

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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—EDS.]

TOWARDS Love of course is the right way; the Love of the Divine and of all beings. If we feel that after all we are not yet “Great Souls” who participate in the totality of those “Souls who wait upon the gods,” it need not cast us down: we are awaiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

—W. Q. JUDGE

THE SPRING EQUINOX signifies the birth of fresh beauty which spreads the age-old secret of true wisdom and inspires new love.

On the day of the spring equinox in 1896, W. Q. Judge cast off his mortal coil. He arose in a form shining with beauty, which radiated the light of wisdom and spread love. The power of W. Q. Judge to inspire hundreds of men and women comes from the Buddhi he activated. His feeling of brotherliness was not only the result of a practice in benevolence; he practised meditation of a special kind to unfold the sense of universal brotherhood. In numerous ways W. Q. Judge reiterated the idea that the roots of deeds are in the mind:

The right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside. . . . the performance of a good act is no virtue unless the person within is in the right attitude of mind.

Next, he emphasized the idea that man was divine and not born in

iniquity and sin. He pointed out that it was a blunder to think and talk about one's weaknesses, blemishes and mistakes; that the enduring nature of every man was the Divinity that "shapes our ends, Rough-hew them how we will"; and that that Divinity should be the subject of meditation and reflection, and, if necessary, of discussion with companions and co-students. Better to talk and think about the Krishna-Christos hidden within the carapace of the lower, personal self and remind the latter about the strength of the former. In his writings readers are encouraged and devotees are inspired to arouse in them an insight into "Thou art That."

Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want.

Our real enemies are not our personal weaknesses — not pride and impatience, not avarice and anger, not lust of body or of mind; our real enemy is our ignorance about the God who sits within, and, when we have heard and read about it, our failure to cleave to it. We need to recall as often as is possible that we are not our ambitions, not our longings, not our attachments and aversions, but the Self — a beam of light immaculate, emanating from the Star-Sun of everlasting Wisdom-Compassion, everlasting Altruism, the ever-active regenerator of deep and deeper faith. In *Light on the Path* we find these words:

By your great enemy, I mean yourself. If you have the power to face your own soul in the darkness and silence, you will have conquered the physical, animal self which dwells in sensation only.

These words seem to us to embody an occult experience which Mr. Judge must have personally passed through. In memory of the Birth which took place on the 21st of March, 1896, they are worthy of reflection, of practice, of constant application.

The seat of the lower personal self is in our sensations — the action of the senses. To overcome sensations we must face them, *i.e.*, examine them with calm courage. What does overcoming them imply? Transmuting them. Physical alchemy transmutes the baser metal into gold; psychic alchemy transmutes material sensations into psychic powers; but spiritual alchemy transmutes the body into a shrine, in which burns the Immortal Light of the Self.

This W. Q. Judge achieved. His writings are great; his success in living grand; what he gave out of his triumph is glorious. We salute the Vibrating Power of William Quan Judge.

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

[This is the first part of an article by H. P. Blavatsky originally published in *Lucifer* for March 1889. The concluding portion will appear in our next issue.—Eds.]

I

THEOSOPHISTS are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow — just as they please — the religion they were born and brought up in, there is but little room left for Atheism. As for “infidelity,” it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is *not* regarded as an “infidel” by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in so-called heterodox “society,” it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other’s heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as “a ferocious system” because “it leaves nothing *above* (?) us to excite awe, nor around us to awaken tenderness” (!) If the former, then most of our members — the hosts in India, Burmah, and elsewhere — would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any “personal”

God. This is no occult secret. What we confessed to in the November *Lucifer* (editorial), we reiterate again. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods — if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation*. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts — those beings who have come to be worshipped in their collectivity as a *personal* God — we reject them absolutely as representing the ONE Unknown? and because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality*, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry — by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year one of Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation — if any such nation still exists in spirit anywhere at this day? Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union — which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived — so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation*, the day on which the Virgin Mary “found favour with (her) God” and conceived “the Son of the *Highest*,” is kept by Christians *nine months before Christmas*. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the “Father”; Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins — even in Japan — clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the “cloven tongues like as of fire” of the Holy Ghost).

In *Kalevala*, the oldest epic poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forests, of Heaven and the Earth. In the superb translation by J. M.

Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

Mariatta, child of beauty,
Virgin-Mother of the Northland . . . (p. 720)

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*) when, repudiated by her parents, she gives birth to a "Son immortal," in the *manger of a stable*. Then the "Holy Babe" disappears, and Mariatta is in search of him. She asks a star, "the guiding star of Northland," where her "holy babe lies hidden," but the star answers her angrily:

If I knew, I would not tell thee;
'Tis thy child that me created,
In the cold to shine for ever. . . .

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta's babe having created her, left her in the great sky:

Here to wander in the darkness,
All alone at eve to wander,
Shining for the good of others. . . .

It is only the "Silver Sun" who, taking pity upon the Virgin-Mother, tells her:

Yonder is thy golden infant,
There thy holy babe lies sleeping,
Hidden to his belt in water,
Hidden in the reeds and rushes.

She takes the holy babe home, and while the mother calls him "Flower,"

Others named him *Son of Sorrow*.

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry*, moreover, is of Christian origin. It was used by the early Nazarenes, during the two and a half centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples, statues, nor images*, all of which they abhorred. Therefore the term "idolatrous" fits far

better our accusers than ourselves, as this article will show. With Madonnas on every cross-road, their thousands of statues, from Christs and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means "itself," or something self-emanating from the absolute Principle. The root word was *godan* — whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott*, from which the adjective *gut* — "good," as also the term *gotz*, or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote, "Full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours," did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype, Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter — the later reflection of Zeus — could *Sûrya*, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed "Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son," for others, the "Father" in the radiant sky; *Dyaus-Pitar*, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyâva-prithivi*, "Heaven and Earth," began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father," and finally, indeed, that Father himself.

Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara*, "day-maker," of *Bhaskara*, "light-maker," now the Father of his Son, and *vice versa*. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai," said to the Jews: "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*" Contrast this with the words put by the Hindu into the mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns.

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a *revelation*, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church—Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy!

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture be-

tween the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky, esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH — *Deus Caelum*? And is it not again *Terra*, the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord" — the fructifying rays of the Sun, becomes, in the terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism — the *bread* and the *wine*. Hence also, the ancient *messis*, the great sacrifice to the goddess of harvest (*Ceres Eleusina*, the Earth again): *messis*, for the Initiates, *missa* for the profane,¹ now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to the Sun, the *Deus Aitissimus*, "the Most High," the symbol of the G.A.O.T.U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),² to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Friga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or *Solus*, the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Winter Solstice, when the Sun — hence the solar gods of all the nations — was said to be born. *Natalis solis invicte*. And the "precursor" of the resurrecting Sun *grows*, and *waxes strong*, until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb*, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom.

¹ From *pro*, "before," and *fanum*, "the temple," i.e., the non-initiates who stood before the fane, but dared not enter it.—(Vide the Works of Ragon)

² The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth. — Vide *The Secret Doctrine*, "Symbolism."

Will this be denied? In his "Life of Constantine" Eusebius confesses — thus saying, perhaps, the only truth he ever uttered in his life — that "in order to render Christianity *more attractive to the Gentiles, the priests* (of Christ) *adopted the exterior vestments and ornaments used in the pagan cult.*" He might have added "their rituals" and dogmas also.

III

It is a matter of History — however unreliable the latter — for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and *is, exoteric paganism*, pure and simple — *remodelled*, we do not say *reformed*. Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates — and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity — who had yet neither fixed ritual nor dogmas nor Church — it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-Religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical

Spirit in it especially) notwithstanding, does good both on the moral and physical planes — or did so, hardly ten years ago, at any rate.³ It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare*, “to bind” together, as it made all men belonging to it “brothers” — regardless of *race* and *faith*. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God — the Lord of *Hosts*, truly, the ferocious Jehovah Sabbaoth — and instead of giving an impetus to civilization, the favourite boast of her followers — it has retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the “barbarous spirit of Heathendom”? We say no, most emphatically. It is Churchianity with its *odium theologicum*, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing — but only skin deep. History will never be able to tell us — but tradition and judicious research do — how many semi-Hierophants and even

³ Since the origin of Masonry, the split between the British and American Masons and the French “Grand Orient” of the “Widow’s Sons” is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the fourth century of our era, that “to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life.” The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one “Clemens Alexandrinus” — a convert to all appearance, an ardent Neo-Platonist and the same philosophical *pagan* at heart — became the instructor of ignorant Christian Bishops. In short, the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia — the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria — had not even been baptized when first offered by the bishops of Egypt the Episcopalian See of the Ptolemaid? Every student is aware that, when finally baptized, after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a *sine quâ non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptized and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the fifth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their “mystery-vows” and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or *Solus*, unconditioned and unknowable; and still they consented to render public homage and pay reverence to *Sol*, the Sun moving among his twelve apostles, the twelve signs of the Zodiac, *alias* the twelve Sons of Jacob. The *hoi polloi* remaining ignorant

of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman," and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the *Kyriel* of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle⁴ and the divine Dove (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descend in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which

⁴ It is an error to say that John the Evangelist became the patron saint of Masonry only after the sixteenth century, and it implies a double mistake. Between John the "Divine," the "Seer" and the writer of *Revelation*, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel. Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is, that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B.C., and only *re-edited*, before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of "Solomon's Temple," as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute, the most archaic of symbols — being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the initiated Kabalists, as "the symbol of the Sephirah Tiph-e-reth, the spiritual Æther or air," says Mr. Myer's *Qabbalah*. With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

they have lost, but which have been nevertheless preserved by those who would not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic theosophy. Also, that the "passwords" used even now by Biblical Masons and connected with "the tribe of Judah," "Tubal-Cain," and other Zodiacal dignitaries of the Old Testament, are the Jewish *aliases* of the ancient gods of the heathen *mobs*, not of the gods of the Hierogrammatists, the interpreters of the *true* mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are *Solicoles* indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G.A.O.T.U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai*. For the secret of the fires of SOLUS, the spirit of which radiates in the "Blazing Star," is a Hermetic secret which, unless a Mason studies *true* theosophy, is lost to him for ever. He has ceased to understand now, even the little indiscretions of Tshuddi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's" day; yet they know as well as any that both *Sunday*, and the *Sonntag* of Protestant England and Germany, mean the Sun-day or the *day of the Sun*, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

"Roman sacrificators had to confess before sacrificing," writes du Choul. The priests of Jupiter donned a tall, square, black cap (*Vide* Armenian and Greek modern priests), the head dress of the *Flamines*. The black *soutane* of the Roman Catholic priest is the black *hierocoraces*, the loose robe of the Mithraic priests, so-

called from being *raven* coloured (raven, *corax*). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen *alb* (*alba vestis*) is the garment of the priests of *Isis*; the top of the heads of the priests of *Anubis* was shaven (*Juvenal*), hence the tonsure; the *chasuble* of the Christian "*Father*" is the copy from the upper garment of the Phoenician priest-sacrificers, a garment called *calasiris*, tied at the neck and descending to their *heels*. The *stole* comes to our priests from the female garment worn by the *Galli*, the male — *Nautches* of the temple, whose office was that of the Jewish *Kadashim*; (*Vide II Kings*, xxiii. 7, for the true word) their *belt of purity* (?) from the *ephod* of the Jews, and the *Isiac* cord; the priests of *Isis* being vowed to chastity. (*Vide Ragon*, for details.)

The ancient pagans used *holy* water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favisses* and *aquiminaria*. Before sacrificing, the pontiff or the *curion* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilium* is now called sprinkler (or *goupillon*, in French). The latter was with the priestesses of *Mithra* the symbol of the Universal *lingam*. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. *Ragon* described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of

the "King of Glory," by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.⁵ It is through this "door of life" — the solemn pathway, through which the daily entrance of the luminary into the *oblong square*⁶ of the earth or the Tabernacle of the Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices," and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of *Notre-Dame* of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple in virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great (*Platine en sa Vie*) commands the monk Augustine, his missionary in England, in this wise: "Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to." We have but to turn to the works of Cardinal Baronius, to find in the year 36th of his *Annals* his confession. The Holy Church, he says, was *permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult*, since she (the Church) *expiated them by her consecration!* In the *Antiquités Gauloises* (Book II, Ch. 19) by Fauchet, we read that the Bishops of France adopted and *used the pagan ceremonies in order to convert followers to Christ.*

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

⁵ Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; today a chapel, the day after sold for debts, and fitted for a gin shop or a public-house. I speak of chapels, of course, not of Churches and Cathedrals.

⁶ A Masonic term; a symbol of the Arks of Noah, and of the Covenant, of the Temple of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares." Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

V

Up to the fourth century the churches knew of no altars. Up to that date the altar was a *table* raised in the middle of the temple, for purposes of *Communion*, or fraternal repasts (the *Caena*, as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge, and at which the resurrected Hiram Abifs, the "Widow's Sons," honour their toasts by *firing*, a Masonic mode of transubstantiation. Shall we call their banquet tables *altars*, also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara*, altar; they were consecrated to the gods *Lares* and *Manes*. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini* — the Hermeses, and the Mercuries, whence *Mercurius quadratus*, *quadriceps*, *quadrifrons*, etc., etc., the *four-faced* gods, whose symbols these square stones were, from the highest antiquity. Thus our altars and thrones descend directly from the priapic boundary stones of the pagans — the gods *termini*.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple*, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolaters. The former were *Theosophists* of those days; from the fourth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minutius Felix says in the third century to the Romans:

You fancy that we (Christians) conceal that which we worship because *we will have neither temples nor altars*? But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

But then the *Chrestians* of the type of Minutius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the *hypocrites* do, "that they may be seen of men" (*Matthew*, vi. 5). They remembered the declaration of Paul,

the Apostle-Initiate, the "Master Builder" (*I Corinthians*, III. 10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth (*Ibid.*, III. 16). They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. "Theosophists are notorious Atheists," exclaims a writer in the "Church Chronicle." "Not one of them is ever known to attend divine service . . . the Church is obnoxious to them"; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel, heathen F.T.S.* The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the "Synagogue of the Libertines" (*Acts*, VI. 9), stoned Stephen, for saying that which even many Christian Theosophists say, namely that "the Most High dwelleth not in temples made with hands" (*Ibid.*, VII. 48); and they "suborn men" just as these iniquitous judges did (*Ibid.*, VI. 11) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: "How useful to us this *fable* of Christ," "*Quantum nobis prodest hac fabula Christi!*"

VI

The "Solar Myth" theory has become in our day stale — *ad nauseam* — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the "Father" for the *profanes*, the Son of the ever unknowable Deity for the *Epoptai*. Says the same Mason, Ragon, "the Sun was the most sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the *true sage*) had ever endowed infinite and limitless *Intelligence*." Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideal so represented and conceived, and becoming finally from a symbol the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians.

"Oh, Initiated Brethren," he exclaims, "Can you forget that in the temples of the existing religion a large *lamp* burns night and day? It is suspended in front of the chief altar, the depository of the ark of the Sun. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandrinus tells us that the Egyptians were the first to establish the religious use of the lamps. . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the *sun*, the *moon*, and the *geometrical star*, and with three vital lights, this Hierophant and his two *Episcopos* (Wardens, in French *Surveillants*), it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps called *Lampadophorics* in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of this pagan introduction of lamps in the Churches. 'If they deigned,' writes Lactantius, '*to contemplate that light which we call the SUN*, they would soon recognize that *God has no need of their lamps*.' And Vigilantius adds: 'Under the pretext of religion the Church established a Gentile custom of lighting vile candles, while the SUN is there illuminating us with a thousand lights. *Is it not a great honour for the LAMB OF GOD* (the sun thus represented), *which placed in the middle of the throne* (the Universe) *fills it with the radiance of his Majesty?*' Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE WORLD in its image the SUN, sole of its kind." (*The Mass and its Mysteries*, pp. 19 and 20)

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East, and their "Venerable" keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High-Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents — the symbol of the Christ-Sun — is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. "*Sol est Dominus Meus*," "the Sun is my Lord!" exclaims

David in Psalm xcv, translated very ingeniously in the authorized version by "The Lord is a great God," "a great King *above* all Gods" (v. 3), or planets truly!

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that *mass* should be said in the honour of him who is the giver of *messis* or "harvest"! But, between worshipping the ideal as a *whole*, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became *the* Deity, *in toto*; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotizing it into a belief that *their* god is the one living true Deity, the maker of, *not the Sun* — a demon worshipped by the "heathen." But what may be the difference between a wicked demon, and the anthropomorphic God, *e.g.*, as represented in Solomon's Proverbs? That "God," unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction as a whirlwind," threatens them in such words as these: "I will *laugh* at your calamity, I will mock when your fear cometh" (*Prov.* I. 26). Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn: for they shall be comforted"; and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her for ever* to follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of *practical* Christianity that have ever lived!

—H.P.B.

(*To be concluded*)

THE DAY OF JAMSHED

FROM the most ancient times the festival of the 21st of March, the Spring Equinox, has been celebrated in Iran. Even today the New Day of the legendary King Jamshed is celebrated with great *éclat* in that ancient land.

In almost every olden history, from that of China and her Dragon Kings to that of Peru and her Divine Incas, we come upon traditions which refer to a great era of glory when peace of heart, enlightenment of mind and prosperity on the physical plane reigned in the state ruled by wise and just men.

In our own country of India epics have immortalized the kingdoms ruled over by Dilipa, Raghu, Aja, Dasaratha and, greater than them all, Rama.

The Parsis in India celebrate Jamshedi-Navroz, but there is need of a greater knowledge, understanding and appreciation of what the festival stands for. To wish prosperity to kin, friends and neighbours is good; to make merry in a wholesome way, sweet and innocent, need not be discouraged, though there also some effort needs to be made to teach avoidance of harm to the animal kingdom — as when fowl and fish are sacrificed to the tempter, the human palate, and so forth; but while foods are devoured and sherbets and *jaloosas* are consumed and lip-wishes are pronounced, the soul of the festival remains sadly neglected.

What should we know to invest the Festival of Jamshed with due solemnity, which need not mar festivity, but would enhance the joy of the mind-soul and sustain the spirit of goodwill, not in mere formalism but in real heart-feeling?

What should we know to invest the Festival of Jamshed with natural one, related to the personal and the psychological, and a second, related to the anthropological and the historical. Each one lives his own life, personal and private, but also he is a member of a social order in which his words and his deeds, his character and his behaviour play a part, for good or ill. The two aspects of the festival and of human existence have a corresponding relation. To the story of King Jamshed can be applied these two keys — the psychological, which affects our own personal life, and the anthropological, related to ancient history. The story of Jamshed as narrated in the *Shahnama* and the *Vendidad* not only has interest but also contains numerous sweet springs of inspira-

tion. It is not our purpose, however, to narrate these versions here, but to give the interpretation of the legend as given by H. P. Blavatsky in *The Secret Doctrine* (II. 609-10).

The interpretation of the Esoteric Philosophy accepts the fact that with the reign of Jamshed, the *Vedas*, the *Avesta* and the *Shahnama* meet on common ground. Jamshed is Yima and there are parallels of his life in the *Vedas*. Writes Madame Blavatsky:

Yima, the so-called "first man" in the *Vendidad*, as much as his twin-brother Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the "Progenitor" of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian* Humanity. The Magi said "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, is the first "man" who dies or disappears, not the first who is born. The "Son of Vixanghat" was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in the II. Fargard of the *Vendidad*. Yima refuses to become the bearer of the law of Ahura Mazda, saying, "I was not born, I was not taught to be the preacher and the bearer of thy law." And then Ahura Mazda asks him to make his men increase and "watch over his world" (3 and 4).

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer*, but he accepts the second proposal. He is made to answer:

"Yes! . . . yes, I will rule and watch over thy world. There shall be, while I am King, neither cold wind nor hot wind, *neither disease nor death*."

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty, and under the sway of Yima—

"Three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men, and dogs, and birds, and with red blazing fires," etc. (300 *winters* mean 300 periods or cycles.)

"Replenished," mark well, that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive destructions of the world and its life cycles. Once

the "300 winters" were over, Ahura Mazda warns Yima that the earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Armaita (the female genius, or Spirit of the Earth) makes that earth stretch out and become larger by one-third, after which "new herds and flocks and men" appear upon it. Ahura Mazda warns him again, and Yima makes the earth by the same magic power to become larger by two-thirds. "Nine hundred winters" pass away, and Yima has to perform the ceremony *for the third time*. The whole of this is allegorical. The three processes of stretching the earth, refer to the three successive continents and races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Mazda warns Yima in an assembly of "celestial gods and excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "flood," and the coming cataclysm to Atlantis, which sweeps away every race in its turn. Like Vaivasvata Manu and Noah, Yima makes a *vara* (an enclosure, an ark) under the God's direction, and brings thither the seed of every living creature, animals and "fires."

It is of this "earth" or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said, there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads — breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no *Kamaloka* — least of all *Nirvana* or even *Devachan* — for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it — moral decay.

This explanation shows one more old religion agreeing in its symbology with the universal Doctrine.

Not only does Madame Blavatsky examine at length the *Vendidad* version of the legend of Jamshed (the above extract is lengthy and space will not allow us to quote the other references, but we may draw the reader's attention to pages 291-92 of the same volume); she also

writes on "the oldest Persian traditions," remarking that "we give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions." She explains the story of Gaiumard, of Siyamak, of Hushang, of Tahmuras, of Jamshed in a whole section. (See *The Secret Doctrine*, II. 393-402.)

But, while the piece of historical instruction is of great significance, of greater practical value is the psychological aspect of the Festival of the Spring Equinox — when day and night are of equal duration. In the very long cycle of human evolution man reaches the stage when the forces of spirit and of matter in him are in a balanced condition. Today many are the persons who will find, if they look within themselves, that in them the desires of the flesh and the aspirations of the Soul are two wrestlers of almost equal strength. Those who are overpowered by the force of evil care not to look within themselves; those in whom the strength and the stamina of the Soul is a little more powerful than the cravings of the senses, seek accurate knowledge to do good to other Souls while they themselves are climbing to higher altitudes; but in most men and women the two Spirits, Spenta-Mainyu and Angra-Mainyu, are well matched. Man's weaknesses are there, but he has also the innate knowledge, the instinctive feelings, the intuitional aspirations which are fully capable of overcoming the vicious tendencies.

Men and women of today do not give themselves a fair chance; often the voice of the celestial in them is disregarded because of the terrestrial tumult surrounding them. The correct way of catching the sweet notes of the Inner God is to retire for a while every day into the Temple of the Heart. That Inner god is ever young, always valorous. Its nature is the nature of the Eternal Spring of which we catch a glimpse in the life of King Jamshed. The youth of the human kingdom also corresponds to Spring, and of the young it has rightly been said that in them lies the power to lengthen the glory of sunshine, making life all around radiant and beautiful with the sweet fruits of noble resolves valiantly carried out. Firdausi's lines may well form a fitting conclusion to this article:

Take not this world in jest, but walk with those
Whose steps are right; right as thine end propose
If thou would'st be with men of glorious name.

TRUTH — GOODNESS — BEAUTY

IN ANCIENT GREECE the trinity of truth, goodness and beauty was the fundamental, basic idea of life, physical, mental and moral. In art and sculpture, in music and literature, in fact in all the activities of life, the underlying thread of this divine trinity could be seen. On the metaphysical plane, it touches the very root and source of life. It is the equivalent of *Sat-Chit-Ananda* of the Indian philosophy. God is Truth, Sat, the one reality back of all manifestation, and is closely connected and interlinked with the other two, goodness and beauty. Real goodness is compassion, harmonious relationship with all beings and with the whole of Nature. It is the Law of laws, Alaya's Self. It is quite different from sentimental goodness. It is the application of truth in daily life, and beauty is the expression in grace of both truth and goodness. It is the beauty of thought, word and deed manifested in the beauty of character, the high altitude of morals and divine virtues. Keats rightly tells us: "Beauty is truth, truth beauty." Markham states in his poem on "Brotherhood":

The crest and crowning of all good,
Life's final star, is Brotherhood.

Beauty manifests itself in one's own behaviour. The pure mind full of noble ideas will have its expression in kind words and unselfish deeds. It means integration on all planes. In the *Sermon on the Mount* we are told: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." So it is inner beauty that counts more. The realization of truth, even to some extent, demands self-purification; therefore there is a dual aspect to the teachings given by all the great Teachers. As Jesus said to his disciples: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables."

What is Truth? That which is changeless and is the same for all people, at all times, in all places. There is only one true answer in mathematics, but there may be countless incorrect ones. Similarly, Truth is one, but it has many points of view, many facets, all incomplete. There are six schools of Indian philosophy, each representing one point of view, but the seventh, the source and synthesis of them all, is the Esoteric Philosophy. Thus, the absolute and ultimate Truth has to be realized within one's own heart; it cannot be conveyed from one unto

another. Gradually, as a person purifies himself, as he reaches up to the higher states of consciousness, so he comes nearer and nearer the One Reality back of all manifestation. "Polarity is universal, but the polarizer lies in our own consciousness," says H.P.B. Light and darkness are the world's eternal ways, but it is man alone who attracts to himself one or the other. He becomes the focal point for either the forces of light or the forces of darkness to work through him. So let the polarizer within be in harmony with the highest within us, and it will manifest itself through a truer realization of the Self and a profounder conviction of Universal Brotherhood, as stated in the Declaration of the U.L.T. The Theosophy School Poem states, "We have come in search of Truth," so even children in their purity and innocence can know something of the real life within themselves. They are old souls in new bodies, so naturally this cannot be difficult for them. With our finite minds it is impossible to realize the Truth; it has to be sought behind the commonplace. "There is no Religion higher than Truth" was the motto of those who launched the Theosophical Movement in the last quarter of the last century. And H.P.B. states in the closing portion of *The Key to Theosophy* that "Theosophy is synonymous with EVERLASTING TRUTH." So it has always existed and will always exist, but one has to seek it behind the commonplace things of life, behind and within the material existence.

Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme. (*Isis Unveiled*, Preface, p. v)

There is no end to kindness and goodness of heart. Each day there is an opportunity for the expression of gentle words and loving deeds. One by one the duties, seemingly high or low, await us, but each has to be performed with the strength of our mind and heart and with true understanding so that it becomes a consecrated duty. Then it is no longer monotonous, no longer drudgery, but a joyful experience. Each day affords us fresh opportunities to welcome joys and sorrows with an equal mind and to learn the lessons they can teach us. Thus the good becomes better and best, the circle of goodness is ever enlarged and the manifestation of goodness is ever deepened. The true and the good become beautiful. People usually look aloft for truth; they await some extraordinary event to show their goodness, to give their gold in princely sums, neglecting to give small coins when needed, and thus lose their opportunities of being helpful. If our heart's best treasure is given

without thinking of a return, then with a double bounty it is replenished. The rivers flow to the ocean continually, but the hidden springs are always there to keep them flowing; so too the springs of life will always fill us with divine wisdom and love.

We have to sow the seeds of truth-goodness-beauty all the time so that perchance a few pilgrims here and there may benefit by the harvest when it is ready. Words are living messengers; they fly far and wide and may touch those in need and awaken them to the ideal of truth-goodness-beauty.

There are beauty-spots on earth, the mountain lakes, the waterfalls, the lovely flowers, the singing birds, all of which bring us joy; but they cannot be compared to the inner beauty and inner joy of the divine world. Not only beauty but also strength and courage, peace and power reign supreme there. Man so clings to his physical environment that he is unable to perceive the divine heights and depths within him, how high he can soar, how deep he can delve. The beauty of Theosophy is that it can be applied, it can be lived in our daily life. It is not meant for special occasions, it is not meant for platform discussions only, but as we perform our daily duties its various principles should be remembered and followed diligently. All for each, and each for all, would become the order of the day. A reflection upon the trinity of truth-goodness-beauty would lead us to something higher, holier, diviner than what we are accustomed to experiencing. It would change the whole being and make his life worth living, with a definite purpose and definite goal.

EVERYTHING that exalts life is good. There is only one enemy — the pleasure-seeking egoism — which fouls the sources of life and dries them up. Exalt for ever the light, exalt fruitful love, the joy of sacrifice, and give up expecting other people to act for you.

—ROMAIN ROLLAND

IS THEOSOPHY A PESSIMISTIC PHILOSOPHY?

[Reprinted from *The Path*, April 1891.—EDS.]

I SHALL NOT DISCUSS the question as to whether Buddhism is a pessimistic philosophy, but simply say that Theosophy is not Buddhism, neither is it any other particular religion, but the truth underlying all religions.

In answer to the question, "Is Theosophy a pessimistic philosophy?" I say *no*.

Consulting the dictionaries, I find the substance of the definitions of pessimism to be: (a) "Pessimism is the doctrine that this world is the worst possible." (b) Pessimism holds that the universe sprang from nothingness and is tending toward nothingness, which it may ultimately reach; this doctrine being associated with the feeling that existence is an evil. (c) "Pessimism is a tendency to look on the dark side of life and exaggerate its evils."

(a) The worst conceivable world would be one that is continually *growing* worse. Theosophy does not look upon our earth as such a world, but as a stage in the evolution of a part of the Universe, an evolution which tends ever to something higher and better, though not in a straight line but a spiral; that is, a cyclic evolution progressing through alternate periods of activity and rest, and on each renewal of activity after rest proceeding toward perfection onward from the point last attained. There is nothing of true progress lost during rest that has been previously gained during evolutionary activity. That cannot justly be called a pessimistic philosophy which teaches that things are growing better instead of worse.

(b) Theosophy does not hold that the universe sprang from nothingness, or that it is tending toward nothingness. Neither does it count existence an evil. Theosophy teaches that the Universe sprang from One Absolute and Eternal Reality, Spirit, one of whose aspects is Substance, whose lowest manifestation is matter.

While the limitations of Spirit by matter bring about what we call evil, still these limitations are necessary for the individualization of spirit. The experiences which come through these limitations, the temptations, the struggles, the failures and the triumphs, all have their part in the development of the individual soul. These are necessary to the attainment of virtue, the growth of a strong, heroic, purified soul. The

antagonism of evil is essential to the manifestation of good. We need to know darkness to thoroughly appreciate the light. The soul loses nothing that it has gained through its experiences, but carries its spoils with it. So Theosophy does not consider existence an evil, but an essential condition to the attainment of the highest good.

(c) Theosophy is not "a tendency to look on the dark side of life and exaggerate its evils," for it teaches the reign of justice. It holds that each individual has his own destiny in his own hands, that his present is the result of his past, and that his future will be what he makes it, that he reaps what he sows. This is the law of Karma. Hence no Theosophist has any reason to complain of either fate, providence, or the law of heredity; for he has inherited according to his deserts, being drawn by a law of attraction to that parentage, that home and those conditions, for which his past lives have fitted him. So, instead of complaining, he has simply to sow the seed of good, and a harvest of good will follow; but as all humanity is linked together, he must help to lift the race in order to lift himself.

—BANDUSIA WAKEFIELD

INSTEAD of being man's domain, nature today is his mirror. Whatever be the mysteries, the comeliness and uncomeliness, the good and evil man sees in nature, they are but the reflections of his own mysteries, his comeliness and uncomeliness, his good and his evil. As man is, so is nature about him. The man whose life is beautiful, and whose thoughts are clean, sees nature beautiful and clean. The man whose life is ugly, and whose mind is unsettled and disturbed, sees nature as ugly, as unsettled and disturbed. The key to nature is not in nature itself, but in the tiny pupil of each man's eye. If the soul looking out of that pupil be an enlightened soul, then all it sees is light. The key is in the inner light.

—MIKHAIL NAIMY

W.Q.J. AS EDITOR

As the writer of *Letters That Have Helped Me*, W. Q. Judge must be known to every student of Theosophy, for his correspondence with "Jasper Niemand" has proved a priceless addition to Theosophic literature. But as a writer of Editorials in the opening and closing issues of each volume of his magazine *The Path*,¹ which he started in April 1886, *i.e.*, within two years of returning from his visit to India, and which H.P.B., who had a marked admiration for it, described as "pure Buddhi," he is less well known. These Editorials bear the true stamp of W.Q.J. — are the proven gold, in smaller coinage, of his character. Let us examine these coins with care, knowing the heart-mind where they were minted, and see how even in this necessarily more practical form of writing "the greatest of the exiles" fulfils his mission and disseminates Theosophy's basic truths.

What we note immediately is his unwavering loyalty to H.P.B. "We would have no one misunderstand," he writes in the issue for March 1888, "how we look upon H. P. Blavatsky. She is the greatest woman in the world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found. . . . The Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude."

In the issue for March 1892 he wrote: "The last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky"; and he rallied "the whole theosophic body" to face this loss and yet stand firm, nay, rather, to go forward "with added energy, new zeal, and greater strength."

Here occur some words and sentiments thoroughly characteristic of W.Q.J., chiming in accord with many we may have noted in the *Letters*. "To our feelings the death of the body called H. P. Blavatsky was a shock and loss, but for our true progress, for the health of our

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XI, October 1941, and Vol. XXXVI, November 1965. — Eds.

real nature it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone—so he must needs be strong. . . . We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience.”

Such loyalty to H.P.B. derived naturally from his firm belief in her Masters. “We adhere staunchly to the Society,” he writes in March 1888, “which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name ‘Brothers’; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.”

How typical that is of W.Q.J.! How strongly his voice comes through to us — “We wish not to hide or to fail to state our attitude”! No, never could he be accused of doing *that*. In his opening Editorial for *The Path's* third year the “attitude” of all concerned with the magazine is as plain as words can make it: “We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practise the immemorial doctrines of the Wisdom-Religion.” The Society he regarded as “the channel at present fixed by Masters,” and he said further, writing in March 1889: “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.”

Mr. Judge never doubted that the magazine was a definitely appointed instrument, and, as early as April 1887, writing at the beginning of the second volume, he “deems it proper to express his conviction that a mighty, if unseen, power has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for.” In March of the following year he says plainly: “The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source.” It is a name that must have appealed strongly to him, for the imagery of the Path recurs constantly

throughout all his writings. Naturally so, since it derives from the literature he most venerated, “the ancient books of India, esteeming most highly that wonderful epic poem — the *Bhagavad-Gita*.” In the Editorial for March 1887, the issue which closed the first year of *The Path*’s publication, he states the reason for his regard for those age-old writings from which so much of his own wisdom and knowledge of the truth was drawn: “All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination.” In his very first Editorial he has observed that “what is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature.” And in a later one, for March 1888, he tells his readers that, from the first inception of that magazine, “we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century. . . . In the Vedas, in Patanjali’s Yoga System, the *Bhagavad-Gita*, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?”

Here, again, is the authentic voice of W.Q.J., though we may be less used to it coming to us across the editor’s desk than, more familiarly, from his oft-read books and articles. Familiarly indeed, though (if we use the word with due regard), comes this from, again, that first Editorial for April 1886: “Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within.” There are many undertones sounding here from the *Letters*, *Vernal Blooms*, and elsewhere, as also in his statement (in the same Editorial) on behalf of the founders of the new magazine. “From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.” Verily, for W.Q.J., there could have been no other object for himself and his co-workers than “to point out to their fellows a Path in which they have found hope for man.” (*Ibid.*)

What other “hallmarks” do we find on this handful of *Path* Edi-

torials, written perhaps not always with zest, though always faithfully as service to the Masters, for in April 1892, when the magazine was entering on its seventh year of life, the Editor confesses that "he wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected."

Perhaps that was written on one of those days of physical weariness when depression does tend to creep up on us, but Mr. Judge shows neither depression nor weariness when dealing with two themes which do indeed at all times bear his hallmark. They are Brotherhood and Truth. In the issue for April 1887, which begins the second volume, "In this joyous season of returning Spring, *The Path* wishes all its readers a 'Happy New Year' in the fullest and best sense of the term — a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood." Little could W.Q.J. foresee that in penning those words he was furnishing a clause for the future Declaration of the United Lodge of Theosophists, words to be repeated week by week around the world, until — Ah, there one can only put a question-mark!

In all his writings he urges Brotherhood. No more indubitable hallmark could be placed on any of them. As we have seen, he reminds his readers that in 1875 the Masters were known by the name of "Brothers"; therefore, if it is to be "loyal to the great Founders of the Society," *The Path* must promote "the spread of that idea of universal Brotherhood which aims to benefit all, from highest to lowest" (April 1887). Warning, as he always does, against foolish tampering with "hidden forces," Mr. Judge, in his opening Editorial, that for April 1886, affirms that "the very first step in true mysticism and true occultism is to try to understand the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth," and appeals for the support of "all who wish to raise themselves and their fellow creatures — man and beast — out of the thoughtless jogtrot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood the truth in all things may be discovered." In March

1887 he summons to entry "upon another year, fearing nothing, assured of strength in the Union of Brotherhood." And in March 1893, which saw *The Path's* seventh birthday, he proclaimed the Theosophical aim with forthright brevity — "To break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood."

"Let none mistake our attitude." So wrote Mr. Judge in an Editorial already quoted, that of March 1888, reaffirming ringingly his faith in H.P.B. None *could*, either upon this or any other point! No man was ever more open, more unambiguous, more thoroughly consistent as a servant of the Truth. Yet — note the opening of that same Editorial: "It has never been claimed that these journals [*i.e.*, *The Path*, *The Theosophist*, *Le Lotus*, and *Lucifer*] alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body." Naturally, *The Path* maintained the same attitude — "independent devotion to the cause of Theosophy" (April 1887), and the motto of that cause was the gold-standard, if we may so put it, for Mr. Judge — "There is no religion higher than Truth." "Mental diversities," he wrote in March 1887, "inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth."

"Sweet reasonableness" as evidenced here, is another hallmark of Mr. Judge. It stands to reason that different minds grasp Truth differently. It stands equally to reason that there *must* be ONE TRUTH. "We therefore have pursued, as far as possible," he continues, "a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*" Surely that is but common-sense. W.Q.J. was richly endowed with the saving grace of common-sense. It, too, characterizes the pages of his magazine, in which he says, writing in March 1892, "attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and its literature." But, not to diverge from the subject of Truth, of which his vision was always as clear as it was steadfast, he reiterates his

credo as a Theosophist in the Editorial for March 1888, where, referring to the commencement of *The Path*, he says: "The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society — "There is no religion higher than Truth."

Finally, before leaving this particular aspect of Mr. Judge's work and character, let us note the magnanimity of heart which made him write in March 1889, after three years in the editorial chair: "We may have enemies . . . to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none."

To conclude our gleanings from these old Editorials, so much to be prized for their still-fresh impressions of the guide, friend and teacher whom we honour, let us note also his unconscious reference to his own four main qualities, when *The Path* was entering upon its fifth year. "In the third month of the first year of *The Path*," he writes, "its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity." Indubitably, these were the pillars of his own character, upon which his life of service to Theosophy rested. And the summons to action that follows, how characteristic! — "Let us press forward with new energy" in the work of the coming years.

Then there is the final paragraph of the Editorial for March 1889. It likewise is most apt. "Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy."

Those were indeed his own watchwords, such indeed the end he kept in view — and attained! Otherwise, would we ourselves have been students of Theosophy today? Would we have taken even our faltering first steps along the Path, which, as he reminds us, "still stretches on and ever upward"? (March 1892) As students of today he still speaks to us, leaving with us also, as with his readers in March 1896, this final message for our stimulus and encouragement: "Nothing can be accomplished without you; everything with you; and the last and apparently least of you is not always the most helpless."

IN THE LIGHT OF THEOSOPHY

“The world is becoming one large village, in which the welfare of each nation is intertwined with the well-being of all nations,” writes Richard C. Schroeder in his article “Interdependence Is Here to Stay” (*Span*, January 1974) Common problems circumscribe the globe, to which they are bound like parts of the atom. No nation can solve them alone, says the author, who proves his point by citing almost every malaise that besets the world — the oil crisis, uncertainties in the monetary field, trade imbalances, food shortages, the deteriorating environment, the depletion of natural resources, the spread of drug abuse. Says the author:

We live in an age when the word “interdependence” best characterizes the relations among countries and peoples. . . . Few of the problems of modern society can be solved unilaterally by one nation or one government. The chemical wastes that spew forth from the factories of the Ruhr wither the pine forests of Sweden. Pesticides from Africa pollute the waters of the Caribbean. Mid-Atlantic oil spills can foul the shores of four continents.

The same is true in economic life. There is no such thing as a self-sufficient national economy. The world network of production and trade is expanding inexorably. In the past decade, worldwide production of goods increased on the average of five per cent a year, but the amount of goods entering world trade grew much more rapidly, by eight per cent a year. At the close of the last decade, \$280 billion worth of goods were exchanged among all nations. By the end of the present decade, that figure will almost double, to \$500 billion.

At the same time, the means of production are becoming more and more multinational. Huge, sprawling companies, owned by hundreds of thousands of stockholders in dozens of nations, now operate in every corner of the globe. . . .

The growing interdependence of the world requires us to rethink the old ways of looking at international relationships. We have been accustomed to dividing the nations of the world into the rich and the poor, the industrialized and nonindustrialized, the developed and less developed. Such categories cannot describe the dynamics of the interdependent world. The poverty of one nation affects all others, just as a breakdown in security anywhere has a fearful impact across the globe. . . .

Increasingly, the world's leaders are coming to understand the ecologists' dictum that human problems are interrelated. . . . In an interdependent world, no one perishes, or survives, separately. Only together.

Independence without interdependence strengthens egotism. Reliance on the Inner Ego and on the Higher Self invariably brings out the sense of interdependence and therefore of altruism and brotherliness.

"History As Mirror" is the telling title of Pulitzer Prize-winning historian Barbara W. Tuchman's article in the September 1973 *Atlantic*. While doomsdayers ride high in these final decades of the 20th century, the author draws from the past a message of hope: Man, as he has done before, will muddle through his time of dismay and disarray.

The author is of the view that a backward look at the 14th century — "that disordered, violent, bewildered, disintegrating, and calamity-prone age" — can be instructive in a time of similar disarray:

Reflected in a six-hundred-year-old mirror, a more revealing image of ourselves and our species might be seen than is visible in the clutter of circumstances under our noses. The value of historical comparison was made keenly apparent to the French medievalist, Edouard Perroy, when he was writing his book on the Hundred Years' War while dodging the Gestapo in World War II. "Certain ways of behaviour," he wrote, "certain reactions against fate, throw mutual light upon each other."

Besides, if one suspects that the twentieth century's record of inhumanity and folly represents a phase of mankind at its worst, and that our last decade of collapsing assumptions has been one of unprecedented discomfort, it is reassuring to discover that the human race has been in this box before, and emerged. The historian has the comfort of knowing that man (meaning, here and hereafter, the species, not the sex) is always capable of his worst; has indulged in it, painfully struggled up from it, slid back, and gone on again.

In what follows, the parallels are not always in physical events but rather in the effect on society, and sometimes in both.

The afflictions of the fourteenth century were the classic riders of the Apocalypse — famine, plague, war, and death, this time on a black horse. These combined to produce an epidemic of violence, depopulation, bad government, oppressive taxes, an acceler-

ated breakdown of feudal bonds, working class insurrection, monetary crisis, decline of morals and rise in crime, decay of chivalry, the governing idea of the governing class, and above all, corruption of society's central institution, the Church, whose loss of authority and prestige deprived man of his accustomed guide in a darkening world.

Yet amidst the disintegration were sprouting, invisible to contemporaries, the green shoots of the Renaissance to come. In human affairs as in nature, decay is compost for new growth.

Some medievalists reject the title of decline for the fourteenth century, asserting instead that it was the dawn of a new age. Since the processes obviously overlap, I am not sure that the question is worth arguing, but it becomes poignantly interesting when applied to ourselves. Do *we* walk amidst trends of a new world without knowing it? How far ahead is the dividing line? Or are we on it? What designation will our age earn from historians six hundred years hence? . . .

Self-disgust, it seems to me, has reappeared in our time, not without cause. The succession of events since 1914 has disqualified belief in moral progress, and pollution of the physical world is our bubonic plague. Like the fourteenth century, we have lost confidence in man's capacity to control his fate and even in his capacity to be good. So we have a literature of the anti-hero aimlessly wandering among the perverse, absurd, and depraved; we have porn and pop and blank canvases and anti-music designed to deafen. I am not sure whether in all this the artists are expressing contempt for their fellowman or the loud laugh that bespeaks emptiness of feeling, but whatever the message, it has a faint ring of the *Danse Macabre*. . . .

As our century enters its final quarter, I am not persuaded, despite the signs, that the end is necessarily doom. The doomsayers work by extrapolation; they take a trend and extend it, forgetting that the doom factor sooner or later generates a coping mechanism. I have a rule for this situation too, which is absolute: you cannot extrapolate any series in which the human element intrudes; history, that is, the human narrative, never follows, and will always fool, the scientific curve. I cannot tell you what twists it will take, but I expect, that like our ancestors, we, too, will muddle through.

A student of history cannot but be struck by the regular ebb and flow in the tide of human progress. Periods of mental and moral dark-

ness succeed each other as day follows night. "The division of the history of mankind into Golden, Silver, Copper and Iron Ages is not a fiction," wrote H.P.B. in *Isis Unveiled* (I. 34). "We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other."

In an article entitled "Research Into What?" (*The Daily Telegraph Magazine*, December 14, 1973) Vernon Coleman, who has worked as a general practitioner but is now a freelance writer, deplores the tremendous amount of money and effort that has been wasted on medical research projects that were never really likely to prove useful, though it is true that in recent years some valuable contributions to medical knowledge have been made by research workers. The trouble has been, he writes, that

research work is duplicated — time, money and mental effort being wasted without any regard for the fact that all three are in short supply....

Every month a book comes out called the *Index Medicus*. This book is two inches thick, has 1,000 pages and contains nothing but the titles of medical research papers published throughout the world.

In one recent issue, for example, there were no fewer than 75 papers dealing with potassium. Papers like: "A study of the calcium, potassium and sodium content of toad atria."

From the *Index Medicus* one can see that what is happening in this country is happening all over the world. The research being done here is being duplicated elsewhere.

Too much of this knowledge is unlikely to prove of value. We spend very little time attempting to apply or co-ordinate the knowledge we have accumulated. So we have whole libraries full of useless information. We have complicated papers written about unheard-of drugs and unheard-of diseases....

What we need now is scientists who can do something with some of the information we have, but have not used.

And in the same way, we need medical scientists and doctors who can provide practical treatments for major problems rather than devising theoretical treatments for minor medical conditions.

Instead of spending so much money on research into the causes of obscure disorders which affect a small percentage of the world's population, we need to spend money on finding ways to improve methods of protecting people from common hazards.

We need to improve preventive medicine techniques. We need to do real research into nursing care methods and social care needs. We need to study the problems of backache and arthritis. We need to do more work on car safety and mental health. We need to spend money to find ways to help people stop smoking and we need to spend time and money on community care programmes.

We do not need more drugs at the moment. There are something like 40,000 drugs available today. Many doctors have never heard of most of them. We need to know more about the drugs we really need to use. In fact, we need fewer specialists and more doctors who are able to decide what the important problems are, and do something about them.

Many thinkers in our age have expressed similar concern over this trend of gathering more and more information in many fields, regardless of the fact that there is very little scope for making any significant use of it. Such a flood of information can in fact confuse the mind instead of leading to clarity of understanding.

Every plant without exception, H.P.B. said, "feels and has a consciousness of its own." This is borne out today by Soviet biologists who have found that plants have a sophisticated and perfect nervous system. They respond sensitively to the least changes in the environment, and send relevant reports to a nerve centre which, like a human or animal brain, controls their functioning. Furthermore, it has been found that plants have memory and a language of their own. (*Science Digest*, December 1973)

Should this not breed in us a respect for the lower kingdoms of Nature which the ancients possessed and which we have since lost?
