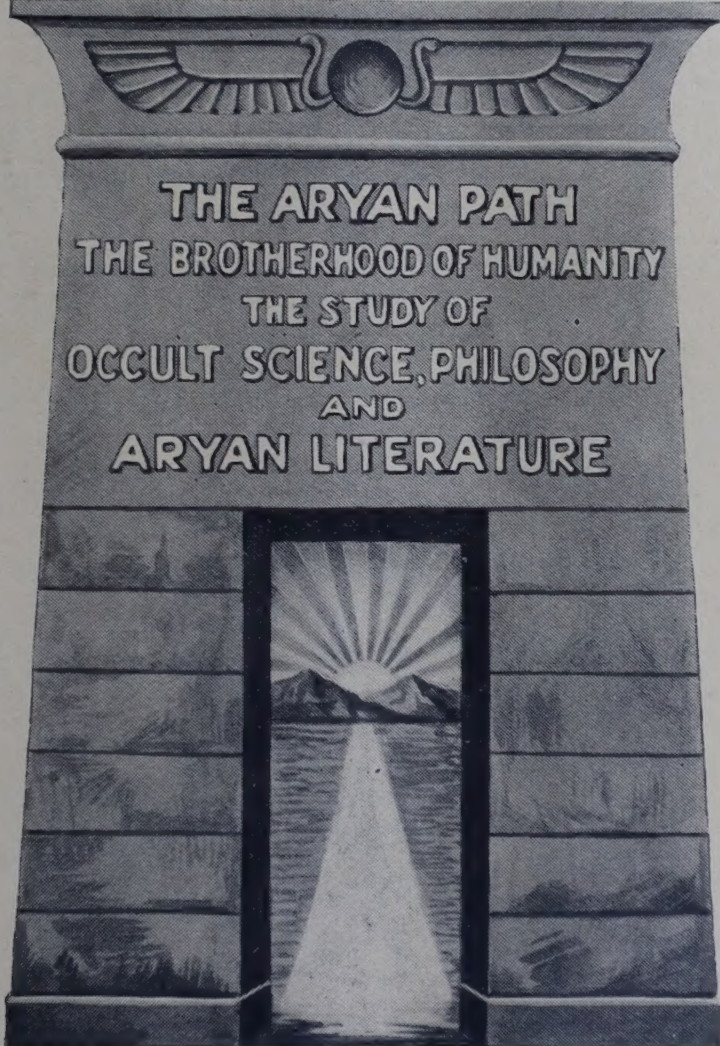




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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THE BROTHERHOOD OF HUMANITY
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Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree.

—THE VOICE OF THE SILENCE.

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1937.

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THE MESSENGER

H. P. B. ON HERSELF.

[In *Lucifer* III. p. 137 *et seq.*, for October 1888 appeared an article on "A Glance at Theosophy From Outside" to which the following notes by the Editor, H.P.B., were appended.]

WAS SHE CLEVER ?

"We demur to the epithet 'clever,' which is too elastic to be passed over without a few words of comment. 'Clever' may mean talented, clever in speech and daily life, but it may also convey the sense of being dexterous, skilful, and a clever *trickster*. To the former we object, because if Mme. Blavatsky had been endowed with average common-sense, not to say *cleverness*, she would never have taken on board the Theosophical ship, almost without scrutiny, a lot of cabin and deck passengers, ready to bore holes in the bottom and scuttle the vessel, when not watched. As to the second definition, the only necessary reply is, that posterity will justly judge whether the public have been *cheated* by Mme. Blavatsky or her pretended exposers."

WHY PHENOMENA ?

"So long as the changing of pens into pen-wipers, etc. is generally held to prove either the virtues of a Teacher, or the value of his doctrine the same sort of appeal will continue to be made . . . to have a good mob-backing," says the writer of the article.

H.P.B. comments :—

"And the changing of water into wine : was this no more dignified a 'miracle,' also for 'mob-backing' ? For simple, honest folk, elementary phenomena ; for the Gamaliels, philosophy."

WHAT ARE MIRACLES ?

"No true theosophist—the accused party least of all—believes in *miracles*, though every true

theosophist ought to believe in the existence of abnormal powers in man ; 'abnormal' because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological 'glamour,' *i.e.*, if not witchery, at least 'a charm on the eyes and senses.' This, people may call brutally 'trick,' but since they are *psychic*, they cannot be *physical* ; hence, no conjuring or 'sleight of hand.' As well call 'tricksters' the grave medical celebrities, who hypnotize their subjects to see things which have no reality ! 'Theosophical phenomena' differ from these in this : that while hypnotic hallucinations are suggested by the operator's idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see *realities*, generally hidden from the profane, *e.g.*, certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup *may never have been broken in reality*, and yet people are made to see it shattered in atoms and then made whole. Is this a *juggler's* trick ? Occult phenomena are then simply a hundred-fold intensified hypnotism, and between the hypnotic hallucinations at the *Salpêtrière* and the *magic* of the East there is chiefly a question of degree."

INFALLIBILITY

"No one, as far as we know, has ever claimed metaphysical infallibility—not even the Masters who do not demand from the Europeans even their due—a simple recognition of their wisdom."

ALONG A LANE IN BENARES

Leaving the garden for the dusty road the pedestrian halts pondering: "Reason is only a particular activity of something much greater than itself. The importance is that it prepares for the right reception and action in the human being of a light from above which progressively replaces in him the obscure light from below that guides the animal."

Once outside the garden, the thick dust of Benares closes nostrils and throat and blears the eye, for it is March, when the sun blazes hotly and little rain falls. He passes the small red Shiva temple sheltered by a bo-tree, a noble specimen ready for a new Buddha. The tank by the temple is dry, exposing its four tiers of ghats.

A few steps in the dust to the right stands a diminutive shrine to Kali, where a Tantric priestess and priest officiate. A black statue of the Mother is hung with marigold garlands. Seven black cats are rumoured to be in residence there.

Close by is a temple of warm stone with tiers of steps where devotees sit in gala costumes of cinabar, carnation, cherry, saffron, emerald, a flower display gathered together in the shaded compound.

Urchins are flying kites, which skim high and free above the crows, escaping the trees into the open blue. The boys stand near stalls where sweets are frizzling in oil, twisted into intricate, scrunchy delight. Coconut delicacies and milky dainties flanked by chapaties and savouries divide attention with kite-flying.

Squatting on a kusa-grass mat a vendor enjoys his hubble-bubble, fragrantly bubbling away. Over his head wave bits of stuff dyed in brilliant patterns with knots. Along the winding street ekkas and tongas jingle past curves where shopkeepers repose on string-beds waiting for customers to awaken them. Cows, bulls and buffaloes nose their way among the stalls. Sheep and goats patter past.

It is pleasant to follow the black sheep and to turn to the right out of the hubbub of flute and drum and marriage procession, away from the pilgrims forever lining the route to the Ganges, and out into a country lane.

Already something much greater and wiser than reason begins to pour down on the pedestrian; out of the sky, in the sunshine, from the flowers, the birds, everywhere. He finds himself half skipping with the black-and-white kid who brings him stumbling over the twisted roots of a tree where stands a Shiva-lingam smeared red and anointed with oil. Having been warned that morning that illness overtakes him who steps on the roots of the bo-tree, he

hastily picks his way, looking about. In every direction everything seems to be preparing him for the right reception and action in him of that internal light.

A goatherd loiters, contentedly pleased that his flock chooses to be nourished on blossoms, after vain attempts to marshal them down from the pomegranate trees into which tempting scarlet flame-flowers lure them. Down from the trees they caper off into the fields to nip at any cabbage head or turnip top, now that the country stretches wide.

Hedges of jasmine soothe the senses persuasively into acquiescence more complete than ever flawless syllogisms can. Although the lane is level, the pedestrian feels he has climbed to a height above the fret of the city, into a cleaner air.

Over his head tamarind trees rise dark and stately, covered with myriad sensitive fern leaves and brown pods which plump down on the ground, to be snatched up—for their acid pulp is prized not only as a medicine or a sherbet, but as an acid to clean walls before whitewashing. The tamarind tree, beautiful as it is—and what is lovelier than a long avenue flanked by them?—is taboo beside places of abode. No Hindu would choose to sleep under its shade. It may be that fever does attack the pedestrian while resting under a tamarind, as an Ayurvedic doctor suggests.

Here and there a mud-and-wattle house nestles on the sun-baked earth, scarcely distinguishable from the dust. Some people are making baskets and mats from kusa grass. On the road a woman is gathering dung to mould into cakes to be used as fuel instead of for enriching the soil.

The next cabin is surrounded by marigold and rows of fragrant white champak bushes, flanked by tulsi trees. The pedestrian smells a charming fragrance and quickens his steps to find himself before a garland-weaver who is stringing one delicate flower after another. From a bamboo moist red necklaces sway in the shade, gold nuggets of marigolds; full of glory, for flowers hold an inner significance that is instinctively known. The pedestrian learns more from intercourse with flowers than from long ecclesiastical outpourings. To receive one rose in benediction as a sign of love, enkindles the warmth of love. To consider flowers at all, whether lilies of the field or cut flowers in the florist's window, carries the pedestrian into a realm where his own shabbiness and defects seem pitiable. Strong and valiant, plants push through the ground, not one without its own splendour, delicate, exquisite, ephemeral. Opening with the sun or moon, constant to its own

nature, each blossom brings its gift. No mortal gazing at his flower-border could want to be less glorious. How could he ponder the symmetry of a perfect flower and be content to remain lopsided?

But why reason about flowers, of all things, thinks the pedestrian while he lingers to select a garland of roses and tulsi, trimmed with tinsel. The fragrance sets adrift memories of lotus pools and one white flower that opens and closes pours out something much greater and wider than itself, preparing him for that light from above to gradually replace the obscure light from below.

The lane leads nearer the Ganges and sadhus come carrying camandula and staff. It is pleasant to trail along with others, in search of the good way, from manifest things to the eternal essence behind them.

The creaking and groaning of primitive wooden axles and the cries of a man belabouring a yoke of oxen recall the pedestrian from reverie. He stops to watch the cow-hides of water dipped out from an ancient cistern and poured into channels to irrigate parched gardens: out of water old life struggling anew, always the same four elements, the watery, earthly, fiery, airy elements, never ceasing until the phenomenal with its unchanging change is passed beyond.

And yet merely walking along a lane in Benares opens a rift for the light from above to flood in. Small frets and activities seem to subside. The pedestrian scarcely feels it necessary to keep pace with the passers-by. Several holy men carrying triangular red banners outstrip him. People are collecting before a group of stalls where fruit, garlands, sweets and incense are for sale, sure sign that there must be a temple near.

Then he finds himself in the cathedral of a banyan tree, wide aisles, nave, chapels and transepts swinging out from the massive trunk, built into pillars and arches from branch to ground by its adventitious roots; an amazing banyan tree, that only those who see can believe, for how should one life-cell be transformed and sweep into a vaulted cathedral to shelter a multitude?

Everybody stops and rests here; so does the pedestrian and then he sees a Vishnu temple facing him. It is larger than most places of worship around Benares where temples seem intended for one seeker at a time to commune with one aspect of God, intimately, concretely.

It is full country here, wild and overgrown with thistles or lantana bushes. In the temple court a patch of orange gleams against the white stucco, moves and advances towards the pedestrian; a sadhu gives him greeting. Long, matted hair hangs to

his shoulders from under a brilliant turquoise turban of generous dimensions rising high and wide above his ash-smeared face which is painted with a bold white Vaishnava mark, from the bridge of the nose across the forehead, and with a third red line in the centre.

The sadhu offers a welcoming smile and gives his water pot to the accompanying disciple. Around his neck the rosary of rudraksha beads is wound, each bead an inch across. The chadder or shawl he wears over his shoulder is red orange, and falls into long lines as the sadhu draws out a bamboo flute. From the flute he calls forth a piping melody such as a shepherd uses to call his flock. He skips lightly, leaping on his staff in a Gopi dance; leaping, swirling, he becomes ever more ecstatic and the more ecstatic he grows, the greater the crowd that collects. His rudraksha beads rattle round his neck as he plays his flute in increasingly intricate measure and sings.

The pedestrian catches only the name of Rama which changes into "amar" and "Ram—Ram—Ram." At first a mere breathy whisper, it rises clearer and clearer until it rings out as on silvery metal, bell strokes that reverberate through the countryside and fill the banyan cathedral with clangour, which brings people thronging from far and wide.

Again he leaps in ecstasy, pulls his orange shirt open at the navel and begins intoning "Ram—Ram—Ram," the sound rising not from his mouth but out of his navel, swelling into a trumpet peal that seems loud enough to be heard for miles around.

Now the pedestrian is wedged tightly in the throng. He squeezes his way out of the crowd and looks on at a distance while the sadhu continues to dance.

Then the pedestrian begins reasoning it out. He recalls that Caruso was said to have "musical bones" and that all sounds vibrated through him unhampered by any congestion or stricture, for all the passages were open so that sound came forth through his ears, eyes, nostrils, mouth, navel, and from every pore.

The pedestrian is completely lost in his round of reasoning, trying to explain why Caruso sang as he did, and how the sadhu could trumpet through his navel.

At length a glimmer bursts through his obscure process of ratiocination. Suddenly, for the pedestrian, song becomes a manifestation of life, a gift of Divine Grace showered down upon the recipient ready to receive. Calm and serene, he stops his reasoning, to rest secure in a knowledge of Divine Grace that he can never formulate in words.

QUESTIONS ANSWERED

"Let us compare all things, and putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H.P.B.

चित्रं वदतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. I shall be glad if you can give me full explanations as to how certain persons come into possession of such powers as the "evil eye" and "evil tongue," and how the Law of Karma applies to such persons and to the persons who suffer on account of them.

Ans. By the term "evil tongue" the questioner no doubt refers to the uttering of a curse, the direction of the great power of sound to maleficent ends, as well as of words as vehicles of thought, will and feeling. If it is not mere lip profanity but a wilful curse, spoken with the deliberate intention of injuring another, it is always an act of black magic and dire will be its effects upon the one who utters it.

The power of the "evil eye" can be acquired in more than one way. The magnetic emanation of each man is projected from his eyes consciously or unconsciously, pregnant with good or evil influence according to the magnetic purity, or the reverse, of the individual. A sorcerer deliberately directs this invisible fluid, charged with malicious will and hatred, towards another with the intention of harming him. The same effect is produced only less effectively when a man who perhaps would not act deliberately to injure another yet indulges in thoughts of malice, envy or revenge.

The quotation from *Raja-Yoga* in THE THEOSOPHICAL MOVEMENT for March 1937 (p. 79) makes it clear that the "evil eye" can be acquired—and quite unconsciously exercised—by one who merely indulges morbid curiosity about crimes, executions, accidents, etc. A hint as to the rationale of this acquisition of the power of the "evil eye" may be found in a hypothetical account in *U.L.T. Pamphlet No. 6*, by Mr. Judge. In the case described on pp. 10-11 of that pamphlet it was deeds of cruelty in a former life which had attracted hostile elementals to an individual; which elementals

in this life precipitated themselves down his glance, to the undoing of his own efforts and even, perhaps, to the injury of others. Similarly, by the power of a man's thought along unwholesome lines he attracts to himself undesirable elementals and sets up currents which may precipitate themselves upon any individual on whom his glance may fall, provided that man has any degree of consubstantiality with the evil force to give the opening.

The astral light is symbolized in the human anatomy by the eye, and especially by the retina and the mode of its action. In *U.L.T. Pamphlet No. 3*, pp. 2-3, Mr. Judge explains that just as the astral light retains the pictures of all events and things, so on the human retina are received, and retained for a measurable period, the images of all objects that pass before a man.

The man who consciously and deliberately works injury to another, whether by a curse sounded or worded or by the intentional exercise of the power of the "evil eye," is practising sorcery and is on the highroad to the death of his soul. But even thinkers who brood mischief with no serious intention of carrying their malevolent thoughts into execution will not escape the bad reaction from the harm they do. Esoterically, thought is more responsible and punishable than act, because a thought is far more potential in creating evil results than a deed.

It is true that nothing can come to any man which is not his due under Karma, but as H.P.B. explained in the case of some one who boasted of having successfully willed the death of an evil-doer, "the weapon of karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him."

Another principle involved, which is rooted in the laws governing magnetic affinity, finds expression in the popular saying that "Curses, like chickens, come home to roost." Writes H.P.B. :—

A current of Akas directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt... This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents.

One whose nature is perfectly pure, whose conscience is clear and who is animated by a sleepless desire to help humanity, such an one has nothing to fear from either a malignant glance or a spoken curse.

JOB AND THE PROBLEM OF EVIL

"The Irrational Solution of the Problem of Evil" is the title of Mr. J. S. Collis's analysis of the *Book of Job* in *The Aryan Path* for May. Mr. Collis admires and appreciates the *Book of Job* as drama but, lacking the key which Theosophy furnishes, he concludes that by diverting Job's and the reader's attention to the incomprehensible marvels of Nature, it evades the issue of the problem of evil. Let us see if this charge is just.

To look upon the *Book of Job* as ordinary drama, the prototype, perhaps, of the modern problem play, is not only to miss its main point but to fail to receive full benefit from its potential inspiration. This grandiose old poem, which antedates the *Pentateuch* (*Isis Unveiled*, II, 494), H.P.B. tells us was "very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its Karma." (*Theosophist*, III, 230.) It can fill this dual role because "Initiation into the Mysteries, as every intelligent person knows, was a dramatic representation of scenes in the underworld." (*Isis Unveiled*, II, 494)

Jehovah is not mentioned in the original poem. Furthermore :—

There is a total absence of allusion to any of the patriarchs : and so evidently is it the work of an *Initiate*, that one of the three daughters of Job is even called by a decidedly "Pagan" mythological name. The name of *Kerenhappuch* is rendered in various ways by the many translators. The *Vulgate* has "horn of antimony : " and the *Septuagint* has the "horn of Amalthea," the nurse of Jupiter, and one of the constellations, emblem of the "horn of plenty." The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning as well as the esoteric origin of the *Book of Job*. (*Ibid.*, II, 496)

Another clue to the latter is offered by the many references to the sacred number seven. "The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in the *Book of the Dead*" (*Ibid.*, II, 493), but without that understanding or the key furnished by Madame Blavatsky, the very caste of characters is incomprehensible. Job himself is the candidate for Initiation, the three false friends with their sophisms represent the official clergy (*Ibid.*, II, 497); Elihu, the son of Barachel the Buzite, of the kindred of Ram [hence, H.P.B. explains, an Aramæan or Syrian from Mesopotamia (*Ibid.*, II, 497, foot-

note)] is the hierophant ; the Lord is the chief hierophant (*Ibid.*, II, 485); Satan is the "public accuser . . . the Typhon of the Egyptians, barking his accusations in Amenthi." (*Ibid.*, II, 494)

Take the verses :—

I know that my redeemer liveth and that he shall stand at the latter day upon the earth :

And though after my skin worms destroy this body, yet in my flesh shall I see God. (*Job*, xix, 25-26)

This translation from King James's version, H.P.B. declares "has no resemblance whatever to the original."

Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In the *Mysteries of Eleusinia*, in the Egyptian *Book of the Dead*, and all other works treating on matters of initiation, this "eternal being" has a name. With the Neo-platonists it was the *Nous*, the *Augoeides*; with the Buddhists it is *Aggra*; and with the Persians, *Ferwer*. All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the *Ferwer* is represented by a winged figure hovering in the air above its "object" or body. It is the luminous Self—the *Atman* of the Hindus, our immortal spirit, who alone can redeem our soul, and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, "My *deliverer*, my *restorer*," i.e., the Spirit who will restore the decayed body of man, and transform it into a clothing of ether. And it is this *Nous*, *Augoeides*, *Ferwer*, *Aggra*, Spirit of himself, that the triumphant Job shall see without his flesh—i.e., when he has escaped from his bodily prison, and that the translators call "God." (*Ibid.*, pp. 495-6)

Job inquires : "Where shall wisdom be found ; and where is the place of understanding ?" To answer again in his words : "With the ancient is wisdom and in the length of days understanding." (*Job* xxviii, 12, and xii, 12). Here we have to qualify once more a dubious term, *viz.*, the word "ancient," and to explain it.

In the Gnosis of the Occultist and Theosophist, H.P.B. explains it has the same signification it had in the original *Book of Job*, i.e. :—

The Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—i.e., the *noëtic* Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient" or *Buddhi-Manas* . . . Esoterically then,

Job's statement must read: "With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or the number of its re-incarnations) is understanding." (*U. L. T. Pamphlet No. 32, p. 5*)

The account of Leviathan in Chapter xli, whose "scales are his pride, shut up together as with a close seal" and before whom "sorrow is turned into joy" is an allegorical description of Occult Science, when understood by the key H.P.B. gives, but is puerile and meaningless if Leviathan is taken, as the Bible commentator suggests, as meaning "whale" or "whirlpool."

In Elihu, "Job finds one who answers to his cry of agony. He listens to the WISDOM of Elihu, the hierophant, the perfected teacher, the inspired philosopher. From his stern lips comes the just rebuke for his impiety in charging upon the SUPREME Being the evils of humanity. 'God,' says Elihu, 'is excellent in power, and in judgment, and in plenty of justice; HE will not afflict.'"

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard.... Job hearkens to the words of wisdom, and then the "Lord" answers Job "out of the whirlwind" of nature, God's first visible manifestation: "Stand still, O Job, stand still! and consider the wondrous works of God; for by them alone thou canst know God. 'Behold, God is great, and we know him not,' Him who 'maketh small the drops of water; but they pour down rain according to the vapor thereof;'" not according to the divine whim, but to the once established and immutable laws." (*Isis Unveiled, II, 498*)

Does the *Book of Job* really beg the question of the origin of evil, and is the only possible solution of that problem, as Mr. Collis believes, the irrational one which he reads into the great ancient drama? Surely the *Book of Job* points rather to the explanation of the Esoteric Philosophy which teaches that not God but man as a free-willed being is the author of evil, and which recognizes "in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility." (*The Secret Doctrine, II, 475*)

Certainly Job, the initiate, had reached a far higher stage at the successful conclusion of his cycle of dire probations than that of Job, the upright man, who had entered upon it. His latter state was as different from and as superior to his former as the consciousness of the spiritual man, the Adept, is ever different from and superior to that of the good man. As the author of *Light on the Path* puts it:—

Great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge: it is immeasurable

between the good man and the one on the threshold of divinity.

The *Book of Job* hints at Job's great advance by doubling his wealth, though before his trials he had been so rich that he was called "the greatest of all the men of the east." (*Job, i, 3*)

The origin of evil was dealt with exhaustively by Madame Blavatsky. Some of her teaching on the subject has been brought together in the editorial Note which follows Mr. C. E. M. Joad's article, "God's Responsibility and Man's Freedom," in *The Aryan Path* for February 1936, and in *U. L. T. Pamphlets Nos. 26 and 27 on The Origin of Evil and The Fall of Ideals*.

The following is from the unpublished diary of Beethoven:—

Where do I get my ideas? you are going to ask. I couldn't tell you exactly. They come to me without my seeking them, directly or indirectly; sometimes I am able to touch them with my fingers; they eddy about in the air, in the forest, on my walks, in the silence of the night, in the morning coolness, full of varied shades which are expressed in words by the writer and in sounds by me. They ring, hum, surge in a tumult, until I see them crystallising into notes before me.

Beethoven was unaware of the source of his genius. Says H. P. B. (*U. L. T. Pamphlet No. 13*):—

The flame of genius... is the very nature of the Spiritual Entity itself, of our *Ego*,..... so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form. That which makes one mortal a great man and of another a vulgar, silly person is... the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma.

There is also another possibility. Sensitives generally (those who, consciously or unconsciously, are psychically inclined) are influenced by the *Astral Light*, the invisible region that surrounds the whole Universe and within whose shoreless waves is enclosed "the realization of the potency of every quality of spirit." (*Theosophical Glossary*) So a sensitive who is musically inclined will be vitally influenced by the *Astral Light* in unfolding his musical talents to an astonishing degree and he will then have all the psychic experiences so vividly described by Beethoven. There is always a consubstantiality between the man and the images in the Astral Light, which is dual—good and evil, Divine and Devilish.

CORRESPONDENCE

WHAT IS CHARITY?

The two replies in the February THEOSOPHICAL MOVEMENT to my letter in the January issue call for a rejoinder. These replies contain a number of generalities which seem to be correct when viewed on their merits but which do not hit the core of my original contention.

It is amazing how anybody can read into my letter as does the first correspondent, a defence of the Oxford Movement as being a spiritual one.

What was criticised in the original contribution was its attitude : to begin with, the way in which this Movement had been ridiculed by allowing a caricature of one of its members to parade for the whole. If it was the sincere desire of the narrator to help compassionately, then the introduction to this story obscures and degrades his intentions, because the impression which it gives is one of lack of charitableness. It awakened the remembrance of a remark in this magazine (V, 106):—

One of the first difficulties we encounter as soon as we desire to help others Theosophically is rooted in our sense of superiority, which is an aspect of egotism—ahamkara.

The second letter seems to overlook the time element to which, however, reference was made. The instance of cataract serves very well in this connection. Cataract must be removed at the right moment, not too early, not too late. This was not the moment to operate. To follow another simile used : By carrying out his resolution to try to start life anew, the man was, so to say, already falling down the precipice. Now this is not the proper situation in which to help other than in a direct way that might break the fall. An attempt at conversion does not come under this category. Somewhere it has been said, that for an effort even our Masters have to wait for the proper turn of the cycle. Whatever sincere desire there may have been, the chance was great that by trying *at that moment* to extend *unasked for* help to the man and being successful from the Theosophist's point of view, the former would be thrown into confusion with disastrous after-effects in regard to the venture he was already engaged in carrying out. And since it cannot be expected that the average student can foresee the complicated, eventually serious, consequences and inter-relationships, that might blossom forth from such efforts to help, it is once more asked : Was the act in regard to this man at that moment spiritually wise?

If it was deemed unavoidable to establish a relation at that moment, were there—"after due

consultation of one's own Ego"—no other methods conceivable, that could or should be worked out to properly approach and to efficiently help the man, simultaneously eliminating unknown Karmic dangers to the helper and the helped—or was the course followed the most efficient, the wisest one?

"That is the question," *the* question.

For a reply one has to "look deep within the well of one's own heart." There are no indications that this warning had been given due consideration.

D. L.

To close this controversy the Editors will say this :—

Theosophical propagandists should avoid expression of any sense of superiority by eliminating such a feeling, with which many are tarnished. While it is true that Theosophy as a body of knowledge is perfect and superior to ordinary knowledge available in the world, it is not true that the general run of students of Theosophy, however learned, are superior to men and women in other walks of life. Students are apt to assume an air of superiority and self-righteousness in their contact with strangers and enquirers. This of course is untheosophical.

To be timid lest we hurt the feelings of a stranger or an enquirer is not Theosophical either. Every student must gauge the measure of any opportunity presented to serve a fellow man and must do what he can. The path which leads to the knowledge of what is good to do is steep, and often a climber slips ; but he need not be nervous, nor give up his aspiration and his resolve to render help. Let us be charitable to the brother who slips.

The method adopted by the United Lodge of Theosophists is rooted in long experience. The Theosophical student will do well to take note that impersonality in making propaganda has many aspects. In private life and personal contacts we are apt to become personal, *i.e.*, to express our own understanding of Theosophy and to give such advice and instruction as *we* deem good on the spur of the moment, and in the company of friends and acquaintances as also of enquirers and strangers. If we cultivated the habit of looking for suitable teachings in the actual record of Theosophy, *i.e.*, in the authentic literature, we should not only save ourselves from many a pitfall but also should find ourselves better able to render effective help. What if we are without books and pamphlets? Search the mind calmly for the apt phrases, expressions and sentences which have been gathered and *quote* those words. But what if we have not such in the storehouse of memory? Get busy at once. *The Friendly Philosopher, Letters That Have Helped Me* and *Raja-Yoga or Occultism* will provide the material.

H. W. NEVINSON WANTS TO REINCARNATE

In "A Soul's Dilemma" (*The London Mercury*, March), Mr. Henry W. Nevinsion considers the subject of death—his own death and judgment. Having "followed the Muses as well as war," his vision of the after-death conditions is interwoven with pictures from Homer, Virgil, Dante and Goethe.

The penalties for sins committed which, as Virgil says, so many hope to put off till death catches them at last, will also be nothing fresh to me. The vulture of memory has torn my soul. I have been broken on the wheel of uncertainty... Like other ghosts I shall suffer my special doom.

When confronted by his three judges, Mr. Nevinsion is committed to Hell, but appeals against the decision, his final argument being :—

I have never yet betrayed my friends or my country. I have never yet sought to undermine the liberties won by my people in so many centuries of bitter strife. I have not yet been a Fascist. Judge, then, my Lords, if I am as yet worthy of Hell.

He wins this appeal and is "sentenced" (if one may so use the word) to Paradise. Again he appeals. He is not fit for Heaven. There remains much for him still to do on earth, so much to learn, so much to experience.

What Paradise could I enjoy when the chief occupation of my neighbours lies in devising new and always more horrible means of tormenting each other with forms of anguish and early death? In assuaging the miseries of the world I have not yet played a part, and a whole terraqueous globe for endeavour lay before me when I died.

The Soul is then sent back to earth for fifty years, vainly protesting that one hundred at least would be required !

This delightful article cannot be summarized in a paragraph, but one point may be specially noted.

Speaking of Virgil, Mr. Nevinsion writes :—

He denies memory to those who return to earth, but if I return, let it be with memory of all I have known. For, without memory, what is the individual life?

Without the distilled memory—essence of experience gained—nothing ; but detailed memory to the average soul would be disastrous. If Mr. Nevinsion would study the doctrine of Reincarnation seriously, he will find that it gives him the time to learn and experience which his Judges denied to him. But no physical brain, save that of an Adept, could bear the burden of the memory Mr. Nevinsion craves. It is no discourtesy to Mr. Nevinsion to point this out, because he himself, in his argument against going to Heaven, says :—

But more disabling still is my present lack of spiritual wisdom. I have tried to understand philosophy and religion, but have always failed. I have pursued the philosophers from Plato onwards to the present passing

century, but have found no solution to the mystery of the visible or invisible universe. I ask "What is life?" but there comes no answer. I stand in solitude and ask "What am I?" but there comes no answer.

A frank confession of ignorance is the beginning of real knowledge. If Mr. Nevinsion would pursue philosophers from Plato backwards 5000 years instead of onwards as he says he has done he might, nay would, find the "solution" he is seeking. Meantime he is adopting the old method of self-examination : the *Gita* tells us that true wisdom of a spiritual kind involves a meditation upon birth, death, decay, sickness, and error. Such a meditation indeed is "A Soul's Dilemma."

Professor Mancini of Milan is reported to have invented a machine the rays of which, turned upon human beings, make them invisible. (*Evening Standard*, 9th January.) Descriptions of the invention published in Italy claim that a stage full of people or any number of persons within an enclosed space, can be banished from sight. The professor has been holding dinner parties at which guests could not see each other, though they experienced no peculiar sensation and returned to visibility apparently unharmed.

The ray is itself invisible. It has been explained that objects are visible because they reflect light rays of a vibration frequency which the human retina can register. When rays having such a high frequency that they cannot be recorded by the eye are turned on to an object, the Professor reasoned, the object, animate or inanimate, becomes invisible.

The conferring of invisibility by physical means may be claimed as a new invention, but the making of one's own body invisible has been recognized in India as one of the yogi powers from times immemorial. Patanjali, describes this *siddhi* in *Yoga Aphorisms*, Book III, Aphorism 21. Commenting on this aphorism, Mr. Judge writes :—

The ancient Hindus held that all things are seen by reason of that differentiation of *Satwa*—one of the three great qualities composing all things—which is manifested as luminousness, operating in conjunction with the eye, which is also a manifestation of *Satwa* in another aspect. The two must conjoin ; the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance. And as the quality of luminousness is completely under the control of the ascetic, he can by the process laid down, check it, and thus cut off from the eye of the other an essential element in the seeing of any object.

H.P.B. possessed the power of making herself invisible and instances of her doing this are recorded by reliable witnesses.

MECHANICAL THEOSOPHY

[We reprint the following article from *The Path*, November 1895—Eds.]

The earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicancy, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

THE BABEL OF MODERN THOUGHT

[The first instalment of this was reprinted last month. Here is the concluding part from *Lucifer*, Vol. VII, p. 441, February 1891.]

Go to, let us go down and there confound
their language that they may not under-
stand one another's speech. . . .

Genesis xi.

II

Having done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric* thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science." The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship or Mariolatry of the old Roman Catholic ecstasies and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to

admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent

a complete and unbroken system ; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human self, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding,—truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations ? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author’s brain-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle ? No “philosopher” who views the spiritual realm as a mere figment of superstition, and regards man’s mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a “lover of Wisdom,” and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself ; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The “erroneousness and insufficiency” of the ideas on the “Unknowable”—as developed in Mr. Spencer’s works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptance of the metaphysical absolute. It was insufficient, he argued, because it brought deity down

to an empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his “Unknowable” and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer’s philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count d’Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediæval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward ; but simply to point, as an illustration, to the Babel-like confusion of modern thought. While the Evolutionists (of Herbert Spencer’s school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted-evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two “philosophical” and “scientific” theories, is the less pernicious and the more probable. Is it true to say, as d’Alviella assures us, that Mr. Spencer’s “Unknowable” contains all the elements necessary to religion ; and, as that remarkable writer is alleged to imply, that “religious feeling tends to free itself from every moral element” ; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity ?

Useless to say that Theosophy, while rejecting the

* As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley’s. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste Comte’s philosophy in practice might be compendiously described as *Catholicism minus Christianity*, and antagonistic to the very essence of Science.”

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the “Unknowable.”*

one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal “Unknowable” and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian “He” and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the “Unknowable.” And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a “worship” becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, “the essence of our being, the mystery in us that calls itself ‘I’—... a breath of Heaven; the Highest Being reveals himself in man.” This denied, man is but an animal—“the shame and scandal of the Universe,” as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the “survival of the *unfittest*,” because of the strongest and most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ildabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, “the whole earth was of one *lip* and of one speech,” saith chapter XI of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, “to gather, or be united” in speech

or in thought, from *religens*, “revering the gods,” or, from *religare*, “to be bound fast together.” Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the “flood” accepted in common one *truth*—*i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter XI between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be “scattered upon the face of the earth,” and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who “journeyed from the East,” devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—“‘Go to,’ they said, ‘let us *build a city* and a *tower*, whose top may reach unto heaven, and let us make a name.’ And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower*.”

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the “accursed Ham” were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching “heaven,” the supposed abode of both. But since we find the story told in the *revealed* * Scripts, it must, like all the

* A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word “to reveal” or “revealed” is derived from the Latin *revelare* “to reveal” and not to *reveal*, *i.e.*, from *re* “again” or “back” and *velare* “to veil,” or to hide something, from the word *velum* or “a veil” (or veil), a cover. Thus, instead of *unveiling*, or *revealing*, Moses has truly only “reveiled” once more the Egypto-Chaldean theological legends and allegories, into which, as one “learned in all the Wisdom of Egypt” he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to “veil once more,” and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus :

1. "And the whole earth (mankind), was of *one lip* (i.e., proclaimed the same teachings) and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabbalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers," and *word*, in the singular, is a synonym of Wisdom; e.g., "By the uttering of *ten words* was the world created"—(*Talmud* "Pirkey Aboth" c. 5., *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe. Again: "By the *Word*, (Wisdom, Logos) of YHVH were the Heavens made" (*ibid*).

2-4. "And the man * (the chief leader) said to his neighbour, 'Go to, let us make *bricks* (disciples) and *burn them to a burning* (initiate, fill them with sacred fire), let us build a *city* (establish mysteries and teach the Doctrine †) and a *tower* (*Ziggurat*, a sacred temple tower) whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of *heaven and earth*," and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth."

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn stone" signifying a full Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, viz., "interpreter of the Mysteries," a *Hierophant*. The supreme initiation was referred to as "the burning with great burning." Thus, "the *bricks* are fallen, but we will *build* (anew) with hewn stones" of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of *tongues*" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7 and 8 in *Genesis*, ch. XI, esoterically:—

"And *Adonai* (the Lord) came down and said: 'Behold, the people *is one* (the people are united in thought and deed) and they have *one lip* (doctrine)'. And now they begin to spread it and 'nothing

* This is translated from the Hebrew original, "Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon, Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

will be restrained from them (they will have full magic powers and get all they want by such power, *Kriyasakti*,) *that they have imagined.*"

And now what are the *Yezidis* and their version and what is *Ad-onai*? *Ad* is "the Lord," their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see "Chaldean Account of Genesis"), who are known under the strange name of "Devil-worshippers." Their confession of faith is very original. They recognise two powers or gods—Allah and *Ad*, (or *Ad-onai*) but identify the latter with *Sheitan* or *Satan*. This is but natural since *Satan* is also "a son of god"* (see *Job* 1). As stated in the *Hibbert Lectures* (pp. 346 and 347), *Satan* the "Adversary," was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their *Ad*, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any *Sheik*

* It is commanded in *Ecclesiasticus* XXI, 30, not to curse *Satan*, "lest one should forfeit his own life." Why? Because in their permutations "the Lord God," *Moses* and *Satan* are one. The name the Jews gave while in Babylon to their *exoteric* God, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the "Lord thy God is a consuming flame" verily!) and therefore, *Mosheh* or *Moses*, *shone* also. In Egypt, *Typhon* (*Satan*) the *red*, was identified both with the red Ass or *Typhon* called *Set* or *Seth* (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or *Jehovah*), and with *Moses*, the red, also. (See *Isis Unv.* Vol. II, 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I. p. 28) *B' sar d'Mosheh soomaq*, i.e., "the flesh of *Moses* was deep red," and the words refer to the saying, "The face of *Moses* was like the face of the Sun." see *Qabbalah* by Isaac Myer p. 93). These three were the *three aspects* of the manifested God (the substitute for *Ain Suph* the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses*, before the Captivity and *Ezra*, the deep Kabbalist; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's *Hibbert Lectures* (1887). *Adar* is the Assyrian "War God" or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Masu*, the "double" or the "twin," and *Masu* is the title of *Adar*, meaning also a "hero." No one who reads carefully the said *Lectures* from page 40 to 58 can fail to see that *Jehovah*, *Mâsu* and *Adar*, with several others—are *permutations*.

of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the God Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (*Chaldean account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning." Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked," who confused "their counsel," not their "speech," and who broke "the Sanctuary... which carried Wisdom," and "bitterly they wept at Babel."

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," saith Isaiah. The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads. All one can do is to sit still and look

on, sad and resigned, while

The slack sail shifts from side to side;
The boat untrimm'd admits the tide;
Borne down adrift, at random toss'd
The oar breaks short, . . . the rudder's lost.

Bertrand Russell, who contributes "Philosophy's Ulterior Motives" to *The Atlantic* (February) holds metaphysics and philosophy in slight esteem.

Philosophy is a stage in intellectual development, and is not compatible with mental maturity. In order that it may flourish, traditional doctrines must still be believed, but not so unquestioningly that arguments in support of them are never sought; there must also be a belief that important truths can be discovered by merely thinking, without the aid of observation. This belief is true in pure mathematics, which has inspired many of the great philosophers. It is true in mathematics because that study is essentially verbal; it is not true elsewhere, because thought alone cannot establish any non-verbal fact.

No Theosophist will demur to the proposition that no important non-verbal truths can be discovered "by merely thinking, without the aid of observation." Where Bertrand Russell, like all materialists, mistakes is in limiting the field of observation to the restricted range of the physical senses. For "without metaphysics *real* science is inadmissible." It is the scientists' very materialism and contempt for the transcendental sciences which prevent their discovery of the deeper truths and keep them satisfied with the illusive appearance and behaviour of the shell of Cosmic Space, with whose Soul and Spirit the Occultist is concerned.

The metaphysics of the Wisdom-Religion are not the fruit of speculation but represent tested and verified knowledge.

The continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them. (*The Theosophist*, Vol. III, February, 1882)

But Bertrand Russell has more to say against the teachings of the Occultists:—

Savages and barbarians believe in a magical connection between persons and their names, which make it dangerous to let an enemy know what they are called. . . . metaphysicians, like savages, are apt to imagine a magical connection between words and things.

He does well to include metaphysicians with the believers in "a magical [read: an occult and magnetic] connection" between words and things. If savages and barbarians alone share the belief with them, so much the worse for civilization so-called. A pertinent article on "Names, Sounds and Words" appeared in THE THEOSOPHICAL MOVEMENT for January, 1937.

IN THE LIGHT OF THEOSOPHY

Mr. Bernard Murphy writes in *The Star* (11th March) of the past splendours and the present plight of Miss Mary Blowey, a beautiful and very popular Royal Academy model of the 'eighties who posed for many of the greatest artists of the time, including Alma-Tadema, Whistler, Lord Leighton and Sir Frank Dicksee. Her picture hangs in many galleries and in a million homes, but to-day she is homeless, frail and destitute in London. A few years ago with a studio of her own and more work than she could cope with, plenty of money, a fine house and carriages and pairs when she needed them—to-day with her friends all dead, threadbare, jobless, carrying her every belonging in a little brown-paper parcel. Mr. Murphy found her in a charitable night refuge.

Students of Theosophy will please look up p. 94 of *The Ocean of Theosophy*.

A dramatic and pitiful turn of the wheel of life, indeed, which, without the teaching of Karma would be both cruel and inexplicable, even if, reading of Miss Blowey's plight, philanthropists have now come to her aid. The knowledge of Karma, which shows each pang of the personality as but a necessary growing-pain of the soul, which recognizes in every experience an opportunity to learn and to grow, could make even such a drastic reversal of fortune bearable with equanimity. Are those blessed with that knowledge doing all in their power to spread it, so that every one, in his or her hour of desperate need, may have the unfailing support which it offers?

We welcome the appearance of the *Journal of the Benares Hindu University*, edited by K. V. Rangaswami Aiyangar. In it Mr. A. S. Altekar, writing on *The History of Benares* refers to the story of the Sacrifice of Dakshesvara and its destruction by Mahadeva, and interprets this passage from the *Purana* as an attempt at the fusion and synthesis of Aryan and non-Aryan religions. H.P.B., using the key of Universal Symbolism, interprets this particular story thus:—

It is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one "natural" way. Therefore, his sacrifice to the gods is shown as interfered with by Siva, the *destroying* deity, *evolution and PROGRESS personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. Siva-Rudra creates the terrible Virabhadra (born of his breath) the "thousand-headed, thousand-armed" (etc.) monster, and commissions him to destroy the sacrifice prepared by Daksha. (*The Secret Doctrine* II, 182)

H.P.B. explains other aspects of Daksha in her books and the student will find it a fruitful subject of study.

The first issue of a new Belgian periodical (*Osiris: Studies in the History and Philosophy of Science and in the History of Learning and Culture*, January, 1936) contains an account by Mr. A. N. Singh of the use of series in Hindu Mathematics. If the dating is correct it would appear that the use of arithmetical and geometric progressions is to be placed as far back as the Vedic Age, and incidentally it shows that "Gregory's" series for $\tan^{-1} x$ was really discovered by Talakulattura Nambutiri in 1432, nearly two and a half centuries before Gregory.

In the same number of *Osiris*, Mr. Johnson writes an article showing that, long before Lippersheim or Galileo, telescopes on lines originally suggested by Roger Bacon, had been constructed in England "in particular by the father of Thomas Digges, and by Thomas Digges himself, and by Dr. John Dee" (1527-1608), "a famous mathematician, astrologer, and alchemist, who was held in high esteem by Queen Elizabeth. His written works are estimated to number 79, among them being a 'Treatise of the Rosie Crucian Secrets.' He was a foundation Fellow of St. John's College, Cambridge. Thomas Digges died in 1595. He also was a mathematician, and his biographer in the *Dictionary of National Biography* (Vol. XV, 1888) writes that 'his intimacy with Dr. John Dee was doubtless of considerable advantage to him.' On a monument erected to his memory he was described as 'a man zealously effected to true religion, wise, discrete, courteous, faithfull to his friends, and of rare knowledge in geometric, astrologic, and other mathematical sciences.'" (Stowe, *Survey of London*, ed. 1720).

A botanist of Leeds, Mr. John Grimshaw Wilkinson, blind for nearly sixty years, has died at the age of eighty-one. It was claimed that he knew and could distinguish by touch or taste any leaf, stem, fruit or flower of a plant or tree that grew in the British Isles. The University of Leeds conferred on him, twenty years ago, the honorary degree of Master of Science.

"The senses are to a certain extent interchangeable....The sense of seeing can be interchanged with the sense of touch" (*Transactions of the Blavatsky Lodge*, p. 43), without involving anything further than the exercise of senses on the physical plane. Some interesting hints upon the correlation of the senses appeared in "Sound and Scent" in

THE THEOSOPHICAL MOVEMENT for September 1936. This physical phenomenon of Mr. Wilkinson's, however noteworthy, is still quite distinct from that "spiritual unity of the five senses" which "sees, hears, feels, tastes, and smells, unimpaired by either time or space" (*Isis Unveiled*, I, 145), though some psychic impressionability must presumably have been involved if Mr. Wilkinson could indeed, as claimed, tell nine times out of ten, by a handshake, what part of the country a man came from, and on a visit to Leeds prison indicate the habitual criminals in the same way.

In an interesting review by Dr. E. W. Macbride (*Science Progress*, January), of "The Variation of Animals in Nature," a recent critical summary of evolutionary theories, by G. C. Robson, M.A. and O. W. Richards, M.A., D.Sc., we find an admission that will be of interest to all students of *The Secret Doctrine*. Dr. Macbride states that experiment has shown that inheritable changes in the powers of growth in all directions, inherent in the germ, do not take place constantly, and that therefore "the whole basis of classical Darwinism is destroyed, and natural selection... may be definitely ruled out as an explanation of evolution."

Dr. Macbride further mentions that Johannsen, the coiner of the word "genes," characterized them as "superficial" disturbances of the chromosomes, and adds that we cannot look to sports, or sudden deviations from type, as furnishing material for evolution. The reviewer goes on to say:—

How the change in the "soma" of the adult is transferred to the powers of growth of the germ of the next generation is, of course, the difficulty over which Weismann stumbled, but this difficulty is gradually being "liquidated" by the science of experimental embryology.

The difficulty in question was "liquidated" long ago in the writings of H. P. Blavatsky, whose challenge of the Darwinian theory of evolution in certain of its main aspects met with such derision. It is the obvious duty of students of the Theosophical philosophy to bring to the notice of experimental embryologists the teachings of the Arcane Theosophy repromulgated in the nineteenth century by H. P. Blavatsky.

The Editor of *The Inquirer* in its issue of March 20th quotes from Mr. Charles Edward Russell's article in the March *Aryan Path*, "The Racial Situation in America," to support his contention that untouchability is not confined to India. Not only, he goes on to point out, does the untouchability of the Negro exist in the U. S. A. "like a cancerous growth upon the body-politic," but anti-Semitism rages in Germany and Central Europe. Mr. Leslie Belton does not spare England from his castigation.

London, too, has its untouchables... The colour-bar represents a sinister streak in the Anglo-Saxon frame, but at least we are beginning to recognise it as such and cast covert glances towards our Gallic neighbour over the channel in whose agnostic soul it does not exist. Untouchability, in India, America, Germany and England, whether the victims be outcasts, Negroes or Jews, is a crime against God and man.

Why? Because it is a denial of the fundamental truth of all religions, that in each human being dwells a ray of the One Self. The denial of that Divinity in any man or any group of men is sin against the Holy Ghost.

In our November 1935 issue appeared a paragraph on the medical lore of the Aztecs and that of the Southern Slavs. Writing in *Blackwood's Magazine* (December) Mr. C. E. M. Casalis refers to numerous remarkable remedies known by native witch doctors in South Africa, although most of the doctors working there are "too professionally prejudiced to take any serious notice of the native medical practices." This attitude is not surprising when even in India, with this country's old and high civilization, the medical profession ignores, for example, the simple and effective neem-leaf treatment for smallpox and calls the recovery, undisfigured, of a patient who has used it, "a fortunate coincidence."

Mr. Casalis vouches for the Basutos having a sure and almost instantaneous cure for heartburn in the dried tough and fibrous root of a certain small native bush, which they chew. Some of the native healing lore which he records is that a handful of the flowers and leaves of the blackjack, infused like tea, produces a certain cure for dysentery at any stage; that the poisonous bitter apple is an infallible cure for ringworm; and that a sweetened syrup of leaves of the prickly pear, pared of skin and thorns, will stop the worst paroxysm of whooping-cough.

He refers also to the claim made some years ago in *Maga* by a writer of East African experience, that the Masai tribe of Kenya could have saved the scientists years of painstaking research into the problems of transmission of malaria and the treatment of infantile paralysis, had the latter investigated their practice of placing babies showing signs of paralysis for a night in a swamp, so that they might be thoroughly bitten by mosquitos. Does not that mean, the writer asks, that they knew what science has comparatively recently discovered, *i.e.*, that malaria is transmitted by the anopheles mosquito and that the germ of malaria destroys that of infantile paralysis? Mr. Casalis adds:—

Who would be so bold as to say that science's own specifics for many of our epidemics and common diseases are so effective as not to be improved by a little research into the past?

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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