue his passionate mind and to know himself as the *Rex Lucis*, the Lord of Splendour and of Light. For him in this

month of January it would be an appropriate resolve to seek the Path of the Eternal Now—it is very close to him.

In the “Mirror of Magic” it is written :—

Look within, O disciple, at the man of sin. Of blood-shot evil eyes is he, which corrupt creatures they look at. His nails are claws that attack and destroy all fair things. His breath is poison-stench, his utterance pierces the ear-drum to deafness. Depraved in every part of his being, he lets off a power which tempts thee to thy doom.

Look deeper within, O disciple, at the man of merit. Of smiling eyes is he, whose finger tips drip the dew of health. He exhales fragrance that revives the drooping spirit, refreshes the tired psyche. He intones the Word of Power which purifies the ears, illumines the head. He carries a radiant bow and golden arrows and is ready to pierce the man of sin if thou wilt but resist that temptation.

Thou art destined to be the one without the other. Which one wilt thou be ? Looking into the past ever mourning the future or living in the Eternal Now, which is the Spirit-Soul of the present ?

A significant reflection is penned by India's Poet, Dr. Rabindranath Tagore, in a letter translated in *Visva-Bharati News* for December under the title “The Crisis” :—

Violent worship, propitiating the gods by sacrificial blood, has continued from man's barbarous past up to this day. Through love alone is worship, great teachers have sometimes proclaimed, but the world has taken this to be true on the spiritual, not on the practical plane. In spheres of life where results can be ignored such teaching signifies, but where results are needed—so runs popular conscience—the gods have to be won over by sanguinary offerings.

There is indeed a close analogy between blood sacrifice in the temple and on the battle field. But what gods can be thus propitiated ? No beneficent forces, surely, but only “the dark Cosmic, anthropomorphic Powers” who, in the consciousness of the majority, have usurped the shrine of the only true object of worship, “the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature”. The worst influences are drawn to hapless mankind by the shedding of blood, whether in sacrifice or in war. Animal sacrifice, under whatever pretext, is sorcery, a profanation of the very name of religion.

ANIMATED STATUES

[We reprint the following article by H. P. B. from *The Theosophist*, Vol. VIII, p. 65, for November 1886.—EDS.]

To whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of "an object selected temporarily for worship", "a small idol used by the African savages", etc., etc.

In his "Des Cultes Anterieurs à l'Idolatrie", Dulaure defines Fetichism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius".

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects, images, and *amulets* for example—serve as a temporary or even constant habitation to a "god", "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ", would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—"the receptacle or dwelling" for a longer or shorter time of God or an "angel of God".

It is only in the "Dictionnaire des Religions" (Article on *Fetichisme*) that a pretty correct definition may be found: "The word *fetich* was derived from the Portuguese word *fetisso*, "enchanted", "bewitched" or "charmed"; whence *fatum*, "destiny", *fatua*, "fairy", etc."

Fetich, moreover, was and still ought to be identical with "idol"; and as the author of "The

Teraphim of Idolatry" says, "Fetichism is the adoration of *any object*, whether inorganic or living, large or of minute proportions, *in which*, or *in connection with which*,—any "spirit"—good or bad in short—an invisible intelligent power—has manifested its presence."

Having collected for my "Secret Doctrine" a number of notes upon this subject, I may now give some of them *apropos* of the latest *theosophical* novel "A Fallen Idol", and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews,—were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim*—a word that Grotius translates as "*angels*", an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence"—the Christians are allowed to call them "the mediums through which *divine presence* was manifested", why not apply the same to the idols of the "heathen"?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does in the "animated" fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion", and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq.*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jew adoring "the gods of Amorites" all the same (Joshua xxiv. 14, 15). The *teraphim*-gods of

Laban exist to this day among certain tribes of Mussalmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father's gods than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid ("Antiquities"). In "More Nevochim" (I. iii) it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of the Jews. They were "veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book xi), whose *answers*, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his vol. iii, p. 494, "*Ædipus*", etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us ("More Nevochim", p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them".

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says, from his "Capito", chap. xxxvi: "They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an *evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they conversed with it."

The learned Marquis de Mirville believes that it was just such ex-human *fetiches* that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmuis which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, &c. ("Pn. des Esprits", Vol. iii., 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and give it (the babe) a *supermundane* origin which would make it live after death, enclosed its body within a gold statue and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Freret, in his article in the "Memoires de l'Academie des Inscriptions", Vol. xxiii, p. 247—pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said consecration of Semele's baby, which the *Orphics* show as having been the custom of Cadmus' ancestors—is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the *teraphim* or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the *Orphics*."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Ædipus*, little figures and heads with metallic laminæ protruding from under their tongues, which hang entirely out of the heads' mouths, are real and

*Ugolino—"Thesaur"—Vol. xxiii, p. 475.

genuine teraphims—as shown by de Mirville. Then again in Le Blanc's "Religions", (Vol. iii, p. 277), speaking of the Phœnician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul—was killed", he says; "his head was embalmed *and its soul was fixed in it, as it is averred, by the power of magic and enchantments*". After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre". The story is given by Bodin, in his famous work on Sorcery "Le Demonomanie, ou Traité des Sorciers" (Paris, 1587); and it is quoted in "Isis Unveiled" (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his "Brazen Oracular Head". These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were fac-similes of the *animated* gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even of their knowledge of *black art* inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish, against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbolists, who try to find a philosophical explanation for ancient Bible customs, and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (Their *human* teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is, that all those *mysterious disappearances and abductions of small (Christian) children*, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous necromantic practices... Let

the reader remember the incident of Damas and Father Thomas." ("Pneum des Esprits", Vol. iii, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it was just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art*. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated, pure and simple*. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*", for "this is a heinous crime against nature". And again: "Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant... An expert (in magic) has to be called to purify it." ("Pract. Laws of Occult Science", Book v., Coptic copy.) In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetich*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil"—(follow instructions, unnecessary in a publication).*

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature*", says St. Hilarion ("Comm. in Matth." C. v. No. 8). Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his

* The author of "A Fallen Idol",—whether through natural intuition or study of occult laws it is for him to say—shows knowledge of this fact by making Nebelsen say that the *spirit* or the tirthankar was paralyzed and torpid during the time his idol had been buried in India. That Eidolon or Elementary could do nothing. See p. 295.

likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—“mind body” (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the “spectral soul”, or astral body, as we call it.

“It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidolon*, and which was the middle principle between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul.” (“Psellus, in Scholiis, in Orac.”)

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen,—“call the astral body *Augoeides* and *Astroeides*, *i.e.*, one having the brilliancy of the stars” (“*Sciences Occultes*”, by Cte. de Resie, Vol. ii, p. 598-9).

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject :

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals,—have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, to *fix* such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my “*Secret Doctrine*”. I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as “*A Fallen Idol*” on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centred after death in his *personal* EGO—should be attracted to the remains of the body that was his, during life;* and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited.

The “vampire” theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective churches. Both the Greek and Latin religions think it beneficial to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and

*Even burning does not affect its interference or prevent it entirely since it can avail itself of the ashes. *Earth* alone will make it powerless.

lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as *the flames had devoured* the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidolon descended into the regions of Hades (*limbus*, purgatory, or *Kama loka*). "I have terminated my earthly career", exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth."*

"*Et nunc magna mei sub terras ibit imago*"
("Eneid", lib. iv, 654.)

Sabinus and Servius Honoratus (a learned commentator of Virgil of the VIth cent.) have taught, as shown by Delris, the demonologist (lib. ii, ch. xx and xxv, p. 116) that man was composed, besides his soul, of a shadow (*umbra*) and a body. The soul ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . This phantom *umbra seu simulacrum*—is not a *real* body, they say: it is the *appearance* of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is *his face*, his voice, his blood still flowing from his wounds!" (See "Iliad", xxiii, and also "Odyssey," i, xi.) The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucretius—"has traced the picture of the sacred regions in Acherusia, where dwell *neither our bodies nor our souls*, but only our *simulacres*, whose pallidity is dreadful to behold!" It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kama loka*), which seeks with avidity communication with our own, that this third (part) of the poet, his

phantom—explained to him the mysteries of nature . . . †

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul or *λογον*, the other, *irrational*, *αλογον*—the latter being again subdivided into two parts or aspects, the *θυμιχον*, and the *επιθυμιχον*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Virgil calls *imago*, "image", Lucretius names—*simulacrum*, "similitude" (See "De Nat. rerum" 1), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither *the soul*, nor *the spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a "shell"; and (b) unless it be an *immortal God* (an angel) who animates an object, it can never be a spirit, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!"

ΟυσΥΓ' Οδυσσευσ εσσι πατηρ εμοσ αλλαμε δαιμων θελγει.

("Odyssey", xvi, 194.)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

H. P. BLAVATSKY.

† . . .Esse Acherusia templa
Quo neque permanent animæ, neque corpora
nostra,
Sed quaedam simulacra, modis pallentia miris,
Unde sibi exortam semper florentis Homeri
Commemorat speciem lacrymas et fundere salsas
Coepisse, et rerum naturam, expandere dictis.

* Which is not the *interior* of the earth, or *hell*, as taught by the *anti-geological-theologians*, but the cosmic matrix of its region—the astral light of our atmosphere.

THE NEW STYLE OF THINKING

III.—WHAT SHALL WE STUDY?

In the ancient world kings and rulers were themselves philosophers or had at their courts philosophers whom they consulted and by whom they were guided. With them philosophy was not merely abstruse speculation on abstract ultimates as it is with the scholarly dons and professors of to-day. The music of the spheres was related to the music of the Soul: macrocosmic time-space-motion were seen reflected in their microcosmic aspects. Philosophy was made practical so that the meaning of life was understood, its purpose fulfilled.

In the process of time philosophy became divorced from life and to-day metaphysics has become a special study and philosophers are looked upon as impractical fellows. The Esotericist, being the devotee of the ancient school, recognizes the great worth and the practical importance of the study of philosophy, of the abstract metaphysical concepts for the day-to-day living in the world. But many among the modern devotees of Esoteric Wisdom have been brought up in Western modes of thought and so they have to learn to recognize the place of philosophy in their own inner life. In the early days of the Theosophical Movement many students jibed at metaphysics and jeered at the jargon of philosophy. It became necessary for a Master of Wisdom to point out the fallacy of such an attitude. H. P. Blavatsky records in *The Secret Doctrine*, I. 169-70 :—

Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work that "on pure metaphysics of that sort we are not now engaged", when speaking of the evolution of the Monads (*Esoteric Buddhism*, p. 46). And in such case, as the Teacher remarks in a letter to him, "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*? Why should the West...learn...from the East...that which can never meet the requirements of the special tastes of the æsthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind."

And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.

The ethics of Theosophy, which H. P. B. considers as "more important than any divulgement of psychic laws and facts" cannot be intelligently practised without a proper understanding of our metaphysics.* "The essence of Theosophy is the perfect harmonizing of the divine with the human in man" and that the Esotericist has to achieve by a study which harmonizes philosophy and ethics.

When Arjuna was afflicted with moral confusion and was face to face with the conflict of duties Krishna offered him the philosophical truth of the One Self. Explaining this procedure of Krishna W. Q. Judge writes in *Notes on the Bhagavad-Gita*, (pp. 40-42) :—

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent even in the Theosophical Society to scout careful study or practice and go in for the rapid methods inaugurated in America. In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, "that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of

* On this subject the reader will derive aid by perusing "Metaphysics of The Secret Doctrine" in *Theosophy* (Los Angeles) for January 1924.—EDS.

strength." So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

But, so as not to be misunderstood, I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

We must not miss a significant implication in the last lines of the above extract. Let us ask—why do not well-meaning and hard-working social servants attract to themselves the attention of "those souls who have the knowledge and are ready to help us to acquire it also"? Is the large body of social servants devoid of "sympathy and emotion"? Certainly not. Good feeling is the motor-power which drives many among them to acts of charity-service. But only somewhat rarely is there the urge to understand the meaning of suffering which they wish to alleviate, of the purpose of life so full of misery, which do what they can they are not able to eradicate. For how many generations have not the social servants gone on labouring? Has not every single generation of them to encounter the same problems of poverty, of ignorance, of evil? We are not adversely criticising those men and women who desire to remove misery by gifts and acts. Theosophy respects them; but Theosophy understands the limitations with which they surround themselves, which, however, are removable. Is it not out of prejudice that they refuse to enquire into the causes which produce such awful conditions? And is it to be wondered at that, labouring with surface appearances, they succeed only in obtaining surface results, while the roots of evil and sorrow remain and put forth their dire shoots decade after decade?

A similar phenomenon takes place among earnest students. Eager to eradicate moral weaknesses and evil tendencies in themselves they labour, but not always with intelligence. Mistaking suppression for eradication, they struggle against them

but in the absence of knowledge they fail to slay them. Often they begin at the wrong end and do not see that all evil, all moral laxity, all passion—wrath—greed are in the lower mind. Till they are removed from there they will continue to sprout forth year after year. Mr. Judge prescribes "proper seeds of mental action". And where can these be found? In the great Esoteric Philosophy.

Here we should note two practical ideas: (1) Physical action without mental action frustrates itself. (2) Mental action without true knowledge is false thinking; therefore, proper mental seeds should be acquired.

Now, we find that the greatest of occult truths are metaphysical. The three fundamental propositions of *The Secret Doctrine* are purely philosophical and these "underlie and pervade the entire system of thought" and "on their clear apprehension depends the understanding" of the whole philosophy.

To begin with, the student must note that the consideration of philosophical propositions frees the lower mind from petty, personal and mundane thoughts. One of the preliminaries to the practice of Occult Wisdom is *daily* to free the lower mind from its mundane occupation, and to present it with the liberalizing influence of lofty, philosophical, celestial ideas. The student cannot suddenly acquire the art of thinking Theosophically; he cannot order his consciousness to evaluate people and events spiritually unless he has trained his mind to free itself from the net of personal cerebration, and to absorb in some measure the celestial influence of universal, impersonal truths. The esotericist has to learn the art of seeing the One Self in every being, of understanding how the dire heresy of separateness functions everywhere. Not until he has perceived the Self within and has mastered to some extent the feeling of separateness which circulates within him also is he ready to live and labour continuously as the esotericist.

Modern education impresses on the mind of the young a falsehood, *viz.*, that man is born in sin, is burdened with iniquity and is weak in Spirit. Church theology upholds this false doctrine in Christendom and the influence of the churches is powerful there in educational institutions. Here in India Church missionaries inject this poisonous serum into the minds of boys and girls whose parents are ignorant of the grave harm done by schools run by missionaries. Indian philosophy does not take the wrong view about the genesis and the nature of man. According to its doctrines man is not born in sin, is not weak; he is strong in his innate knowledge, divinity and immortality. The modern student of

the Esoteric Philosophy is at a disadvantage : he has to learn that which was imparted to every boy and girl in ancient India. He has to master the fundamental concepts that in his inherent nature man is divine and that perfection lies in him in latency ; that imperfection is only in the lower elements, in which he embodies himself for the purpose of raising them through continual use.

This preliminary attended to, the would-be Occultist has to learn that the Microcosm, the Little Man, is indissolubly linked with the Macrocosm, the Great Man ; that every constituent of his being is derived from the vast ocean of the Macrocosm ; that he is at the spiritual pole a God, one with Deity, and in his embodiment is a God in the making, treading the Path of Realization that the One is all in all. He has to memorize, to learn by heart—in the formal as also in the real sense—the grand truth imparted by the Great Gurus :—

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O, poor *dead* form. This Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man ! Thou art this, but thou knowest it not.

As a commentary on the above the following words of H. P. B. will aid the student in grasping what is implicit in that extract :—

Theosophy holds that man, being an emanation from the Unknown, yet ever present and infinite Divine Essence, his body and everything else is impermanent, hence an illusion ; Spirit alone in him being the one enduring substance, and even that losing its separated individuality at the moment of its complete re-union with the *Universal Spirit*.

—*The Key to Theosophy*, p. 183

These two facts, our own divinity and our close kinship with the whole of vast Nature, should be used in our meditation as well as in our self-examination. To remember in our busy moments, "I am the Self; all is Self;" and to lean back on that Self in our leisure moments ; and also to judge ourselves when we review the steps of the lower man's walk of life during the day. Again, to accord a similar treatment to the other Occult truth. These two fundamental teachings must be made the touchstone in our self-examination. The latter does not mean that we have to go over quickly in detail all that we

did, but rather that we have to find out in what measure we acted as the Self, and to what extent we applied the knowledge of the second truth.

Those who have dedicated their lives to the study of the Secret Science and to the service of the Sacred Cause are not doing it for the first time. Students often take into account their physical heredity and their family karma ; but as students, practitioners and servers in the past we have forged links of psychic heredity and we have karma pertaining to our spiritual family. The U. L. T. is regarded by many as the Home of the Soul and so the earnest among such meet with psychic and spiritual karma ; we have to learn the important meaning of such karma and to assume due responsibility towards it. These karmic responsibilities are even greater than those which our bodily family and home bring to us ; here, as in all else, matters pertaining to the Soul and the Spirit are far more important than those which affect the man of flesh. Because of this in the Lodge we come upon opportunities for growth which touch a vaster sphere and a deeper layer. In an Eastern parable it is stated that a Chela who undertakes soul-discipline is like a bride who on the marriage-day leaves her parents' home and thenceforth belongs to her husband's family. She does maintain a relationship with the family of her body but with a new view-point, from a new angle and with a different attitude. In coming into Theosophy and in accepting responsibility towards the Cause, we have moved, we are in a different locus. We have to reflect upon this fact and recognize its significance.

As each student is a dual being—lower and higher—he contacts in a very natural way affinities of two types arising from his own past. Our own past affinities are of (1) lower psychic nature, and (2) higher spiritual nature. These are within the periphery of our own constitution. These both attract to themselves outer affinities, and on a higher spiral the proverb works itself out—a man is known by the company he keeps ; or birds of the same feather flock together.

What the really earnest student has to learn is this : (a) His own spiritual nature is more important than the material ; (b) his own spiritual home and family are more important than his bodily home and family ; (c) spiritual or soul affinities in the Lodge life and work are more important than psychic affinities contacted there.

The student sometimes fancies that every one who belongs to the Lodge and the Cause is a kind of ready-made saint ! Again, he very often pays less attention to his responsibilities towards the members of his soul family and his spiritual home than to those towards the kin of his body : he should

acquire the habit of paying more attention to the former without neglecting his duties towards his bodily household. Thirdly, we should never overlook that the psychic masquerades as the spiritual, and that unless we control and purify the lower psychical and mediumistic nature we will not only waste our own time, but also harm those who are born along with us, who rejoice and weep from life to life, chained to our previous actions.* The lure of the abnormal, the psychical, the invisible is tremendous for some students, because in past lives they dabbled in the occult arts, and overlooked the pure ethics which spring from pure metaphysics. The pursuit of psychism tends to the increase of selfishness and brings on disaster. Especially here in India, the pursuit of the psychic has been very common for centuries and the resulting selfishness—not of the ordinary gross kind, but of a very subtle type—is proportionately deep-rooted. Theosophy in India has among its missions to wean the psychic away from following the old karmic track and to encourage him to take the Path of the Spirit. There are Indian and other students in the U.L.T. who are repeating, or are likely to repeat, their errors of the past, and for them this word of caution is necessary.

The careful reader will perceive that in this instalment in answering the question, "What shall we study?", we have covered a wide field, and have spoken not only of the subjects of study but also of the student who is the prosecutor of that study and who has to face his own nature and to consider his own responsibilities in doing so.

The student and the Science, the server and the Cause, the practitioner and the *affinities* cannot be separated, any more than the Teachings of Theosophy can be considered profitably without a proper understanding about the Teachers of Theosophy. And so we must consider a few details along this line in our next instalment, under the caption—Self-Study.

CONVERGING LINES OF KARMA

The theory of vicarious atonement has brought about its inevitable reaction: only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

* Read in this connection a passage from a letter of Master K. H. written in the early days, which is reprinted on this page.

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration.

The warning of H.P.B. in her editorial note on "Children Allowed to Train Themselves for Murder", reproduced from *Lucifer* in THE THEOSOPHICAL MOVEMENT for May 1935, finds an echo in an article by Judge J. M. Braude of the Chicago Boys' Court (*The Atlantic Monthly*, November 1939). He lists toy pistols *first* among the motivating forces behind most juvenile and adolescent crimes, all of which, he declares, "flourish in one soil—inadequate homes".

A parent does not use good judgment if he allows his child to play with toy guns. . . .

A father coming home from work may think he has a bright child if the youngster says, "Stick 'em up or I'll shoot!" instead of "Hello Daddy." The child may be bright, but, once he has learned to point a toy gun and pull the trigger, the next step is to look for the real thing. Buy him a camera instead, and let him do his aiming and shooting with that. There are so many better toys than guns.

H.P.B. warned forcibly against the danger of giving children knives for playthings and laughing at their innocent rehearsals of crimes. In the note referred to she points out how indelibly childhood impressions are recorded in the memory.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now.

It is well to learn from Judge Braude's article that concerted efforts are being made, half a century after H. P. B.'s warning was sounded, to arouse public opinion against this misguided and dangerous practice.

SENSE-CRAVING AND HEART-FAITH

A young officer finds his "ultra-modern", "rational-minded" companions troublesome: they "jeer at me, pooh-pooh me and consider me a brainless idiot" for they value "vice and virtue as mere matters of social expediency"; "they say that sex taboo was meant to keep the social structure safe"; "they have smashed my intellectual comprehension of the matter, and I have begun to doubt the soundness of my position". Thus he writes to Gandhiji who responds to his appeal for some light in a short article on "Faith v. Reason" in *Harijan* of 23rd December. In it Gandhiji says:—

Reason is a poor thing in the midst of temptations. Faith alone can save us. Reason *appears* to be on the side of those who indulge in drink and free love. The fact is that reason is blurred on such occasions. It follows the instinct. Do not lawyers ranged on opposite sides make reason appear to be on their side? And yet one of them must be wrong, or it may be that both are. Hence faith in the rightness of one's moral position is the only bulwark against the attack of reason.

If we do not mistake blind belief for faith, and if we regard the latter as superior to reason, both of which are true propositions in moral philosophy and in Theosophy, then it is logical to conclude that the young officer's "something" that, he writes, tells me that they are wrong and I am right" even when his friends "have smashed my intellectual comprehension" looks like faith. Faith may be defined as the instinct of the Soul; faith is born of intuition and the latter is the power of the Soul, direct power, which impresses the consciousness from above, beyond or within and which brings into manifestation some expression of one or more innate ideas native to the Soul. But unless instinctive faith or intuition receives the support of reason the faith remains unenlightened. Unenlightened faith is a stepbrother to blind belief. Loss of faith occurs through faulty reasoning and false knowledge. Enlightened faith arises in the mind freed from passions and prejudices and engaged in the consideration of true ideas, which are invariably noble. When the mind is impressed with sense-data, and desires and passions press it into their service, the mind lends them its own power of reasoning. In our scientific civilization which takes sense-data as the foundation for all knowledge and regards the soul as the ephemeral product of brain-processes, logic and reason are enthroned in the highest seats of judgment. It is well known that when faith remains unenlightened, as in this instance of the young officer, it is likely to fall prey to the machinations of reason; intellectual comprehension "smashed", abrogation of faith is likely.

On the other hand the reasoning faculty of some learned men is so developed that it has to recognize that intemperance—gluttony, drinking, sexual laxity, etc.—is wrong, and such persons goaded by the force of indulgence close the sight of reason. That which properly exercised would bring them to faith in the moral order of the universe is discarded and they prefer to be votaries of passion rather than of Compassion Absolute. Thus we have the astronomer-poet of Naishapur who deliberately.

"Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to spouse."

How many young men to-day do not do violence to their own reason to satisfy the cravings of the senses and so slip down the declivity of intellectual dishonesty into the mire of sin!

In these days when secular education is so wide-spread and is so greatly in demand, we are apt to forget that "ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it". No man, as no woman, is safe in his faith in these days if he does not take precautions to distinguish between blind belief and faith and take the necessary measures to enlighten his faith. One's faith must be mighty to resist the onslaughts of reason and unless by great purity of life one has developed intuitive perception he is most likely to go under. "My faith has saved me and is still saving me", writes Gandhiji, but who does not know of the persistent efforts at eliminating impurity and at unfolding the power to love and to follow Truth which he has been making for long years? H.P.B. says that "faith is a quality endowed with a most potential creative power" and it is not difficult to perceive that Gandhiji's faith has that quality.

The young officer needs the aid which self-knowledge gives in purifying desires, in freeing the mind attached to the objects of sense, in activating the faculty of intuition. He and his like, and their name is legion, need some study of man's constitution, of the part played by its different constituents, and of the great ideas which widen the mental horizon and deepen human insight. To the great of soul, like Gandhiji, regular study may not be necessary—though even he keeps the company of the *Gita*—but for ordinary folk mental food is as necessary as bread and milk for the body, if not more so. The importance of ethics, as an *applied* science, is not generally recognized; Theosophy insists on it. But a mechanical code of ethics leads to error; mechanical codes are conventional and they have led people to mistake etiquette for morality; thus hypocrisy comes to birth.

The young officer and people like him do not understand where or how thirst for drink arises or what a surge of sex is and by what process it lays siege to the mind. There is a great deal of false knowledge abroad, in the domain of sciences as of religions, and some of it is highly dangerous. Young people find in such false knowledge absurd justifications for their own intemperance and immorality. The remedy is a patient and thorough enquiry into such problems, an examination of the veracity of ideas before accepting them. Such enquiry is bound to reveal how shifting, unreliable and dangerous are the theories of modern doctors of body and of mind, how illogical and mechanical are the beliefs of the orthodox doctors of divinity.

Theosophy is a scientific religion and a religious science; a careful study of its fundamental ideas, which are both metaphysical and ethical, will repay all who find their faith in the moral order of society and of life shaken because their intellectual comprehension has been smashed. Theosophy demands that man should examine his own beliefs, discard those which are held in blindness, justify the others at the bar of reason, and live intelligently by faith which shines more and more in the light of wisdom. Like the physical luminary, the Spiritual Sun shines for all, sheds its radiance everywhere, but when the windows of our mind are shut and the door of our heart is closed, Its light cannot penetrate. Therefore, the instruction—

Press forward to open your soul to the eternal.

HEART-LIGHT ON THE PATH

Men like to think the "heart" the container and source of good alone, and the word is commonly so used. Yet a passage in *The Voice of the Silence* shows duality in the heart; and we intuitively recognize this when we speak of our "heart of hearts" as the most true, dependable, one-pointed part of our nature. *The Voice* indicates that from the heart itself come the opposites of loyalty and disloyalty, of steadfastness and fear. If the heart fails in surety, if "the heart-light goes out", then also from the heart will come darkness. "A dark and threatening shade will fall from thine own heart upon the path and root thy feet in terror to the spot."

Coming thus from the depths, this kind of darkness is the worst. It is "lethal", stupefying, arising from the lowest consciousness in man, the "nether soul".

In an animal this low consciousness is unblameworthy; for the higher is only faintly beginning, and the animal lives in its self-inverted and self-confined consciousness without moral perception or moral responsibility. The consciousness of man has of course a far higher degree of intellect. Yet if a man's intellect is busy devising only countless self-gratifications, if his heart is chiefly filled with these, not merely is that intellect itself degraded, but the whole man lives mainly on the animal level. His heart-light is dim. He is nearly as far from using a sense of responsibility as a gorilla is.

The Voice gives lesson after lesson in gaining the virtues that are the basis and source of heart-light. Minor degrees of these virtues any true seeker already possesses. They have made him the seeker he now is. But there comes a time when the smaller degrees of virtues flow together into collective or large virtues. Occultism mentions seven such Great Virtues and also ten; corresponding naturally to the seven and ten planes of being. They are distinct, yet always interblended and interdependent. Figuratively they are called Gates or Portals and Paths on the One Path of inherent destiny, of Karma and evolution.

In working for further progress, a student sees that as he attains an added degree of a virtue (so passing through a Gate, small or great), he finds before him not only the joy of victory but also further obstacles and "more pitfalls". In fact, inherent in the very joys are special and corresponding difficulties—difficulties he cannot even see without going through that added Virtue-Gate.

For example, beyond the Great Gate *Dana*, "love immortal", lies a joy arising from the particular nature of that Virtue itself. And there also lies his reward of merit, the "sunny glade" of happiness. Yet the joy and the reward offer their corresponding temptations. Is he not tempted by satisfaction in self-attainment, by overconfidence, or by a tendency to settle there in the glade of happiness?

To mention an instance: any religious system, whatever its name, whose follower says in effect: "God is Love and Law. I and my friends have learned to be loving and law-abiding, *therefore God will take care of me and mine*"—does not that system lead its followers into a "sunny glade" and hold them just there? Millions are basking in that glade, through ignorance, and thereby piling up unawares a special Karma. For are we not to become conquerors of our *weal* as well as of our woe?

Indeed, great misconceptions of Love and Law are possible. A Pilgrim who lingers to enjoy his

weal may easily become encased in a self-righteousness that is legality—and denying love may judge all others to be in hell because they too are not in the glade. Very different is this from that Love which is “Compassion...the Law of LAWS...Alaya’s SELF...the light of everlasting right...the law of Love eternal”.

When therefore a Pilgrim, having taken the early happy steps in learning the nature of Love and in obeying Law, finds that his remaining ignorance is holding him in that glade of partial understanding—if he is not to frustrate through this form of temptation the entire purpose of his life—he must arouse his will to progress into higher concepts. Through right action he must gain clearer perception of the great Law that men do not exist for dwelling in pleasant vales, but for struggling in continued achievement up the steep mountain sides.

Rejecting thus false views of the virtue of Love and sensing higher Laws, he grasps more clearly the nature of the next great virtue, Harmony, whose chief Karmic Portal he will some time pass. Hence, though his path may still seem “verdant”, his “song of hope” is less confident, because he sees how little reason he has for self-gratulation. He must grow and grow in order to step over the “Karmic pebbles”. Now indeed on the long road his heart-light may pale; fear and doubt may attack. Yet through the mere slowness of his advance he may come to perceive his need of an added degree of still another virtue—patience, fortitude, quiet endurance and control; “plugging on”, rewards or none, yet following the Law and permitting no loss of love. With greater clearness he understands that his further way—as his past—could be “lighted only by the light of daring”,—perceives that his heart-light must more and more be the steady fire of selflessness and intelligent firm-seated Will.

An earnest Pilgrim, hearing himself called a “candidate for light”, for the warm glow of true Compassion, may question how he can intensify his purpose, how become more than only a candidate. His own past gives him the answer. All along his road, from the first conscious recognition and efforts to reach something higher and yet higher, his progress has depended on his feeling of kinship with all other beings. Not self-superiority, not clannishness, not wish for gain, has been his means of growth. So now, even more than ever, when he has begun to approach the Great Gates, the direction of his will must be toward humaneness. If he does not take up his share of “humanity’s great pain” by lessening his own and others’ burden of ignorance,

the doors of the Great Virtues cannot open. His heart-light is still too dim.

GOD

“Is God impersonal, personal or supra-personal?” inquires the Rev. Dr. Alfred E. Garvie, Principal Emeritus of New College, London, in *The Review of Religion* for November 1939. Thinkers among theologians, he implies, have advanced beyond the deism which separates God and man.

Science is today giving such evidence of the unity, the uniformity, and the purposiveness of the universe, that one reality or ultimate cause and final purpose may be assumed, whether it can or cannot be so conceived, as to be named *God*....

To speak of God as *a person*, as individual personality, to ignore this relation of God to the Universe. He is not one among many, but the One in whom the many subsist, from whom they derive, and on whom they depend for their existence.

So far, so good. But Dr. Garvie cannot free himself from the fixed idea that impersonality cannot satisfy the personal need. To uphold that idea he falls into illogicality, insisting that while God is not simply and solely personality “God is at least personal, whatever more He may be; intelligence, conscience, spirit or religion in man are personal functions, which find a correspondence and satisfaction in God so apprehended.”

The Master K. H., writing to an anthropomorphist in 1881, exposes the fallacy of similar theological casuistry that demands, “God who hath made the eye, shall he not see?” by pointing out that “according to this mode of reasoning they would have to admit that in creating an idiot God is an idiot; that he who made so many irrational beings, so many physical and moral monsters, must be an irrational being.”

Man as a personal being has qualities and aspects more material and less admirable than intelligence, conscience or spirit. If personality be assigned to God, how, on this line of reasoning, can the former be denied to God any more than the latter?

An intelligent being having no form, however sublimated, is a nonentity, a blank void; a being having a form, however vast, cannot be infinite. That, simply stated, is the dilemma on the horns of which the anthropomorphist remains impaled, however much he may seek to confuse the issue with irrelevant arguments.

IN THE LIGHT OF THEOSOPHY

That music has a higher function than to titillate the emotions is still recognized in India. Re-viewing a Bengali book of songs, *Sangit Samgraha*, compiled by Swamis of the Ramakrishna Mission, Shri Mahendra Nath Sarkar writes in *The Modern Review* for December 1939 :—

In India music has been essentially associated with spirituality, for it has been possible for her to conceive the subtle sound currents which can play upon the delicate fibres of our being, opening the higher reaches of consciousness. . . . Music reaches its highest expression in the ethereal waves of the symphony which ultimately pass on to the Mystery of Silence. The finest music takes its expression through the rhythm and cadence of Mantras. . . . Music is the natural outlet of our deepest thoughts.

Theosophy abounds in references to the power of music, which is an aspect of the power of sound. The ancients recognized sound as the characteristic of the Ether of Space, and taught that hearing was the first sense developed. Pythagoras had studied Esoteric Science in India and it is therefore not surprising to find the Pythagoreans asserting "that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion". The Hindus hold the influence of melody to be one of the ordinary manifestations of the *Mantrika-sakti*, the power of speech or music, one of the primary forces in Nature. There are four states of sound, of which only the lowest is audible to the physical ear, sound in its previous stages being heard only by those who have developed their highest spiritual senses.

When Krishna enumerates His divine perfections He declares Himself to be, among the *Vedas*, the *Sama Veda*, which Mr. Judge explains "may be said to be the *Veda* of song in the very highest sense of the power of song". And he adds, "Many nations held that song had the power to make even mere matter change and move obedient to the sound."

H.P.B., who calls sound "*the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*", writes :—

Such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (*The Secret Doctrine*, I. 307)

Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth ; it reacts even on inanimate objects, for matter is still spirit in its essence. (*Isis Unveiled*, II. 411).

She refers to the fact that "musical tones have a wonderful effect upon the growth of vegetation and that "from the remotest ages the philosophers have

maintained the singular power of music over certain diseases, especially of the nervous class". The ancient Egyptians also "understood well the effect of musical harmony and its influence on the human spirit". In this respect, as in so many others, the modern world lags far behind antiquity.

Pandit Jawaharlal Nehru, in a letter to a Conference of Indian Christians held at Allahabad on the 16th of December, recognizes the important principle that a free India, while allowing the fullest freedom of conscience in religious observances, "must necessarily be a secular State, that is, a State which cannot represent any one religion". His stand is highly commendable and there is the noble precedent of the U.S.A., which started its career one hundred and fifty years ago with the same high principles tacit in its Declaration of Independence and expressed in its Constitution. "The Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Freedom from religious bias in Government matters is still part of the basic law, but experience has proved that it takes more than a correct legal basis to change human nature. The course of politics there is influenced by religious considerations ; it is openly questioned whether a Catholic could ever be elected President while the overwhelming Protestant majority obtains, and at least one deplorably bigoted organization has sprung up which is avowedly anti-Catholic and anti-Jew as well as anti-Negro and anti-foreigner.

It is important that the right policy be proclaimed at the outset, but how far private conduct can be brought into line with it depends to a large extent upon how far the leaders exemplify that policy in their own life and action and upon the extent to which their example is followed ; and both in turn depend upon the realization of human brotherhood, which is the essence of all true religion. Without the spread of that realization the orthodox Hindu and the orthodox Muslim will continue to be fanatical followers of their respective creeds and mutual intolerance and mutual recriminations and worse will persist.

It is a popular fallacy that political panaceas can reform the world. Regardless of the laws on the statute books, "no lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old".

Frederick Carter in his Art Notes under the title "*Æon and Man*" (*Dublin Magazine*, October-December 1939) speculates as to the reason for the rarity of representations of the human figure among

the earliest known drawings, those in coloured earths on the rough rock walls of dark caves. In the drawings of animals "the artistic accomplishment is curiously mature, the drawing at times superb", but the few delineations of the human figure are strangely unreal, "diagrammatic, indicative, not too like". Mr. Carter mentions that archæologists and anthropologists generally agree that these drawings were set up for a magic-working purpose. He believes the early artist was afraid of something in the likeness of a being just like himself.

Long indeed humanity continued to fear the magical creative power of art. The ability to depict was regarded as a dark and a dangerous gift: perhaps it was. Even to our own times survivals exist of spellcasting through the powers of wax mannikins and other magical images and likenesses. . . . The faculty of setting down a likeness seems to the folk of simpler forms of faith to be a terrifying power. Often they resent having a likeness taken, for, to them, their own life or soul is held in threat by the possessor of its simulacra.

The modern speaks in the writer's comment which immediately follows:—

Probably all that sort of notion belongs to the curious phase of mental darkness out of which mankind came ultimately to a sense of domination and overmastering will.

In *Isis Unveiled* (I. 485) H.P.B. refers to the power of the ancient hierophants to animate statues and to cause them to speak and to act like living creatures. The reverse of the medal, however, is sorcery, and the possibilities of the latter, which are not done away with by poohpoohing them, lie at the root of "that sort of notion".

On this subject H.P.B.'s interesting article "Animated Statues" will be found helpful and so we reprint it in this issue.

More than one ancient belief dismissed by the modern sceptic as superstition may yet be shown to have been based on truth and fact.

Prof. H. J. Fleure, F.R.S., of the University of Manchester, in a lecture on "Folk-lore and Culture Contacts" (*Bulletin of the John Rylands Library, Manchester*, October 1939) cites the reference by the twelfth-century historian, Geoffrey of Monmouth, to the bringing to Salisbury Plain, centuries before, of the nearly forty great stones which are found within the horseshoe and the circle at Stonehenge and are admittedly not of local origin. According to Geoffrey—and the tale is said to have been handed down locally as well—these stones, which were reputed to possess great healing virtue, formed previously a circle called "the Dance of the Giants" on Killaurus, a mountain in Ireland. Geoffrey adds that "giants of old did carry them from Africa and set them up in Ireland".

Irish tradition, *The Secret Doctrine* mentions, ascribes the origin of Ireland's circular stones to

Africa and H.P.B. cites the opinion of an eminent geologist that one such stone which he had examined was of foreign origin, "most probably African". As great an archæologist as Flinders Petrie conceded the probability that some of the Stonehenge rocks came from northern Ireland, but Professor Fleure accepts the more recent (but not necessarily correct) verdict of Dr. H. H. Thomas that they are from the west of Pembrokeshire. He alludes, however, to the bringing of these great stones overland from Pembrokeshire, without roads for wheeled traffic, as an impossible feat and suggests that they may have been brought part of the way by sea. Geoffrey reports that the moving of the stones did give rise to great difficulties until the skill of Merlin, the Welsh magician of Arthurian legend, showed the proper way. The ancient priests did have the power to move stones, but we must look to a different explanation of this particular phenomenon.

The case interests Professor Fleure as an instance "in which archæology helps us to appreciate an old tale", but H.P.B. gives some hints which invest Stonehenge with added significance. That it far antedates the Roman era, to which Geoffrey assigns it, is proved by its being constructed by no Roman scale but by the ancient cubic measurement common to the Egyptians, Phœnicians and Hebrews. It dates, in fact, back to the days when men were of gigantic stature. "Had there been no giants to move about such colossal rocks, there could never have been a Stonehenge." The real giants were nearly all drowned with Atlantis but down to the third sub-race of our own Aryan stock a stature of fifteen feet was not uncommon. The giants lived to a later date among the Celts than among the Teutonic peoples and legend shows them still in existence in ancient Britain down to the time of King Arthur, the "fairy-tales" about whom "are based on facts and pertain to the History of England".

Stonehenge, like all the other "Cyclopean" structures in Europe and in Asia—and there are like structures in Africa and America—is "the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God'". Their form, as said, was gigantic, like that of mankind generally in the days from which these structures date.

The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. . . . The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed. . . . It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. (*The Secret Doctrine*, II, 750, 754).

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration", I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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