

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 48, No. 8

17th June 1978

OUR DECLARATION — A STUDY

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1949.—Eds.]

H.P.B. in the first of her Messages to the American Theosophists wrote of the need for each student to become a centre of work in himself, round which a nucleus might eventually form from which spiritual influences would radiate and towards which higher influences would be directed. It is by becoming such a centre that we can fulfil our duty not only to the U.L.T. but also to humanity and to ourselves. The signing of the associate's card contains the germ of that future centre. It is an undertaking, with one's Higher Self as witness, that one will try: (1) to be independently devoted to the cause of Theosophy; (2) to be loyal to the Masters; (3) to disseminate Theosophy; (4) to exemplify Theosophy in life; (5) to unite with other students on the basis of similarity of aim, purpose and teaching; (6) to regard as a Theosophist him who Theosophy does; and (7) to become a true friend of all creatures. Each of these items has its application in the home, in business, in leisure as well as in the U.L.T. We ignore them at our peril, for, while the Movement is independent of us we cannot go forward without the help of the Movement.

To be independently devoted to the Cause of Theosophy is to light one's lamp at the central fire of the Movement instead of remaining dependent on the borrowed light of others; to nourish and not to vampirize the Lodge, one's home, one's business and one's friends; to be independent of leaders and of outer forms, of self-identifying attachments, of accepted practices, of the desire for personal advancement and of those *rajasic-tamasic* elements pandered to by modern forms of entertainment. Independence is not self-sufficiency but a limpet-like adherence to the

metaphysical principles which are the basis of ethics, a reaching out to the appropriate principle of the Philosophy before acting. Such independence is the only vantage-point from which we can approach our duty to ourselves, to the U.L.T., to our home and to our friends.

Loyalty to Masters implies an ever-present consciousness of that "long chain of influence which extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth," a consciousness which forms the frame and setting for every act. Gratitude to the Masters; loyal support of all, however great or however humble, who may be carrying out some of the Masters' work; giving in return by making the most apparently trivial act a sacrifice — these are of the essence of that loyalty. The U.L.T. and the home are centres in which is reflected the spiritual-life-giving sacrifice of the Masters; all actions everywhere being links in the long chain of influence. Thus we may receive benefit from the great Founders of the Movement and give benefit to others.

To disseminate Theosophy is not to proselytize, which is but a bolstering up of our personal ego. "No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only an 'extension of previous beliefs.'" A Theosophist is one of vigorous and liberal mind who appropriates rather than accepts Theosophy. Wise dissemination is the sowing of the right seed, at the right time, in the right soil. Home, business and leisure provide opportunities for such sowing, but most of all the U.L.T. does so, for here the conditions are vastly more favourable for impersonal presentation, free from the obstacles thrown up by the subtle interplay between personalities. Such impersonal presentation is not only of service to others but also of immense benefit to ourselves, for it forms an indispensable part in the growth of our own understanding of Theosophy.

"Union is strength." "We need all our strength to meet the difficulties and dangers which surround us." That union is the "acquisition of a feeling of identity with each and all of our brothers," a feeling of identity whose soul is the realization of the One Self, and whose body is the recognition of the sinner, the thief, the renegade and the prostitute within ourselves as well as the saint and the devotee. Such an acquisition is as much a duty to ourselves as to others, for without it we risk being the single broken stick; with it we become open to those higher influences spoken of by H.P.B., and a source of strength to all we meet in the

home, in business and in our leisure hours.

An inner attitude of loyalty to the Masters and of conviction of Universal Brotherhood has to be acquired and maintained in lives enmeshed in the fine threads of our thoughts, motives and actions which are so inextricably interwoven with those of others that a disturbance at one point is a disturbance at all. It is a pious hope that we can ever so disentangle the threads as to form a completely harmonious pattern. In every human relationship we need a common understanding, a common aim and a common purpose, so that the friction arising out of our common humanity may not divert the main current of our energy.

Our position in the U.L.T. is the pattern for all our other relationships, for there we have the ageless Wisdom-Religion as a common link. In the home the common understanding should be that each member is primarily a soul with the opportunity which the home offers to discipline and cleanse his feeling nature; the common aim, that of making the home a spiritual centre; the common purpose, that of using the opportunities which the home offers to the soul. In business or profession, the common understanding should be of the true function of that business or that profession in the community; the common aim, the corporate good; the common purpose, service. In leisure there should be a common understanding that it represents an opportunity, not to "let go," but to recreate, to restore equilibrium by a change of activity, to express some different part of ourselves. Then also there should be some basis of mutual respect between associates of leisure hours.

To regard "as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization," is not to make a mental classification to the world into Theosophists and non-Theosophists. Essentially, such regarding is an inner and unerring discrimination between soul and its vehicles; between soul power and the power of money, of position, of prestige or of loud talk; between inner motive and outer action. Such discrimination has first to be acquired with regard to ourselves before it can be applied to others or to institutions. That it is to be so applied does not mean that we dare sit in judgment, but that we may know at what point our sympathy or our active support should be given. To be detached from the trivial and the bad and to give warm support to that which is soul-born is our duty to ourselves and to others.

From this point of view the first clause of the U.L.T. Declaration may be considered as the starting-point and the last clause as the culmination

of our embodiment of that Declaration in ourselves. Independent devotion, loyalty to Masters, impersonal presentation of right ideas gained by study, realization of the One Self, co-operation with others on a sound basis, discrimination between the permanent and the impermanent — these create the intelligent heart and the gentle mind which radiate, unconsciously, a welcome to the U.L.T., to the home, to all soul-born thought and effort in every walk of life. They create the friend of all creatures who “transcends the unworthy vehicle” to glimpse the soul behind.

THIS great philosophy of Theosophy presents a basis from which the truest kind of morality can be perceived. True morality does not depend upon words, phrases, or conventions, but upon a *universal* perception of all things, whereby everything is done for good, every thought and feeling expended for the benefit of others rather than for one's self. A clear perception of one's own spiritual nature, and the motive to benefit mankind in every direction and in every case, without self-interest, are the two essentials for true morality. True morality is, in fact, a *universal existence*, and the beginning of it is in the desire to live to benefit mankind without self-interest or hope of any reward whatever; then, to practise and to help those who know still less than we do.

This is quite the reverse of prevailing religious ideas of personal salvation, yet this universal existence is our salvation. At once, when these universal ideas are seen and to some extent realized, one loses all fears. Neither change nor death, nor things present or to come, can have any effect upon that one. He meets conditions as they come, does what he can, and lets other conditions succeed them. He moves through life, far from an unhappy being, quite capable of taking all the joy and pleasure that exist in the world — all that upon which his fellow-men only subsist or hope to subsist. He moves among his fellow-men, understanding everything that they are going through, enjoying with their joy and sorrowing when they sorrow, yet himself free from either joy or sorrow. When we arrive at that condition, our sense of morality will be based on the nature of man. We shall then look on each and every being as of the same kind as ourselves, differing only in degree of understanding.

—ROBERT CROSBIE

“THE OLD WISDOM-RELIGION,” NOW CALLED “THEOSOPHY”

[We reprint here the first part of a paper read by Dr. J. D. Buck before the Annual Convention of the American Section of the Theosophical Society at Chicago, U.S.A., in April 1889. H.P.B. quotes from it in Section II of her *Key to Theosophy*. “No living theosophist,” she writes, “has better expressed and understood the real essence of Theosophy than our honoured friend Dr. Buck.” One of Mr. Judge’s close colleagues, Dr. Buck was a prominent member of the Theosophical Society in America and wrote numerous articles for *The Path*, both under his own name and under the pseudonym of “Harij.”

The concluding portion of the address will appear in our next issue.—EDS.]

THEOSOPHY is the very last subject to be intruded upon unwilling auditors; but, on the other hand, no one in the least deserving the name “Theosophist” will withhold his testimony when given a fair chance and a courteous hearing. It is but just that I should at the outset explain in what sense I am a Theosophist.

Theosophy is sometimes defined as “the Wisdom of God.” I am not a Theosophist in any sense that implies the possession of such wisdom. When the tyrant of Syracuse asked Pythagoras, “Are there in your country no wise men?” the sage replied, “No, we are not wise, but lovers of wisdom.” In this sense am I also a Theosophist, and a member of the Theosophical Society. I could most sincerely wish that one more able to define and express that which for myself I know to be true, might address you in my place. Just as a fond mother dresses her beloved and bedecks her with flowers, anxious that she shall appear at her best and be somewhat to others what she is to her mother’s heart, so would I desire that that transcendent truth, not indeed a child of mine, yet beloved all the more, should appear to you comely and attractive, and so win your approval. I can, indeed, put forth no more than I apprehend, and give only as I have received; and so far as that contains the truth, you will, no doubt, receive and welcome it. Whatsoever of obscurity and unattractiveness my statements may contain, that is all-mine; whatsoever appears beneficent and desirable, belongs to truth, and so much, at least, we may hold in common.

Science has made wonderful advancement in modern times, and philos-

ophy is again coming to the front. With the ceaseless revolutions in human thought, old words gain enlarged and sometimes entirely different meanings, and hence our lexicons seldom keep pace with our vocabularies. Words are sometimes found to be inappropriate and very often inadequate to express ideas. To undertake to define Theosophy from the basis of philology and phonetics would be as useless as it would be found difficult. Old speculations are constantly appearing under new names, though seldom without modifications and additions. It is thus that certain legends are found in many languages and in every age. Sometimes we can trace the direct lines of transmission, and discern very close relations and similarities; and again only faint resemblances, with one basic idea running through the group. The foremost scholars of the age are at present engaged in just this line of research. When in its earlier history philology was more closely confined to the phonetic values and relations of words, progress was necessarily slow and uncertain. The real genius of a people may be embodied rather than expressed in its language. Even with modern languages and contemporaneous scholars, the number of individuals who really and thoroughly master any language but their own is comparatively small; and they are fewer still who are enabled to habitually mould their thoughts to a foreign tongue, except after many years' residence in the foreign land and habitual association with its people. When, however, the language is foreign and its people extinct or absorbed into other races, the difficulty is greatly increased. With every change in the range and form of human thought, comes a corresponding change in the mode of expression.

Our religions and mythologies and most of our traditions come from the Far East. We may trace all these to a people who, born under genial suns, were sensuous and imaginative to the last degree. Ideas there clothed themselves with fantastic garb, and words were rich in imagery. Myths, legends, parables and allegories were the common stock, and even the plebeian breathed a classic atmosphere. When these old forms of thought and speech have been brought down to modern times, and the attempt has been made to reduce them to plodding speech in an age of steam, the goddesses that once held open court on high Olympus and wove their silken veils in distant legends are often reduced to country witches with wooden shoes; the dance is ended, and the music gone. The scriptures that are known to us as the Old and New Testaments, come from the Greek and the still more ancient Hebrew originals; and much of these can be traced to a still earlier source. In rendering these ancient

manuscripts into modern English, the literal learning of the schools has had much to do, and knowledge of their original meaning, very little. Traditional authority, not as to what these books originally meant, but as to what they should now mean, has given a strong bias to all such translations. Greek and Hebrew words have been literally rendered into English prose, divested of all original imagery; or, when this could not be done, imagery has almost invariably been sacrificed to so-called orthodoxy. Not only do these two languages abound in imagery almost wholly unknown in modern times, not only are these writings full of art speech and ideographs, but with both Greek and Hebrew this art speech was embodied in a system of philosophy, dramatically represented in the mysteries of initiation. The text, therefore, if fully written, which was seldom the case, and correctly translated, which is still more rare, would be to the original what one of the plays of Shakespeare is to its dramatic representation with star actors in every role, and with perfect stage appointments.

Probably the only place where any adequate idea of the meaning of these ancient Hebrew ideographs can be gleaned is in some of the degrees of modern masonry; though, unfortunately, the student would even here have himself to supply the key to the "lost word." Among the ancient Greeks there were the lesser and the greater mysteries. No complete description of these initiations has ever come down to modern times, for the very good reason that no such descriptions were ever allowed to be written. Vague references to them may be found in many places, particularly in the writings of Plato and the Neo-Platonists, but when these references have been translated into English, unaccompanied by the key to their interpretation, they are fantastic, whenever they pass beyond vapid nonsense. If, however, one can gain some insight into the purpose and meaning of these ancient initiations, he will not only be able to bring order out of confusion, but he will be thereby enabled to interpret other ancient writings, with the unqualified assurance that he is deriving their real meaning. The key to one is the key to all.

One of the greatest of modern writers has declared that "to go back to Plato is to make progress," but it makes all the difference in the world by what route we enter ancient Greece, and with what *shibboleth* we knock at the gates of those ancient temples, where, after purification and due initiation, men like Plato and Pythagoras were admitted to the banquet of the Gods. It may be stated, in brief, that the lesser Greek mysteries constituted a school of training in which the neophyte was pre-

pared for the real work and grander initiation vouchsafed in the greater mysteries. In the lesser mysteries the neophyte's purpose was tried and his character formed; the science and the philosophy of life were inculcated. History informs us that many candidates were never able to pass these preliminary degrees. In the lesser mysteries the journey of the soul through time, and as embodied in matter, was dramatically represented. The candidate thus informed and disciplined, fortified by wise counsel and repeated trial, at last undertook the great initiation. Here began the real conflict with evil, where the soul of the postulant was the field of battle. All this had been previously explained and dramatically represented in the lesser mysteries. The candidate must now fight with evil in every form, and fight single-handed for the possession of the empire of his own soul. It was said that he who endured to the end was given a white stone, in which was a name written that no man could read save he who had received it. He who conquered was admitted to the banquet of the Gods.

The coffer in the king's chamber of the great Pyramid of Gizeh was an altar, used in the last degree of initiation in some of these mysteries. The meaning of life, the nature, the ministry and the destiny of man, became clear to him who had thus both theoretically and practically wrought out its varied problems in his own life, and so gained the supremacy of his own soul. Read again the writings of Plato with even this crude outline of a key, and see how pregnant they become with meaning and how lucid many obscure passages now appear. The mason who comprehends the use made of numerals, and remembers the perfect points of his entrance, ought also to get a glimmer of light with his "working tools." No one will get any adequate idea of that which was and is accomplished in these real initiations, till he learns experimentally by intelligent and persistent effort to master his lower animal nature. Without this personal experience he will discredit, if he does not also ridicule, any statement of the result of this self-conquest.

Among the ancient Hebrews a similar system prevailed. The Caballah was to the initiated Hebrew what the mysteries were to the Greek. In "The Romance of Spinoza's Life," as related by Auerbach, may be seen a remnant of this ancient wisdom of the Jews. The graphic account therein given of the excommunication of Spinoza, the indignities and anathemas to which he fell a victim, remind one of the tragic fate of Socrates. Each paid the penalty at the hands of the rabble for unveiling the mysteries. Socrates was accused of corrupting the Athenian youth;

Spinoza, of heresy and apostasy to his religion. The masses cannot endure, nor does an ignorant priesthood desire, the simple truth. The prophets of Israel denounced alike the sins of the people and the profanations of the priests; and Jerusalem was hailed by the Master as "Thou that stonest the prophets." In his very learned and able treatise on the Jewish Cabballah, Ginsburg gives, no doubt, all that secular or profane history has to give in regard to these mysteries; but if one possess even a little knowledge of the nature and purpose of these ancient initiations, and some slight ability to read between the lines, he will be aware of a deeper significance than Ginsburg discloses to the profane reader. Whether this learned scholar purposely conceals, and possesses more knowledge than he unfolds, is a matter of little consequence. Tradition is at this point far more lucid than history, and the Cabballah that Molitor discloses is to that of Ginsburg as a living soul to a dead body. If a modern scholar, versed in the technical meaning of words, and the rules of grammar, and restrained by orthodox bias to certain limits and usages, attempts to translate the Cabbalistic books, he will make of the so-called lesser and greater "Holy Assemblies" little more than an association of lunatics, or a congregation of fools, as has often been done. These writings, so far as the profane world is concerned, were never meant to be understood, any more than the monitors of modern masonry are meant to reveal all that occurs in a lodge room. These writings were not meant to reveal but to blind, and to conceal from all but the initiated the real truths and the sublime wisdom to which they referred, and which to the initiated were common property.

Just here a question naturally arises and presses for an answer. If this concealed wisdom was so profound and so beneficent, why was it so jealously guarded and so constantly concealed? It is not my province to explain, nor my purpose to defend these mysteries. I desire only to show their existence, their general characteristics and their co-ordinate relation through the ages. The purpose and the effect of this secrecy may, however, be explained. Let us suppose, for example, a community of ignorant and superstitious men and women, possessing but little intelligence, a low moral sense, and held in check by fear of the law and by superstitious reverence for the outer forms and ceremonies of religion. Such a community would be unable to understand the philosophy lying back of all religious forms, or to appreciate any higher moral restraint than fear. By misinterpretation of that brighter light that blinds where it cannot illuminate, and by misapplication of that larger liberty that so

easily degenerates into licence with the selfish and the ignorant, the full truth would be destructive. Imagine such a community suddenly set free from all accustomed restraints. No law, no religion, no God, no Devil, in any sense that they could understand, every man and every woman a slave to the bodily lusts and a law to self. Everyone can foresee the result. Ask yourselves, my hearers, what would be the logical result amongst certain classes in our own land, were they to hold your own more advanced views regarding many of these things, without first having grown up into larger liberty, through loyalty to the higher light of reason, justice, charity and humanity. The natural relation between ignorance and superstitions, vice and fear, is thus easily discerned.

If the truth is to make us free, loyalty to truth must first make us worthy of freedom. So long as superstition has its votaries, will fear exercise over the ignorant a wholesome restraint. The higher truth revealed in the mysteries of initiation served to illumine, not to dethrone, religion; but where they could not illumine they would inevitably dethrone; they have therefore been always guarded from the profane, and veiled in symbols and allegories capable of many interpretations, only the most crude and harmless of which are likely to become known. The more intelligent often scorn these interpretations; they can, however, make no greater mistake than to suppose that none others are both possible and rational.

I have so far referred to but two forms of ancient initiations, selecting these for the reason that it is from them that we have derived the larger number of our traditions. It could easily be shown, however, that similar structures lie back of all the world's great religions, and mingle more or less with all our traditions and myths. While we may be unable to trace all these to one common source, they can all be shown to refer to the same great truth, *viz.*, the divinity in man and his victory over himself. The clue to the labyrinth in one of these traditions is the key to all. The outer garb and form of expression differ, the principle is everywhere the same, and this principle was embodied in symbols and ideographs, variously interpreted, yet capable in the hands of an initiate of harmonious and co-ordinate interpretation. Paul sat at the feet of the wise Gamaliel and was learned in matters of the law; and Jesus is believed to have been an Essene, as his teachings are perfectly consistent with those of that sect of communists as recorded by Philo and Josephus.

If the foregoing conclusions are valid (and they are supported by the most overwhelming testimony), it follows that any literal rendering of

the crude surface meanings of ancient writings, which in art-speech, glyph, and parable refer to these deeper mysteries, fails entirely to give their real meaning. In modern times this literal rendering of ancient texts is fast losing its hold on the minds and consciences of men. A portion, at least, of the present humanity has outgrown the bondage of sense that finds its counterpart in superstition and its restraint in fear, and has but slight regard for these ancient records, which were formerly held to be so sacred that to alter a word or a letter of them was to be accursed. When, however, these records come to be regarded in an entirely different light and are divested of all superstition, and when it is shown that our artists and architects have revealed to us only the scaffolding that was used in the construction, and which has been made to conceal these ancient temples erected to God and dedicated to the service of Truth and the elevation of man, a new interest will again centre in these old truths, and the smouldering fires will be rekindled on ancient altars. But why, it may be asked, need we rehabilitate these ancient shrines, and reillumine these ancient altars? Why not create anew? Man cannot divest himself of his past. We are involved in the history and the heredity of all past ages, and destined still to unfold their sequence. Man is involved in humanity, and humanity is without beginning or end. Man receives from the father and transmits to the son. The genius of humanity with one hand points to the past, till the vision is bewildered by the night of time; with the other she points to the future, till the vision fails in the light of coming dawn. Only as we correctly interpret the past, and wisely forecast the future, can we hope to apprehend the present. And I might add — only as we apprehend the present can we read the past or forecast the future. The present is but a point, moving ceaselessly around the endless cycles of time.

Enough has perhaps now been said to show that no mere dictionary definition of the words "Cabbalah" and "Mysteries" could adequately define them. "Theosophy" is a word of similar import, and to define it as the "wisdom of God" would be meaningless. Neither is the meaning of the word to be apprehended by a hasty glance at the history and outward promulgations and manifestations of the present Theosophical Society, though one at all familiar with ancient landmarks will trace many resemblances.

Theosophy comprises that body of truths which in many forms, under many names, and in all ages, constitutes the substance and the essence of the true initiation, and which undertakes to explain and to apply the

everlasting principles of truth and righteousness to the individual life of man and the elevation of humanity today. The fire of life and the light of truth are eternal; and the fires on ancient altars that for centuries were not allowed to expire or to grow dim symbolized this light of truth.

To the interested student and the searcher after truth, Theosophy may be apprehended as unfolding on parallel lines. These parallel lines may be designated as the theoretical and the practical, or the ideal and the real; or again, as designated in scripture, as the doctrine and the life. Each of these lines presupposes the other. The theory that certain results will follow certain actions, suggests the act, in order to verify the result. It is true that in still another sense one may theorize in regard to Theosophy as in regard to any truth; and such speculation may lead to opinion or to prejudice without leading to any real knowledge, or to any higher life. Hence comes very early in the Theosophical quest the test of motive. Theosophy deals with the deep things of life, and the real and lasting interests of the human soul; and he who has but an idle curiosity in regard to these will hardly seek the truth in such manner as is likely to bring any lasting reward or satisfaction; though he may find food for speculation or even for ridicule.

The neophyte is therefore challenged at the outer gate: "What seek ye?" The body of man is the temple of initiation and both the challenge and the reply come from within; and according as the neophyte makes answer, will be his entrance through the gates and his passage beyond the first veil of initiation. If to the challenge: "What seekest thou, O soul of man?" the answer comes, "O nothing in particular, I was just looking idly around to see what amusement I could find"; man would hear in response only the voice of the passions and bodily appetites which are always seeking fresh gratification, and be deaf to the still small voice heard in the soul only when all else is still. We are dealing with the journey of life and the experience of the soul, not as a matter of sentiment, but as a sober reality. Suppose that each one of us were to pause just here and ask of his own soul the following questions: What is the real meaning of life? What is my own purpose in life? What are the chances of its accomplishment? How far does it concern the welfare of others? Can I conceive of a higher object with a better motive, and can I hope in any degree to accomplish that? This self-examination is the first step in the real study of Theosophy, and for myself I can say, without a moment's hesitation, that satisfactory answers come to all such

inquiries; not upon outside authority that must not be questioned, and in answers that cannot be understood, but in conscious agreement and co-ordinate harmony that satisfy the soul.

The real self-conscious centre in man seldom governs in the affairs of life. We long for love, we lust for fame or power or gold; and we are led to this lusting and longing not so much by conscious purpose and deliberate choice, as by the clamorous passions and the fickle appetites that hold us in bondage and lead us in chains. Even here, when the mind and soul become consciously centred on any of these pursuits, and when man bends his will to the accomplishment of his object and is ready to sacrifice all else to win success, failure is well-nigh impossible, though dust and ashes are the result. Schopenhauer is right; the will of man is supreme, and people fail even in ordinary pursuits because they scatter their forces instead of concentrating them under the guidance of the will. All such success, however, brings man back to himself, dissatisfied and hungry still. In the flood-tide of prosperity, when the soul is drunk with the purple flood of life as with the fumes of wine, we seldom pause to take account of stock; we seldom stand face to face with ourselves. When, however, love grows cold, or the beloved one slips from our embrace into the unseen, when the laurel wreath becomes a crown of thorns, when gold no longer glitters or when it takes to itself wings, when the power we sought to wield has become the very tyrant, and we realize the meaning of the saying, "Uneasy lies the head that wears a crown," then it is that man is brought face to face with himself, and the lesson deeper than words is burned into his soul. Man stands speechless and bewildered, benumbed and terrified, gazing into the mirror as though he had seen a ghost — the ghost of his higher self born of the pure ideals he has lost. For such a one the wine of life never again touches the brim, or bubbles into careless joy. He drinks cautiously, looking for the serpent coiled in the bottom of the cup.

The wine of life is drawn,
And naught remains but lees.

Many who thus for a brief space stand face to face with truth waken from the dream insane; some rush to suicide, and others become melancholy cynics. All who have carefully studied human life know that this great awakening comes sooner or later to everyone who passes life's meridian. If the years flow on with measured tread, and uniform health and prosperity bring the neophyte in life's mysteries down to the grave, the revelation still comes, even though it is the angel of death that bears

the challenge: "Awake thou that sleepest." The awakening comes to sad-eyed children who hear a voice in the midst of their play as an echo of the still eternities; and these little ones become our guides or our inquisitors. The dial of time counts not by years, save when we are drunk with the passions and are deceiving ourselves. Whenever the sun of truth rises, the day of the soul begins; and man may face to the dawn if he will, or he may wrap the mantle of night about him and forever refuse light. The neophyte in the mysteries of being may face his destiny without fear of the sphynx. What holdest thou, O stormy hearted goddess breeding by the fertile Niles of life? Ho, marble effigy! I conjure and I defy thee! "I will terrify thee with thyself, O white-faced neophyte, divested of all thy trappings and shorn of all thy glitter: nay, take them all; 'tis thus I cast them in thy face, and still defy thee! I know thy riddle, and I scorn thy power! Pass on, O neophyte; and may thy head be gently pillowed on the bosom of Isis; may Osiris protect and defend thee, I cannot harm thee." A Persian monarch once propounded to a captive in chains this riddle: "Which is the greater, the strength of the king; the strength of women; or the strength of wine?" and the captive, himself a prince, made answer: "Great are all these, O king, yet above them all is the power and the majesty of Truth"; and the king replied: "Blessed be the God of Truth."

The real student of Theosophy is a neophyte, seeking initiation into the mysteries of life. He may have teachers and guides, and these may instruct and prepare him, but when he touches foot on the threshold of the greater mysteries he stands alone. Step by step must he feel his way, guided only by experience, and the light of truth in his own soul. All around him dance and glimmer the fitful rays of the will-o'-the-wisp. Nothing will hinder him from following these should he so desire. None of these can deceive him if he sincerely desires the light of truth, that brings to everyone the message, "He that seeketh me diligently shall surely find me." The ideal life is not fantastic and visionary as many suppose, nor does it take man out of the world and away from temptation; nor yet does it destroy his usefulness and unsettle his reason. The true ideal is the only real life. It despises not the common things, but holds them at their true value, and puts them to the most beneficent use. It is thus that the neophyte lives and learns, and learns to live.

As an integral factor of the great body — humanity — the neophyte is related to his fellow-men, and as body and soul are blended in man, so is man related to humanity. While, therefore, the physical life of the

body outwardly unfolds and man adjusts his relations to his fellow-men, the spiritual life of the soul illumines and guides the life. As the spirit is informed, the body is transformed, and the neophyte slowly mounts the winding stairway of initiation. To learn and to apply, to study and to unfold, is the method of all true initiations. The lines of doctrine and of life run parallel and must be continually adjusted, else all progress will cease.

The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a volume entitled: "Theosophical Transactions of the Philadelphian Society," published in London in 1697; and another with the following title: "Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration" (published in London in 1855). The following is the dedication of this volume:

To the students of Universities, Colleges, and schools of Christendom: To Professors of Metaphysical, Mechanical, and Natural Science in all its forms: To men and women of Education generally, of fundamental orthodox faith: To Deists, Arians, Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists and sceptics of every kind: To just-minded and enlightened Mohammedans, Jews and oriental Patriarch-religionists; but especially to the gospel minister and missionary, whether to the barbaric or the intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated.

In the following year (1856) another volume was issued, royal octavo of 600 pages, diamond type, of "Theosophical Miscellanies." Of the last-named work 500 copies only were issued, for gratuitous distribution to Libraries and Universities. These earlier movements, of which there were many, originated within the church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like the writings of the eminent churchman William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and

original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life. These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, "Heresy," was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go farther. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man's knowledge of his own nature and the higher life of the soul. The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which means simply that the word "Heresy" has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodox Theosophy has never existed, for the simple reason that all of life's problems must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is simply Loyalty to Truth, and its ritual "To honour every truth by use."

To the casual observer the sentiment of the majority of the members of the T.S., whenever and howsoever that sentiment may be determined, may no doubt appear to represent the doctrines and status of the Society. Or again, the irresponsible utterances and erratic genuflections of the veriest crank who boasts of his membership in a Society from which none are excluded who desire to enter, may be taken as "orthodox Theosophy," as has often been done. Everyone must read for himself, not only the signs of the times, but the signals of truth, and far be it from true Theosophy to say him nay. No intelligent Theosophist follows blindly any outward authority, whether he be taught by the ancient wisdom, or by that noble woman to whom every true Theosophist owes a debt of

gratitude, and whom every lover of truth will one day honour, for he knows that he must find his guiding star in the inner temples of his own soul. The two large volumes recently issued by Mme. Blavatsky are an aggregation of ancient literatures, traditions, and mythologies, bearing on the real initiation of man into the mystery of being. The comments and explanations found on nearly every one of these 1,600 royal octavo pages of the "Secret Doctrine" are both interesting and instructive to all who patiently and persistently seek the truth. Many a blind hint and obscure meaning are thus made plain. Such a mine of ancient wisdom has probably never been given to the world since history began. The truth is there for those who desire it.

(To be concluded)

THEY WERE the leaders of men, these great ones; the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the Great Men sent into the world: the soul of the whole world's history, it may justly be considered, was the history of these. Too clearly it is a topic we shall do no justice to in this place!

One comfort is that Great Men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world — and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness — in whose radiance all souls feel that it is well with them. On any terms whatsoever, you will not grudge to wander in such neighbourhood for a while.

—THOMAS CARLYLE

SOME VIEWS ON HUMAN CONDUCT

Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there;
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmix'd with baser matter . . .

—*Hamlet*, Act I, Sc. 5

IN HER *Key to Theosophy*, H.P.B. comments that selfishness, indifference and brutality can never be the normal state of the race. Yet, the fact that she singled these out for mention is significant. If we review the records of nations that regularly grace the halls of the United Nations, we shall find that hardly one of them is free from the clutches of these three scourges of humanity.

Brutality is something that the salutary touch of a civilized education should have banished long since. Yet this twentieth century, even in its declining years, is more full of it than the nineteenth. Wars may be characterized as a form of insanity that grips nations in the mass. But the brutality that the wars legalize has now dominated times of peace and has percolated through nearly all strata of the social structure. It has overspread towns and communities and has assumed alarming proportions in educational institutions, sports, business houses and even homes. The strife and rivalry that are the harbingers of brutality have been commented upon and discussed in the press and other opinion-forming media, and though our thinkers have been disturbed by brutality erupting into the open, they have been unable to formulate any workable solution. The canker remains and thrives on the life-blood of our social structure.

One sometimes wonders whether in the minds of those most vocal for the eradication of brutality there is not a sneaking doubt about its usefulness under certain circumstances. Third degree methods to break down a man's resistance (getting vital secrets for one's country); chastisement strong enough to satisfy retributive justice (cutting off a thief's hand); inflicting untold torture on men and animals (for "sport" or vivisection) — these come readily to mind. There are doubtless others that are winked at as necessary for self-preservation and human welfare.

If an individual views brutality as a relic of barbarism, why does

he tolerate it and in some cases even encourage it? Why does he allow it to remain as a stain on the national character? Why does he, even if unconsciously, become a protagonist of the undesirable? The search for an answer must go deep down to the roots of the man's basis of thought. Within him, there must be lurking a germ of soul disease that, getting stirred into activity, paralyses all noble sentiments so that, with only the unobstructed brute within him, he revels in the horrors of viciousness. The restraints that morality is wont to put on his actions are for the time being atrophied.

The inflicting of pain upon another becomes permissible to him who differentiates between religion and religion, sect and sect, soul and soul. Parents are no longer interested in getting their children to imbibe the ideas of a Buddha or of a Plato. They want their progeny to learn how to fight off competition, how to climb to the top, even if it be over the wrecks of others, and how to exploit the general gullibility through what is euphemistically called salesmanship. As though this century has not inherited enough of engines of demerit from the past, it has added one of its very own. The labour movement which originated as a champion of the downtrodden discovered very early that its strength lay in its muscles. Since then it has been flexing those to the general detriment of law and order and the fiscal difficulties of governments.

The remedy for all this does not lie merely in a study of ethical behaviour. That will come later. To be productive of good, attention has to be directed to the demolition of old established fetishes, superstitions and wrong beliefs. Reasoning man still holds on stubbornly to the belief that he can get away with anything through prayers and propitiations. Belief in a personal god whose favours can be won is still deeply rooted in men despite the iconoclasm of modern scientific thought. Idolatry in its worst forms is still being practised. Removing this debris of a benighted age is not easy. The effort has to begin with the individual, percolate the home through his influence, and then spread out in widening circles till the conscience of the community gets aroused.

Brutality, indifference and selfishness is a trinity that has its roots deep in the idea of separateness of (1) God from man, (2) man from man, and (3) man from nature. Remove these three misconceptions and you will have transformed humanity and made it once again fit to have the direct guidance of one or more souls that are on the road to divinity. The remedy for our twentieth-century ills lies in (a) providing, ready at hand, of a literature that can grip and convince; (b) lighting up of an

inner faith that what is universal and imperishable must always have precedence over the particular and the perishable; (c) arousing within oneself of a desire to honour each principle by giving it a place in one's own life and action. If devotion to the interest of another is the duty that each Theosophist owes to its CAUSE, then are each of these steps important ingredients in his acts of service. He has to preach and popularize the ideal that a true Theosophist can be of no cult or sect, and that his service extends beyond organizations that man has been wont to raise to perpetuate limited ideologies that segregate men into national and social groups, one antagonistic to another.

In its diurnal motion, the sun shines on the just and the unjust. Each Theosophist has to be, if not the sun, then at least a lesser light. The smallest light of the feeblest intensity, if it is self-luminous, will be a beacon of hope to thousands. In a sense it becomes a path-finder, an illuminated arrow that points to the way.

The real effort has to be individual. Each one has to ask himself whether he has started universalizing himself. Is he acting as a brother to all that lives and breathes? Has he abandoned, for instance, all forms of thought and action that tend to differentiate men by religious labels and adherence to rites and ceremonies? Does he pay lip-homage to Karma and at the same time make petitions to gods and angels to evade a calamity or eliminate an enemy or one who has aroused his jealousy by remaining ahead of him in study and application? Has he remained indifferent to the pain of another, or to his claim for sympathy and succour? Again, has he remained indifferent to unjust attacks on another? Has he failed to support universality against superstition, dogma and fanaticism? Has he honoured every truth by use?

To be convinced of the truth of a proposition, one has to apply to it the touchstone of universality. Metaphysics, ethics, science and religious tenets have thus to be tested — the most evident as the most abstruse. Until this is done, the pupil will only import dogma and fanaticism into Theosophy and his words and actions will not draw upon that heart-force which alone has the potency to impress and transform. Further, a little consideration will show that both indifference and brutality erupt in the man who has succumbed to selfishness: and therefore at each turn of events, at each moment of choice, the practitioner has to pause to ascertain whether behind the peacock feathers of altruism he is not giving cover to a desire to inflate his ego, his purse or his desire for peace, power and precedence.

To mould the national character, these universal ideas — the essence of impersonality — have to be acknowledged and then adopted by families, educational institutions and the body politic. Educational literature, textbooks of philosophy, the mass media, and books meant for lighter reading, all have to reflect the new orientation, the central theme and pivot of which would be amity and not animosity, forgiveness and not recrimination, co-operation and not rivalry. Impossible? Not quite so. Even in this century, we have been witnesses to the spectacle of a resurgent spirituality that under a strict ethical impulse helped India free herself from foreign domination. That the national spiritual upsurge frittered itself away is because of the fact that it was linked to the attainment of a particular objective. That goal achieved, there supervened a general laxity consequent upon a lessening of the national tension. The nation forgot that the ethical discipline that won its wars was doubly vital for the preservation and consolidation of peace. However, the fact that a single individual — Gandhiji — succeeded in arousing the nation's conscience in the space of a few years should give heart to any pioneer in the task of starting a global movement towards establishing true spirituality as a cementing bond for all human endeavour.

The Theosophical Movement has its temples of service throughout the world. What is required is a united moving forward, the drawing up of an approved plan and the inviting of volunteers of recognized integrity and unselfishness to give life and movement to that plan. The coming years are those where action and words must be made to harmonize — years of honest striving, alone and in company with others, towards the forging of a true brotherhood between all men and nations throughout the world.

Let us then, as one in all and all in one, develop the Will to Do, the Soul to Dare.

A PERSON who is endowed with the faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift, a plastic power of formation in his very imagination. Whatever he thinks about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the powers of creation.

—H. P. BLAVATSKY

H.P.B. AND OPPOSING VALUES

II

WE HAVE SEEN in a previous article how H.P.B., writing in 1879, regarded the shameful vandalism of the Russian Government, when it sanctioned the destruction of the ancient shrines of the Zoroastrian Fire-worshippers in order that a petroleum factory might usurp the site on the shores of the Caspian Sea.

This was Materialism in operation. It was one specific act. But of Materialism as a "philosophy" she had a good deal more to say, and did so in her editorial, "The Cycle Moveth," which opened the sixth volume of *Lucifer* in March 1890 (reprinted in THE THEOSOPHICAL MOVEMENT in December 1934 and again in January 1968).

Taking as her starting point the eighteenth century, she indicts it for its "years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses."¹ The masses themselves were not to blame. Science meant naught to them as they wore out their lives in toil, hunger, poverty and degradation. But the fact that men of letters, politicians, and not least the Established Church of that period were so devoid of spirituality and even of ordinary human concern for their poorer brothers caused Materialism to flourish. A total "lack of soul perception" led to the result that H.P.B. castigates.

Certainly, for the intellectuals, soul was at a discount, its very existence denied by the majority. "For almost a century," writes H.P.B., "from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies." And stay it might have done, for how long who can tell, sterilizing and benumbing Western life, if the Messenger of the Masters, H.P.B., had not entered upon the scene to begin her Mission, drawing about her in 1875, in New York, the nucleus of what was to become the Theosophical Society.

"The Cycle Moveth" saw print in 1890. Just one year previously, in 1889, Mr. Judge had also written an editorial for his magazine *The Path*,

¹ Except where otherwise stated, all quotations are from H.P.B.'s article, "The Cycle Moveth."

which he had launched three years previously. In it he wrote, "We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit."²

Here is testimony to the unity existing between these two great souls. In several of her letters, H.P.B. speaks of Judge as "my *only* friend," and in one written that same year, 1889, she avows openly that he has been "part of herself for several eons."³ Even as H.P.B. saw hope for erring humankind only through a change in the Manas of the race, so on a similar note Mr. Judge speaks of the desired fruit referred to above as not being "money or any material profit, but solely a change in the thoughts and ethics of the people."

Neither H.P.B. nor Mr. Judge expected to defeat Materialism by their own efforts. Mr. Judge spoke for both when he placed his trust in "those Beings and forces controlling the destiny of nations and individuals." That trust was shortly justified. The great historic upsurge of Spiritualism swept over America and into Europe. H.P.B. likens it to a tidal wave, one that admittedly bore "scum and dross, flotsam and jetsam" on its waters, but declares that, all their inanities notwithstanding, the demonstrations saved many from spiritual starvation. "Such ex-materialists could never return again to their iconoclastic ideas."

Many a profound observation has been made by H.P.B., none more so perhaps than this — "Cross, by one step only, the line of matter and the area of Spirit becomes infinite." That line was crossed when many of the phenomena of the Spiritualists were seen to be genuine. "True as truth itself in their being and their reality," is H.P.B.'s testimony. "We believe thoroughly in Spiritualistic phenomena."

This movement that preceded her own prepared the way for her by breaking up the hard cold soil of Materialism. Inadequate though that movement might be to sustain a philosophy or even to prove irrefutably man's survival after death, still, demonstrating as it did "the existence of invisible and spiritual regions where other forces than those known to exact science are at work," it made it impossible for awakened souls ever to find satisfaction in future in either Materialism or "adherence to the dogmatic, ecclesiastical conventionalism of State religions."

² THE THEOSOPHICAL MOVEMENT, November 1965.

³ *Letters That Have Helped Me*, American Ed., pp. 280-81, 277.

For the Theosophical Society the hour had struck. Many of the "best and most intellectual" of the Spiritualists passed into it. H.P.B. does not analyse the respective Movements, but shows that both were "but the necessary and, so to say, Karmically preordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time."

This brings us to one of the two central, most impressive points of her article, namely that Materialism was *cyclically doomed*. Theosophy has much to teach us concerning Cycles, but suffice it here simply to note how H.P.B. records the fact. "The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their preordained and pre-appointed time of cyclic law." H.P.B. was deeply aware of the occultism of the period in which she was living, and of "the work of that mysterious cycle of psychic and spiritual evolution now in its full activity — a work which, silently and unperceived, will grind to the dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain." She accordingly entitled her article "The Cycle Moveth," and Mr. Judge in his had already affirmed his confidence that efforts made for the cause of humanity would not ultimately be devoid of fruit.

It was to this very Cycle that Mr. Judge was referring, when, addressing the Convention of the American Section of the Theosophical Society, held at Chicago in April 1892, he spoke of the Mahatmas "directing their servant H. P. Blavatsky, as they have directed many before . . . at a time when materialism was fighting religion and was about getting the upper hand." Neither protagonist was fated to win, for the hour of Destiny had come, "and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement."⁴

The second point to note is, *what* ended the Materialism of the nineteenth century. Not the Church, not the writers who, as H.P.B. records in another of her editorials, were plunging headlong into occultism as a fascinating subject for their novels. No, it was a spontaneous reaction on the part of ordinary people quickened out of torpor by the recent phenomena. "It was the inner voice of the masses," writes H.P.B., "their spiritual intuition — that traditional enemy of cold intellectual reason-

⁴ U.L.T. Pamphlet No. 24, p. 17.

ing, the legitimate progenitor of Materialism — that had awakened from its long cataleptic sleep.”

Such intuition is in all of us if we would but cultivate it. And, taught by Theosophy, what should hinder us from doing so, if, as H.P.B. puts it, we have “ears to hear, eyes to see, and an intellect to discern”?

It is eighty-eight years since that great woman, that pioneer bearer of the Masters’ Message to the West, wrote this particular editorial, and once again the Cycle moveth, full of much evil, as is inevitable in Kali Yuga, full also of so-called occultism, necromancy, psychological extremism and what-not. Science runs amuck and churches of every denomination lose members by the thousand every year. Also, throughout the world, adherents of practically all the world’s religions rub shoulders in the great cities.

How would they view it, those devoted Messengers, H.P.B. and W.Q.J.? What would they write on the present page of history, across which is once again scrawled so prominently the same old word, Materialism?

Mr. Judge might choose a line or two from a paper he read to the Aryan Theosophical Society in October 1889 — “The cycle of the Theosophical Society . . . began in 1875. . . . Whether it will revolve for any greater length of time depends upon its earnest members.”⁵

H.P.B. might perhaps content herself with three words of portent — THE CYCLE MOVETH — words of encouragement or of warning as we students choose to take them.

All Faiths are co-mingling. The East, in a sense, has come to meet the West. All are free to teach and learn. Truths of immemorial antiquity are brought to us nowadays in our homes by television and radio.

As Spiritualism in its day served a cyclic purpose, could not this influx perhaps do the same? Might not it break up ground again grown sterile through Materialism so that, in H.P.B.’s words, it might bring forth “the beautiful plant we call Theosophy”?⁶

⁵ *The Heart Doctrine*, p. 180.

⁶ “The New Cycle,” THE THEOSOPHICAL MOVEMENT, January 1978.

AN OUTLINE OF THE "SECRET DOCTRINE"

IV

[Reprinted from *Lucifer*, January 1892.—EDS.]

SUMMARY

The Mystery of the Seven. The Sevenfold Hosts of Formative Powers.

AT THE DAWN of Universal Day, faint lines of difference marking off the one Infinite Being into separate lives begin to appear. These lines of difference are gradually to become wider and wider, till at last, on the outermost, lowest range of life, the separate lives will appear quite isolated from each other, and quite isolated from the One.

But at first the lines of demarcation are so imperceptible that each one of these separate lives, each one of these doors to the inner majesty of the Infinite, appears almost one with the One Life, and almost possesses the fulness and power of the One Life. This pure and lofty state is shared by every separate unit of life at the dawn of Universal Day; and to this pure and lofty state each unit will return in the evening twilight, before the Universal Night. The purity of the dawn of Universal Day is the purity of unfallen innocence; the purity of the evening twilight is the purity of full knowledge.

Each unit of life in its lofty state, in the dawn, is closely united in almost unseparated life with every other unit of life; and each unit is endowed with the twin power of Consciousness and Will; the power to perceive, and the power to generate perceptions.

The wills of these almost divine units of life, working in harmony, give birth to the rhythmic chains of images which make up the manifested universe. These chains of images are regarded as illusory because they take birth in the apparent separation of the really united powers of Consciousness and Will; and, as the cause which gives rise to them is thus only apparent and temporary, they are also only apparent and temporary, not eternally real.

But as the chains of images exist from the dawn to the evening twilight of Universal Day, they are temporarily real; and, with this proviso, we shall treat them as real in subsequent sections, discussing their forms and successions without further allusion to their illusory nature. The almost divine units of life produce the worlds by the activity of their wills, acting in harmony, and it appears that this activity is in a mysterious sense sevenfold; that there are seven sides or modes of this

activity; and that, consequently, the almost divine units of life may be said to fall into sevenfold groups. It is difficult to find any essential reason for this sevenfold division; but the following considerations may, at any rate, illustrate the idea. We have likened these units of life to the facets of a diamond; and if these facets are conceived as circular, that is, of a perfect, unmodified form, it will be seen that around each circle are grouped six other circles, making up with it a sevenfold group. If these circles expand so as to bring their circumferences into intimate contact, their mutual pressure will mould them into symmetrical six-sided figures, or regular hexagons: each of which will be surrounded by six other hexagons, making with it a sevenfold group; just as the cells in a honeycomb become regular hexagons. And each group being surrounded by six others, makes up, with it, a sevenfold larger group.

In this way we may conceive that the facets of the infinite diamond, by which we have symbolized the One Infinite Life, are forced by the necessity of their being into sevenfold, symmetrical groups; and that the almost divine units of life, formed by the first differentiation of the One, are driven by the same necessity to fall into sevenfold groups; and that, for this reason, their united wills which give birth to the chains of images and worlds are forced to act in seven modes, or to put forth seven-sided impulses of formation.

By reason of these seven modes of Will, the almost divine units of life are united with sevenfold hosts, or seven Formative Powers, the units in each of which are innumerable. The sevenfold mode of manifestation, which has its cause in the division of the One into seven Formative Powers, will be seen to reappear in every range and plane of life; and, further, will be seen to determine the division of manifested life into seven ranges or planes of perception: seven modes in which the Consciousness and Will of each unit and of all units confront each other. We shall have most to say of these seven ranges of life further on; at present we will return to the mystery of the seven. We have seen that one circle may be circumscribed by six equal circles, making with it a sevenfold group; and that pressure will resolve these circles into sevenfold groups of regular hexagons, one of the three regular figures which will fill up plane space. Whatever number of regular hexagons be drawn, in contact, we shall still always have each one surrounded by six others, thus making up a series of sevenfold groups.

This property of circles and hexagons is one reason for the repeated appearance of the circle, and the ratio of its circumference to the dia-

meter, which is also the diameter of the inscribed hexagon, in the symbology of the fourth *Stanza of Dzyan*.

The other regular figures which will fill up plane space are the square and the equilateral triangle. The equilateral triangles when placed together fall into regular hexagons, and thus into the same sevenfold groups. If the square be represented by a cube in space of three dimensions, it will be found that cubes will similarly fill up that space in groups of seven, one cube in each of "the six directions of space, and one in the middle," in the words of the *Stanzas*.

It appears therefore that both plane space, or space of two dimensions, are filled up by sevenfold groups of hexagons and cubes respectively. We do not know whether this investigation has been carried out theoretically for other dimensions of space; but apparently the same law would hold true.

This is probably one reason for the use of the triangle, cube, and circle in that part of the *Stanzas* which deals with the modelling of the manifested universe in space.

Another cause of the sevenfold processes of manifestation seems to be this: let a point be taken to symbolize the beginning of manifestation; the vibration of this point will produce a finite straight line; now a finite straight line is an ellipse whose minor axis is zero; let this minor axis become a finite quantity, though still less than the major axis; we shall thus have three stages of manifestation: first, the point — an ellipse of which both axes are zero; second, the line — an ellipse of which one axis is zero; thirdly, an ellipse with unequal axes. If the axes become equal, we shall have that special form of ellipse which is called a circle, as the fourth stage; and the circle will pass back to the point through three similar stages, thus making the cycle of manifestation in a series of seven, namely: point, vertical line, prolate ellipse, circle, oblate ellipse, horizontal line, and point. This can be demonstrated very beautifully in a well-known experiment with two tuning forks at right angles, to each of which a mirror is attached; a beam of light falling on the first mirror being reflected to the second, and thence to a screen. The point of light will go through the seven forms we have noted. It is impossible to fully explain this familiar experiment without diagrams; but it is well worth studying as an illustration of gradual permutations of form through seven types. These seven types are generated from three elements; the spot of light, the horizontal movement of one mirror and the vertical movement of the other.

In general, three elements can be arranged in seven ways: the first three being each element taken separately; the second three being the elements taken in pairs; and the seventh being the three elements taken together. This is one explanation of the derivation of the Seven from the Three in the *Secret Doctrine*, as the Three were already derived from the One.

It is unnecessary to go further into the mysteries of these numbers; enough has been said to illustrate and in part to explain the division of the almost divine units of life into sevenfold groups, and Seven Hosts of Formative Powers.

—C. J.

(*To be continued*)

IN MEDITATION you separate yourself from the circumference of your environment and realize the Buddha in yourself. There is no other Buddhism in the world. The Master is in *here*. You have to knock at the door and ask to meet the Master! The answer comes from the *inside*, not the outside. But to call you must make an effort, must knock at the door of your heart. When you meet Him give up the knocking. At midnight if you try to get into a monastery, banging on the door with your fist, no answer. Then with a stone — "bang, bang" — "Yes." Then you throw away the stone. Concentration and meditation are stones to find the Master; there comes a time when you do not need them any more. The door of the temple is not the Master; do not mistake it.

—SOKEI-AN SASAKI

ADORATION

Steadily, as you watch and worship, its light [that of the dim star that burns within] will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light.

—*Light on the Path*

ADORATION is the silent and unostentatious homage that the lesser pays to the greater light. It is not only respect, though respect may be the beginning of it. It is not the sycophantic obeisance that fear extracts from the downtrodden and the lowly. It is undefinable even by the man whose heart is overflowing with the rapture of a vision of surpassing splendour. It is gratitude and reverence; it is the repose of security that is born of faith and confirmed by knowledge. It is a feeling of deep satisfaction and calmness as when all else becomes quiescent and still and only the veneration remains — effulgent, benign, all-loving, as in the close embrace of the mother and her young.

Adoration is not a one-way flow. There is a passing and re-passing of currents, an inner give and take. It opens an inner channel of communication between the adorer and the subject of his adoration. The adorer opens up a pathway along which radiations can travel. As the frightened child runs to its mother and clutching her finger in its little fist finds an end to its fright, so may the tormented soul find its solace in a union with its parent. It is the essence of its essence, it is the ray from its light, it is the intelligence born of its consciousness. In the lesser light resides the potency of its father. The oneness can be achieved by following the path — it has only to be crossed.

Adoration may be of entities unseen and unknown, but if the adorer invests the adored with the properties and qualities that are not its, then sooner or later disillusionment sets in and the adoration to that extent goes in vain. It is, therefore, dangerous for the mortal part of the soul to have concrete and rigid ideas about its immortal counterpart. It is only through occasional intuitive flashes that he may get a glimpse sufficient for him to have an unshaken faith in its existence. Yet, that flash shakes him loose from his moorings in materiality. He has breathed a rarer atmosphere and that memory does not utterly desert him.

The intuitive flash that comes is no chance occurrence. The man's efforts at seeking the true and his struggles against vice and the failings

that are the adjuncts of materiality have all led up to that particular moment in time when the vision becomes possible. Nature and his own higher Ego have joined hands to embellish his moment of truth. Will he cherish the memory of the moment and, gathering further strength from it, strive more assiduously towards the goal? He may not. Materiality strikes when least expected. Yet, there is cause for encouragement. The impress of that glimpse normally generates a craving to be worthy of it, to seek the company of the vision, to revere it, to long for its guidance. It is when the aspirant reaches this state that adoration starts. The word begins to have a meaning for him — and a message.

Under the warmth of this experience, service of others acquires spiritual overtones. Once under the influence of the spirit, service loses its compulsion. It is no longer monotonous nor reduced to a drudge by routine. Its *raison d'être* is in the joy that the soul feels on meeting other souls and therefore it welcomes the sharing by itself of a part of their sorrow and burden. The service may be back-breaking and produce bodily exhaustion, and yet the soul with joyous exultation will fling itself into further labour. It just cannot stop. The exaltation that the soul feels in its proximity to its immortal Self is too vast to be bothered with feelings of exhaustion, pain, or penury. Its well of service is full of the sweet waters that will assuage the thirst of the many. The well tastes not its own waters. Its soul-desire is to give, and it stints not in the giving.

The human mind has many facets. It will remain steady and constant over long spells, and then suddenly it goes limp and winds sweep over it, leaving it a fluttering, quivering mass. The mind of the adorer who has had the first glimpse of the True is in no way different. The wise beginner prepares for the time when squalls will darken his horizon and hit him good and hard. When the path gets boulder-strewn, when service offered is brushed aside or rejected, when friends and co-workers avoid his company and in little or big measure do him injustice, then does darkness descend upon him. The strength that makes for a steady adoration begins to fail him. Now is his hour of trial. To him it appears as if his adoration had brought him no dividends, that when he needed help the most, the subject of his adoration had remained passive. These thoughts are not worthy of him. If he expected a reward for his act of adoration, he was trying to commercialize the spiritual. The divine is not a commodity in world markets, neither is it for barter. When the windows of the soul are darkened, such thoughts creep in because of the darkness. Probably, at the very hour when strength could have flowed

in from the Adored, the afflicted individual by harbouring such thoughts may have been blocking the channel of communication and effectively stopping the higher in-flow. Where did he err?

There may have been several causes that contributed towards the fall. For instance, it may be that he had invested the Adored with the semblance and qualities of the popular concept of a god, and when darkness fell, he reverted to the old habit of bended knees, joined hands and fervent prayers. Or, it might be that he believed that his adoration laid up in heaven a store of merit which in times of crisis could be drawn upon and made to convert itself into material boons. Long-cherished errors are apt to resuscitate and storm their way into a weakened consciousness. But the most probable cause might be that in his ignorance the aspirant had felt that all the wrongs he had done in the past were by his adoration erased and that somehow he had become immunized to their ripening effects. A greater error could not have been committed; and errors do entail painful results. Further, and this is important, in his new-found enthusiasm he may have been exhausting the higher force in the course of his enlightened service and may have forgotten to recharge his fast exhausting batteries. Figuratively, the breathing-out and the breathing-in have to be regularized as also harmonized.

When the truth of this dawns upon the student, a further awakening comes upon him. He finds that he has to provide the time and the energy to keep his channel of communication with his Self as efficiently operative as his efforts can make it. This channel is his most precious possession. He can neglect it only at considerable risk to his progress. He has to be aware of the fact that while treading the spiritual path it is incumbent on him to preserve his balance on even as on broken ground, and that since his effort is in its initial stages, he has to be prepared for falls and bruises. If, however, the adoration was on right lines, he would have sufficient stamina to pick himself up, brush off the dust and dirt acquired during the fall and carry on from where he fell. Even during the fall and the consequent prostration, the memory of the Highest has to be preserved and the sinking fires of aspiration have to be fanned into a brighter flame.

Right companionship and right occupation are valuable helps in leading the higher life. They help the mind to latch itself on to the good and keep away from the influences of evil. Companionship of good books, the study of metaphysical truths and ethical verities helps to keep the student keyed to the correct vibration. Supplementing these and drawing heavily

on the strength and knowledge which they impart is service — a service which lifts and ennobles the object and the act of service. It is not the service of the slave nor that of a trader in commodities. Rather it is the sort of service that a man-made canal offers — the carrying of pure sweet waters to parched and barren areas and to crops which would wither but for its presence. Through his awakened self, the aspirant provides the needed outlet for the benign influence of unseen forces that are ever ready to help when the necessary conditions are provided.

The contribution of the adorer during the initial years of his endeavours may be puny compared to what is needed for a global spiritual effort. But that contribution, if it is gathered into a common pool containing the equally small contributions of other like-minded adorers, becomes of a sizable quantity that can be used by those who know where and how to direct its force. The strength of a bundle of sticks is always greater than that of any single twig within the bundle.

Finally, for the aspirant who sometimes pauses and wonders as to how best to comfort himself, *Light on the Path* gives this valuable advice:

The voice of the Masters is always in the world; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life. Laughter no longer lightens the heart, anger may no longer enrage it, tender words bring it no balm. For that within, to which the ears are as an outer gateway, is an unshaken place of peace in itself which no person can disturb.

THERE IS a connecting link which binds together the different levels of human experience, and there is a sense of hierarchy which maintains a proper order between these levels. There is no question here of the "lower" being sublimated into the "higher," but all the elements of our make-up are required to conform, each in its own terms, to the order of the whole, and to reflect, each upon its own level, the realities of which all life is, as it were, a revelation.

GAI EATON in *The Richest Vein*

RANDOM NOTES FROM "THE THEOSOPHIST"

WILL

[The following editorial note was appended by H.P.B. to an article on "Will" by L. A. Sanders, F.T.S., giving his rendering of the thoughts of Schopenhauer.]

FOR THE BENEFIT of those of our readers in India who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view between the Vedanta system — the *archaic* philosophy (we beg Professor Max Müller's pardon) — and the comparatively modern school of thought founded by Schopenhauer, may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer's Essay, *Über das Sehen und die Farben*, 1816), he evolved, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the "misanthropic sage." The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion — as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing-in-itself" of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies, their form and quality, the vegetation of plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with

what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system, while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sankaracharya's" school, inasmuch as they show great identity of thought, arriving at the same conclusions between men of two quite different epochs and with over two millenniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and when the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.

(June 1883)

To love universally is true humility.

—From the Chinese

IN THE LIGHT OF THEOSOPHY

Philip Slater's latest book, *The Wayward Gate* (which is subtitled "Science and the Supernatural"), examines the "unusual" and the "un-accepted," and seeks to explain why certain kinds of phenomena are shunned by scientists. Mr. Slater contends that: "We are so conditioned by scientific rules of rational evidence that we presume to say with remarkably closed-minded certainty that particular recurring phenomena should be ignored because they are impossible." His book seeks, not to provide the evidence for any specific psychic phenomena, but to build bridges between ordinary and non-ordinary ways of responding to experience.

The following is extracted from a chapter entitled "The Narrow Eye":

Every paperback store seems to have a shelf full of books on "the supernatural" . . . and more and more respectable intellectuals are approaching the "occult" with serious intent.

In the Fifties psychologists and sociologists used to write papers explaining why people persisted in thinking they saw and heard things that were contrary to scientific dogma . . . but the trend now is quite the other way. The walls are crumbling and the damned are escaping through every crevice. Never, since science first began to enforce its rule that certain kinds of events must not be treated as real, have there been so many challenges to that rule.

But what on earth do telepathy, psychic healing, UFOs, psychokinesis, the Bermuda Triangle, ancient astronauts, Atlantis, astrology, Yogic self-mastery, clairvoyance, biofeedback, auras, astral projection, and so on, have in common? Why does an interest in one so often open an interest in the others? . . .

Some are plausible theories, some are observed phenomena difficult to explain. Some are steeped in magic and religion, some more akin to science fiction. Some fit quite comfortably within conventional scientific ideology, others require a complete transformation of that ideology. Some deal with what seem to be "material" phenomena, others with what seem to be "spiritual" ones. . . . They all assault and affront a certain way of looking at the world — a way that has dominated conventional science for centuries.

What they share is that they've been shut out by scientists for threatening certain dogma — the importance of cognitive mastery of the world, the doctrine of individualism, the doctrine of gradual and peaceful evolution, and so on — doctrines that have less to

do with the way the world is than with the way scientists have to behave to become scientists. . . .

Some psychic phenomena might be explained by as yet undiscovered physical forces. After all, Einstein's theories would have seemed superstitious nonsense in the eighteenth century. . . .

But when we look at the total onslaught, coupled as it is with a burgeoning interest in Eastern religious and esoteric traditions, it seems clear that more is at stake for science than a major theoretical revision, or even several at once. The underlying world view of science itself is being abandoned. Science is in the position that organized Christian religion was in two centuries ago: it must either stamp out the intruding world view, share the stage with it, or be cast into a secondary and ineffectual position. I think it's already too late for the first outcome, while science is too resilient to fall into the third. Stage-sharing will be an awkward and painful process, and one of my goals in writing this book is to soften it.

One of the most pressing forces for change right now, to me at least, is a sense of urgency about the tininess of the small corner of reality we're aware of — a sense of how little we see and hear and know, and how vast the dimensions, not of space, but of what immediately impinges on us. . . . *The difference between us and the frog is just one of degree. We see a tiny fragment of reality — one that allows us to master our physical environment — and little more.*

Knowing how little we can see (or hear, or smell, or feel, or taste, or sense) — knowing how little the frog sees and why it sees what it does see — tells us something important about our understanding of reality.

What we mean by "reality" is not what exists.

Reality is merely what we *need*.

Therefore, if our concept of reality is changing, it's because our definition of what we need to survive is changing. . . . We need a whole new set of sensory equipment, and a brain to match.

The universe is flooding in on us too fast. We sense that conventional science is moving too slowly, clinging to its millpond discriminations when the millpond is about to be dried up. The world will implode before science works itself out of its rut by its own techniques. . . .

When I say that psychic phenomena are being taken increasingly seriously, then, I mean by scientists and their fellow travelers. Ordinary people always have taken them seriously, because most people have had experiences of this kind. But skeptics have always

demanded that such events submit themselves to laboratory conditions as a prerequisite to being considered real. This presents difficulties. . . .

Acceptance of the reality of telepathy would force a drastic revision in our concepts of communication. Acceptance of the reality of UFOs would revolutionize our ideas of gravity and propulsion. Acceptance of precognition would upset all our notions of time, and so on.

But the most revolutionary change of all would be forced by acceptance of the idea of an "energy body" ("astral body," "soul," "spirit, or whatever) distinct from, and *detachable from*, the material body. At present there is simply no way that scientific thought could bend to absorb this stimulus. An ironclad laboratory demonstration that an out-of-the-body event could influence material reality as we know it would undermine some of science's most fundamental assumptions. . . .

As yet, such demonstrations have been uncertain, inferential, and circumstantial. No one will be convinced by them who doesn't want to be, but they're suggestive enough not to be ignored altogether. We're living in an odd moment in history.

Whether real or imaginary, the ability to leave the body has been fundamental to esoteric traditions throughout history. It lies at the root of shamanistic healing, of some oracular traditions, of much sorcery, and many mystic cults. . . .

How can we navigate this territory? Some have been able to find some sort of map among the many Eastern traditions. But most Westerners interested in the psychic realm are just blundering around as best they can — alienated from scientific thought and uncritically absorbed in an undigested potpourri of non-Western traditions. We need bridges from our Western training to this very uncomfortable domain. . . .

For well nigh a century now, Theosophists have known and spoken of the existence of the astral body — a vital, magnetic principle within the visible physical body, capable under some circumstances of extrusion and objectivity. As H.P.B. said, the whole issue between occult and materialistic science hangs on the proof of the existence of this body. The entire course of scientific discovery during the past several decades has borne this out. Until the existence of the astral principle is recognized, and its nature studied, here will be no solution of the mysteries of human power in general. Acceptance of this concept would indeed bring about a "revolutionary change," as Philip Slater predicts,

The Indian epics, the *Ramayana* and the *Mahabharata*, have lately been attracting serious attention, and their dates and authenticity have become subjects of debate. The main plot as well as some of the characters in the *Mahabharata* have gained partial historicity from coeval or later literary works, but the date and some details of this epic are still surrounded by mist.

In a recent book, *The Date of Kurukshetra War*, the author, A. N. Chandra, basing his arguments on astronomical and other evidence, arrives at the conclusion that the war was fought around 3137 B.C. His arguments and conclusions are set in the traditional framework: that the Kali era began in 3101 B.C.; that the Great War was fought 36 years prior to that; that the *Mahabharata* was known in the fourth millennium B.C., and so on. The *Rig-Veda* was composed far earlier than the fourth millennium B.C., the author asserts, and the Mahabharata period, "being late in date, inherited this mature culture." As "almost the whole of India and some border tribes also were involved in the war," it could not have been a local event.

"However mythical the allegory," says *The Secret Doctrine*, "the *Mahabharata* . . . is history as much as is the *Iliad*" (II. 183). We are further told that "the Mahabharatean war so famous in Indian History . . . lasted till nearly the close of the age which preceded the Kali Yug" (II. 395). The latter age began for mankind with Krishna's death (II. 527), and, as students of Theosophy know, the first 5,000 years of the Kali Yuga came to a close towards the end of the last century.

All earlier ideas of ancient Indian history had to be revised after the spectacular discovery in the 1920s of the immense urban ruins at Mohenjodaro and Harappa, revealing a civilization of a high order that flourished in the Indus Valley millennia ago. Since then, historians have repeatedly had to revise their ideas about the areas to which this civilization had spread. It is now well known that it covered a far larger area than was thought likely at first.

Excavations by a team of archaeologists at Daimabad, now a deserted village 400 km. east of Bombay and 50 km. north of Ahmednagar, have yielded conclusive proof that the Indus Valley culture of Harappa had reached this part of the Deccan 4,000 years ago. Till recently, Dhule in north Maharashtra was believed to be the last point up to which this culture had spread in the south. Four years of digging at the Daimabad

site have yielded typical Harappan bronzes, burial sites, huts, pottery with inscriptions, and a terracotta seal bearing a distinct character belonging to the hitherto undeciphered Indus script. (*The Times of India*, May 18)

The significance of Daimabad is not confined to the find of the Harappan culture alone. According to S. A. Sali, deputy superintendent archaeologist, Daimabad can boast of a most elaborate and extensive presence of five successive chalcolithic civilizations. They are: Sawalda, late Harappan, Buff and Cream, Malwa, and Jorwe. Rarely has one excavation site revealed so many ancient settlements. Large heaps of exquisite pottery, stone implements, copper bangles, spearheads, beads, microliths, burial pots, etc., belonging to all five of these civilizations found at the site, make Daimabad an archaeological museum in the south.

The savage ancestry mythus is growing more and more absurd as research is pushed further and further back, only to reveal a level of civilization which is high by any standard of measurement. After such a lapse of time much of the evidence has of course disappeared, but enough remains to show that in practical arrangements not less than in scientific, artistic and philosophical attainments the ancestors of the present-day Indians were at a high level of culture and civilization. Truly as H.P.B. declared, "the more archaeology and philology advance, the more humiliating to our pride are the discoveries which are daily made; the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition." (*Isis Unveiled*, I. 239)
