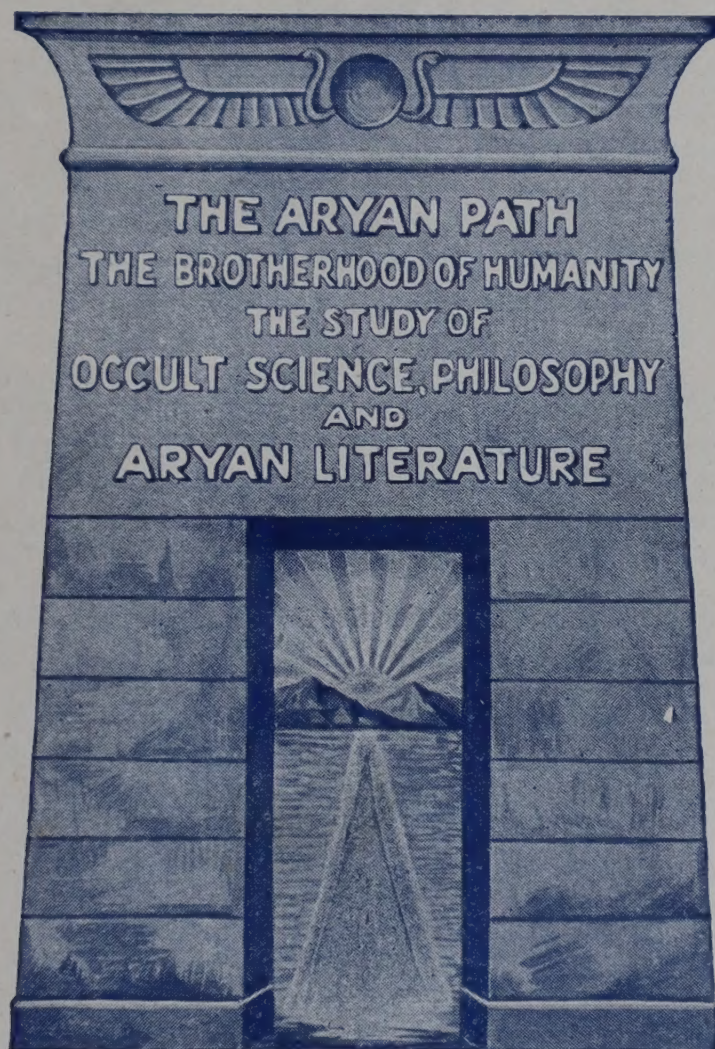




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XV No. 12

October 17, 1945

Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung ; Nirvana is the ocean to which all tend. For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity ; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th October 1945.

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THE THEOSOPHICAL MOVEMENT

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MR. JUDGE'S BOOKS—A STUDY

VI.—LETTERS THAT HAVE HELPED ME

Although this book is of very great value to anyone who is trying to live a "good" life, its main purpose is to help us in our self-appointed work "in and on ourselves, each one." This task "has for its object the enlightenment of oneself for the good of others" (p. 75) for the belief grows in us in our study that "the Masters do some of Their work with and for humanity through" the Theosophical Movement, and "in a certain sense every sincere member" of that Movement "is in the way of becoming a chela." (p. 46) But before They can help us in our task we must "furnish the conditions" necessary, and these conditions are not the mere desire to be helped. They call for "a change in thought and nature." (p. 76)

Change in thought will bring about change in nature, so that the new beginning must be made with thought; rooted in "an abiding, settled faith that nothing may shake." (p. 50)

In the first letter Mr. Judge gives us a line of thought with regard to our daily life that is foundational and on which, therefore, we can begin to build. He says, though not exactly in this order:—

Do what you find to do.

Desire ardently to do it.

Use earthly discrimination, prudence and wisdom.

Do what you find to do. This is the application of the theory that Karma is an immutable law which brings reactions to the actor at the right time, in the right place. If we believe this, if we have faith in it, "if we admit that we are in the stream of evolution, then each circumstance must be to us quite right" (p. 40) and we will not "growl at anything" we have to do. (p. 138)

We will go further and "take it as a good thing" we have to do, which will redound to the good of others and ourselves. (*Ibid.*) Further still, we will make use of it in our task. Mr. Judge says that "every situation ought to be used as a means." (p. 45)

Desire ardently to do it. We often err in thinking that circumstances are only past Karma and that as such we should let them unfold while we "grin and bear them." We cannot, in fact, thus dismiss the past. We must ardently desire to tackle the situation in which we find ourselves, for in it is not only the paying off of the debt of the disharmony created in the past, but also the possibility of change of nature in us. The athlete uses anything that will strengthen his muscles, no matter how arduous the process; situations, both pleasant and unpleasant, are the opportunities for the strengthening of our moral fibre and should be welcomed. Normally what we desire ardently to do is to carry out some plan of our own making and Mr. Judge warns us that "those plans we make may all be made ignorantly and thus wrongly," and when such plans fail we should be glad, not sorry, that "kind Nature will not permit us to carry them out." (p. 41) To safeguard ourselves from thus planning he points out the root of the trouble. "The heart and mind are the real planes of error." Let us therefore "look to it that we do all acts merely because they are there to be done." (p. 26)

Use earthly discrimination, prudence and wisdom. As soon as we begin to do what lies before us we find not only that there are too many things to be done but also that there are many ways of

doing them. We can clear the ground to a great extent by remembering the advice:—

Construe the words of the *Gilā* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters. (p. 136)

These things only affect us as we take note of them (p. 139) so we need not think of them. Discrimination grows as we try to pick out the necessary acts to perform, *i. e.*, those that are really ours to do. It is easier, though needing practice and alertness, to learn to be prudent by going slow and holding fast, for we can only discriminate in terms of our own already existing knowledge, experience and consciousness and all along the line we see the need of more knowledge. Applied knowledge becomes wisdom in time.

Mr. Judge gives us three qualities which will help us in our task, *i. e.*, Resignation, Satisfaction, Contentment. And with these three, Knowledge. (p. 20)

Resignation strikes at the root of the personal self. "We make our own storms." All our troubles are caused by our belief that we are important in the world, that we have to rush out to do. Resignation demands a withdrawal from the outer fray and a constant alertness, ready to meet that without when it, of itself, comes within our consciousness. There we can deal with it. On that plane we can meet it in battle by the process of passive resistance, which no power can withstand. The words seem almost false and incongruous at first sight, for "Resistance" implies strength, "passive" implies inactivity; but inactivity in activity, activity in inactivity are words trying to portray metaphysical concepts. It is only the man of great faith who can passively resist the temptation to go out and fight, and also resist the pressure from without. Besides faith he must have patience—for he will have to keep on his "sure spot" of resistance for a very long time. Patience itself cannot be had without fearlessness, and what can give true fearlessness except absolute trust in LAW Itself? Mr. Judge says:—

Do you know what it is to resist without resistance? That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights one is drawn into the swirl of

events and thoughts instead of leaning back on the great ocean of the Self which is never moved. (p. 135)

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day. (p. 136)

Nothing is gained, but a good deal is lost by impatience—not only strength, but also sight and intuition.... Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness. (p. 134)

Resignation being an active principle we are told to "arouse the inner attitude of attention and caution." (*Ibid.*)

Satisfaction is possible only when we remember the Master's words, quoted by Mr. Judge: "He who does the best he knows how and that he can do, does enough for us." (p. 10) We should not "look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result." (pp. 137-8) We must try to look upon everything that comes to us, and also on how we are able to act, as "just what we desired." If we rely on Law, then, in doing our own duty we must be "satisfied that the results must be right, no matter what they may be." (p. 135) Mr. Judge advises us to "think that over, and try to make it a part of" our inner mind "that it is no use to worry." If we can truly say that we desired ardently to do the right thing and our duty, then we did the best we could, and in this thought there is satisfaction, even though we realise that we did not do as well as we would have done had we had our present knowledge.

Contentment. Calm after storm: a standing on one's own "sure spot," with utter faith that all is well, for "the good law looks out for all things, and all we have to do is our duty as it comes along from day to day." (p. 135) We shall then neither regret nor anxiously peer into the future but concentrate on the "cheerful performance of duty." (p. 134) Contentment is not

a passive quality but an active one. It shows the will operating through controlled thought and harmonious feelings and resulting in the perfect performance of duty. Mr. Judge says, "try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it." (*Ibid.*)

The subject of elementals is applied to everyday difficulties, especially psychological ones. We are reminded that such difficulties are in fact but mere carcasses, shells of monsters from past existences offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot. (p. 65)

Mr. Judge issues a strong warning against criticism of others when he gives us the scientific side of criticism.

It is true—and humanly natural—that the others (like you and *your* friends) indulged in some slight critiques on your friend, but they were small and coupled with sincere and kind thoughts up to their lights, no matter how large and bitter all this was made by maya to appear. The dark powers seized on them, enlarged them, dressed them up, assumed the images of the thinkers, enlivened the thoughts with elementals, all with an object, *viz.*, to make your friend think it all came from the others. (p. 88)

Further, he reminds us that we live among those of opposite faith, beliefs and ways of life, and that

around them are elementals who would, if they could, implant suspicion and distrust about those whom [we] revere, or, if they fail there, will try to cause physical ills or aggravate present ones. (p. 96)

When we turn to the relationship existing between Masters and ourselves we see why character training has to take place, for we are warned of the effect of certain traits of character on that relationship. Says Mr. Judge:—

Even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters. (p. 66)

Without resignation as to our personal part in life we can never be of use to Them. We read,

but seldom make vital, the following:—

Look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were men too; They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them are "the Fathers," that is, the spirits of "just men made perfect," those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter. (p. 9)

We make this passage vital when we add to it the words—"and by others through us." When this idea sets fire to our mind and heart we determine to devote ourselves to this end. "Each man who determines in himself that he will enter the Path, has a Guru," says Mr. Judge. (p. 49) What does it matter whether we know or do not know, in our physical brain, the details of the help given? What we do know is that "we have appealed" to mighty Karma, and faith in that will carry us on and enable us to get help from all quarters. (p. 50)

Hearing of the "trials" of probationary chelas our minds jump to something extraordinary, mysterious, and "occult." Mr. Judge reminds us that even at that stage of the journey these "trials" do not refer to fixed and stated tests, but to "all the events of life and the bearing of the probationer in them" (p. 46), so how much more must our daily life be our testing ground! As we struggle with our daily living in all its phases, we are slowly getting to the condition where "our inner nature is to that extent opened that it can and will take knowledge." (*Ibid.*)

Let us close this series with the stirring words of Mr. Judge on p. 2—words which give us the key to his character, and from which we may all take courage and strengthen our resolve:—

O, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can,

STAR-ANGEL-WORSHIP IN THE ROMAN CATHOLIC CHURCH

[Reprinted from *Lucifer*, Vol. II, June 1888, p. 360.—Eds.]

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo "temple of the seven spirits." About that period, he began to have the same beatific visions as Amadœus had. The Archangels were now urging the Popes through him to recognise them, and to establish a regular and a universal worship in their *own names*, just as it was before Bishop Adalbert's scandal. They insisted upon having a special temple built *for them alone*, and they wanted it upon the ancient site of the famous *Thermæ* of Diocletian. To the erection of these *Thermæ*, agreeably with tradition, 40,000 Christians and 10,000 martyrs had been condemned, and helped in this task by such famous "Saints" as Marcellus and Thraso. Since then, however, as stated in Bull LV. by the Pope Pius IV. "this den had remained set apart for the most profane usages and demon (magic?) rites."

But as it appears from sundry documents, all did not go quite as smooth as the "blessed spirits" would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III., and the personal request of Marguerite of Austria, the daughter of Charles Vth., "the seven spirits" could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of Duca, in fact, was crowned with success only thirty-four years later. Ten years before, however, namely in 1551, the preparatory purification of the *Thermæ* had been ordered by Pope Julius III., and a first church had been built under the name of "*St. Mary of the Angels*." But the "Blessed Thrones," feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent kabalistic *Spooks*.

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even more loudly for a special place of worship. They *demandèd* the re-erection on the same spot (the *Thermæ*) of a temple which should be called the "Church of the *Seven Angels*."

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, *i. e.*, those of Pagan gods, and to introduce them into the church service would have been fatal. The "mystery names" of the seven angels could not be given. True enough, when the old "miraculous" picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the *Renaissance*, Pope Clement XI. had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Biancini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be *carefully rubbed out*. And "though these names are traditional," and "although they *have nought to do with*," and are "very different from the names used by Adalbert" (the Bishop-magician of Magdeburg), as the chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the Rector trying to satisfy the orders of his *seven* "guides,"—the church fearing to adopt even the Chaldean substitutes for the "mystery-names" as they had been so "desecrated by magical practices." We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed "Thrones" enjoyed the smallest confidence. But, it must have been

"small" indeed, since one finds the "Seven Archangels" demanding their restitution for 34 years, and refusing positively to be called by any other name and the church still deaf to their desires. The Occultists do not conceal the reason why they have ceased to use them: *they are dangerously magical*. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told "whatsoever ye bind on earth shall be bound in Heaven," and were they not given power over every demon known and unknown? Nevertheless, some of the mystery names may be still found along with their substitutes in old Roman missals printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven "great gods" flashing out ominously hither and thither.

The "gods" lost patience once more. Acting in a truly Jehovistic spirit with their "stiff-necked" worshippers, they sent a plague. A terrible epidemic of *obsession* and *possession* broke out in 1553, "when almost all Rome found itself possessed by the devil," says de Mirville (without explaining whether the clergy were included). Then only Duca's wish was realized. His seven Inspirers were invoked in their own names, and "the epidemic ceased as by enchantment, the blessed ones," adds the chronicler, "proving by the divine powers they possessed, once more, that they had nothing in common *with the demons of the same name*,"—i. e., the Chaldean gods.¹

"Then Michael Angelo was summoned in all haste by Paul IV. to the Vatican." His magnificent plan was accepted and the building of the former church begun. Its construction lasted over three years. In the archives of this now celebrated edifice, one can read that: "the narrative of the miracles that occurred during that period could not be undertaken, as it was *one incessant miracle of three years' duration*." In the presence of all his cardinals, Pope Paul IV. ordered that the seven names, as originally written on the picture, should be restored, and

inscribed around the large copy from it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michael Angelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and invocations, of the penances and fasts used as means of getting the "blessed" revelations and more frequent visits from the "Seven"—are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of "the incessant miracle of three years' duration" may be obtained for a small fee. The record of the "miracles" bears the *imprimatur* of a Pope and several Cardinals, but it still lacks that of the Society for Psychical Research. The "Seven Angels" must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their "smart boy" to Rome at an early day, and that the "blessed ones" may find at Cambridge—a Duca.

But what became of the "mystery names" so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years later, all the seven names suddenly disappeared, by order of the Cardinal Albitius. In the old and venerable Church of *Santa Maria della Pieta* on the Piazza Colonna, the "miraculous" painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. *Sic transit gloria*. A little while after that the mass and vesper services of the "Seven" were once more eliminated from the missals used, notwithstanding that "they are quite distinct" from those of the "planetary Spirits" who used to help Bishop Adalbert. But as "the robe does not really make the monk," so the change of names cannot prevent the individuals that had them from being the same as

¹ But they had proved their *power* earlier by sending the war, the destruction of the church, and finally the epidemic; and this does not look very *angelic*—to an Occultist.

they were before. They are still worshipped and this is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee supported by the Archbishop of Palermo made an attempt before Leo XII. for the simultaneous re-establishment of the service and names. The Pope granted the Church service but refused the permission to use the old names.¹

"This service, perfected and amplified by order of Paul IV., the minutes of which exist to this day at the Vatican and the Minerva, remained in force during the whole pontificate of Leo X." The Jesuits were those who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselytising efforts in the Philippine Islands. Pope Pius V. conceded the same "divine service" to Spain, saying in his Bull, that "one could never exalt too much these seven Rectors of the world, figured by the SEVEN PLANETS," and that... "it looked consoling and augured well for this century, that by the grace of God, the cult of these seven ardent lights and these seven stars, was regaining all its lustre in the Christian republic."²

The same "holy Pope permitted moreover to the nuns of Matritensis to establish the fête of JEHUDIEL the patron of their convent." Whether another less pagan name has now been substituted for it we are not informed—nor does it in the least matter.

In 1832 the same demand in a petition to spread the worship of the "Seven Spirits of God," was reiterated, endorsed this time by eighty-seven bishops and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizzi and King Ferdinand II. in the name of all the people of Italy reiterated their petition; and again, finally, in 1862. Thus, the Church services in honour of the seven "Spirit-

¹ This is quoted from the volumes of the Marquis de Mirville's "*Pneumatologie des Esprits*," Vol. II. p. 388. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its public and universal restoration.

² p. 358 *ibid.* Vide *infra*.

Stars" have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at "St. Mary of the Angels" and the "Gésu"—though entirely suppressed everywhere else; all this "because of Adalbert's heresy," de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it. Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the re-establishment of the cult of the Seven Spirits in all its fullness and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured divine patrons of Christendom.

And why not, since (St.) George is to this day, "the patron Saint of not only Holy Russia, Protestant Germany, fairy Venice, but also of merry England, whose soldiers,"—says W. M. Braithwaite,³—"would uphold his prestige with their heart's blood." And surely our "Seven gods" cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever accused of rendering divine honours to Chaldean and other gods. They even admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians in the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

"We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is

³ "St. George for Merry England," by W. M. Braithwaite, *Masonic Monthly*, No. 2.

impossible that we should try to dissimulate it without failing in frankness and courage, since this *pretended mistake* is repeated incessantly in the Scriptures as in our theology. We shall examine...this opinion hitherto so accredited, to-day discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the rulership, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets¹—which is quite a different thing.”²

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the *Revue des Deux Mondes* (May, 1885), that in reality besides the earth we had only SEVEN big planets.

The “seven *principal* planets” is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyān-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in *Esoteric Buddhism* about the constitution of the planets) is thoroughly occult. It is a tenet of the Secret Doctrine—*minus* its idolatrous element—pure and simple. As taught in the Church and her rituals, however, and especially, as *practised*, it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the Holy Roman Catholic Church. The words “Jesuit” and “Jesuitism” cover the whole ground. The Spirit of Truth has departed ages ago—if it has ever been near it—from the Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say;

¹ These “principal planets” are the *mystery planets* of the pagan Initiates, but travestied by dogma and priest-craft.

² *Pneumatologie des Esprits*, Vol. II. *Memoire adresse aux Academies*. p. 359, et seq.

Amen. The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother Popery, will chuckle.

In the editorial of the *Times* for November 7, 1866, stands “A Terrible Indictment” against the Protestants, which says:

“Under the influence of the Episcopal Bench, all the studies connected with theology have withered, until English Biblical critics are the scorn of foreign scholars. Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, *not* an earnest inquirer setting forth the results of *honest research*, but merely an advocate, who, we can perceive, has begun his work with the fixed determination of *proving black white* in favour of his own traditional system.”

If the Protestants do not recognize the “Seven Angels,” nor, while refusing them divine worship, do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of “*Jesuitism*” of another kind, just as bad. For, while professing to believe the Scriptures a direct *Revelation* from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy. Geology, Anthropology, Ethnology, and Astronomy, are to them what Uriel, Scaltiel, Jehudiel and Barachiel are to the Roman Catholic Church. It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PREVALEBIT.

H. P. B.
(Concluded)

SVABHAVAT—THE LIVING SCALE

At the first flutter of renascent life, Svâbhâvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes at every new rebirth of Kosmos, from an inactive state into one of intense activity;...it differentiates, and then begins its work through that differentiation. This work is KARMA. (I. 634-5)*

It is not until passages in H. P. B.'s writings are put together that their meaning can be seen, as it were, in the round, and that the importance of her repeated use of certain defining terms dawns upon the student.

One such significant definition is the phrase "centre of energy" used to denote a being, whether that being is a world or an atom, a spirit, a creature of the lower kingdoms, or man. The universe is nothing else but beings, but to most people the word "being" gives only an impression of something static, something that "is." They fail to understand the living, intelligent action of beings, each one of whom is a self-existent centre. As the microcosm it is, on its own plane, the originating, and therefore conscious source of energy, within whose circumambient field of activity the waves emanated spiral outwards and inwards from centre to circumference and back again. As the macrocosm, the One Life radiates outwards as the One Law, Karma, to the boundaries of the World of Being, and back again, its sphere of radiance pulsating on the dark unknowable background of the Absolute.

The Secret Doctrine...postulates a "One Form of Existence" as the basis and source of all things.... It is, in its secondary stage, the Svâbhâvat...the eternal cause and effect, omnipresent yet abstract, the self-existent plastic Essence and the root of all things...the one under two aspects. (I. 46)

Svâbhâvat in its highest aspect is said to be Swayambhû (Universal Spirit) for Spirit and Matter are not two independent realities, but the two poles that form the essential basis for manifestation. Radiating from Spirit (the Logos, the one root of Self) is its conscious energy, its power or light which, as it manifests, is called Fohat. Differentiating the One Element into centres of energy, Fohat impresses upon Cosmic Substance the intelligent laws of Nature. These centres of energy focalise as reflections or multi-

plied aspects of the Logos, and constitute the Mind of the Universe and its immutable Law. They are called by various names, Dhyan Chohans, Manus, etc. They are the "Seven Sons" and their numberless emanations, the dual process of focalisation and radiation being repeated all down the scale of life.

Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period.

The informing Intelligences, which animate these various centres of Being, are...the Manus, the Rishis, the Pitris, the Prajâpati...Dhyani Buddhas, the Chohans, Melhas, (fire-gods), Bodhisattvas, and others.... (II. 34)

...they are one and all the manifested Energies of one and the same Logos, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity...the first Manu is called *Swayambhûva*, "the Self-manifested," the Son of the *unmanifested FATHER*...his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or *UNIVERSAL MONAD* (collective Elohim) that radiates from within himself all those Cosmic Monads that become the centres of activity—progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon. Each Cosmic Monad is "*Swayambhûva*," the *SELF-BORN*, which becomes the *Centre of Force*, from within which emerges a *planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus *Swayambhûva* (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity. (II. 310-11)

A well-known passage sums the process up.

From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahmâ of the Hindu religion. In its

* All references are to *The Secret Doctrine*.

totality...it represents the Hosts of the higher creative Dhyān Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and eternal—manifests itself as Avalôkitêshwara....By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively...Fohat....Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element...and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. (I. 110)

"The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence....follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA." (I. 635)

For Karma (Law) is action and reaction, and there is no action unless there is a being—a centre of energy—to initiate the action and to feel the inevitable destiny of the effects. All beings by virtue of their place in the living scale of the One Essence, receive the influx of energy radiated out by the higher "Selves" of that Scale, but are responsible for repeating the process on their own plane. The whole of the *visible* Kosmos consists of "self-produced beings, the creatures of Karma," (I. 635) but self-conscious man, with his freedom of choice, has a greater responsibility than the beings of the lower kingdoms, which are moved by natural impulse.

The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of Fohat, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and "man-bearing" globes, down to the genera, species, and classes of all the *seven* kingdoms (of which we know only four). (Ibid.)

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a

concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory....Newton...recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action....

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, of an *intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. (I. 594)

That matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation, whom we name Dhyān-Chohans; called in the Hermetic works the "Seven Governors," those to whom Pymander, the "Thought Divine," refers as the Building Powers, and whom Asklepios calls the "Supernal Gods." (I. 601)

Hermes having spoken of the Father-Mother and Son, whose spirit (collectively the DIVINE FIAT) shapes the Universe, says:—*Seven Agents* (mediums) were also formed, to contain the material (or manifested) worlds, within their respective *circles* and the action of these agents was named DESTINY. (I. 436)

...the six Dhyān Chohans, or Manus, or Prajapati, synthesized by the seventh "B'raisheth (the First Emanation or *Logos*), and who are called, therefore, the Builders of the Lower or physical Universe" ...are the *Upadhi*, the base or fundamental stone on which the objective Universe is built, the *noumenoi* of all things. Hence they are, at the same time, the Forces of nature, the Seven Angels of the Presence, the sixth and seventh principles in man; the spirito-psycho-physical spheres of the Septenary chain, the Root Races, etc. (I. 375)

These beings are the "Sons of Light," because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation. Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the

Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the “Sons of Light,” evolved from its ABSOLUTE DARKNESS—will ever know. (I. 481)

Man is the sevenfold symbol, on this plane, of the Logos, “the Breath crystallized into the WORD,” and the characteristics of the seven Dhyān-Chohan essences are reflected in him, as a whole, as well as proportionately in each principle of his little scale of being (II. 103). Even in the lowest specimen of humanity there is hidden the presence of his spiritual prototype, the highest essence of his seventh principle.

But then arises the problem why that prototype is only too often, not the guiding but only “the presiding ‘Angel,’” so to say, in every new rebirth of the monad, *which is part of his own essence*” (I. 573). The line of descent is not pure and direct, the current of life does not run unimpeded up and down the living scale.

...the Dhyān Chohans and all the invisible Beings—the Seven Centres and their direct Emanations, the *minor* centres of Energy—are the direct reflex of the ONE Light, yet men are far removed from these. (I. 635)

Their scale is made up of the dual forces, (1) the Dhyān-Chohan thought that directs

(2) the brute energy inherent in matter, thus producing a series of physical manifestations and *moral effects*—Destiny, in other words (I. 280). But the process is not inevitably and automatically perfect. Man has to help the divine evolution of “Ideas” by imitating here on earth the actions of his prototype in heaven.

The closer the approach to one's *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (I. 638-9)

Then indeed has Man become Subhāva, “the Substance giving substance to itself,...without action and with action, the nature which has no nature of its own” (I. 61). He is nothing but the pure and perfect reflection of his Higher Nature. He works with Karma, but is not bound by it. He has gained *Thyan-kam*, “the power or knowledge of guiding the impulses of cosmic energy in the right direction” (I. 635). He is himself naught but the SELF-energized Living Scale.

SOME ELEMENTS OF THEOSOPHY IN CARLYLE

Perhaps no English writer in the earlier 19th century came nearer to some phases of Theosophical thought than Thomas Carlyle. Even in boyhood a stout fighter against conventionalities and shams, a seeker always for what was behind appearances, he produced as a writer phrases and judgments that seem like pre-statements of H. P. Blavatsky's. Later, she honoured him repeatedly by quoting some of these as part of the structure she was building. “Down with Hypocrisy, Injustice, and Cant!” was a battle-cry of his as it was of hers. Everywhere in English society, and in its big sphere of influence, he found this diabolic trio dominant. Everywhere she found and attacked that same redoubtable trio. CANT swelled out larger and larger for him as he penetrated further into English and French history and

governmental patterns. She saw and exposed the broad trail of this same swollen ugly serpent in religion and philosophy. Against temporizing equivocating, and ever self-justifying false leaders and prophets, they carried on an identical warfare. For Jesuitism, as the very quintessence of falsity, they held the same attitude and used the same words. At the peak of her arraignment of the Jesuit Society, she quoted as follows from Carlyle's *Latter-Day Pamphlet*, “Jesuitism,” 1859:—

“Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius. The Black Militia of Loyola have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea

for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it."

Her article and his, though separated by a generation in time, prove that the two minds back of them were one, unaffected by time.

The closeness of these two thinkers, shown in their comments on Jesuitry and other deplorable social movements or conditions, is evidenced also in their setting forth of certain basic concepts of philosophy. Carlyle, stimulated by the example of Coleridge, became a student of the German Idealists of the 18th century, and through them he was greatly strengthened in his own intuitional perceptions of some philosophic facts concerning Illusion and Reality. The Idealism of the time was theosophical, for it had its historic source in Hindu thought and in Plato's representation of that. Deriving little from either Plato or the Orient directly, Carlyle seems to have had such clear inherent knowledge of parts of the philosophic substance of these that he quickly accepted the German thinking and for years made it his manasic home. The manasic, however, true to its nature, exhibited its customary duality. Through his enthusiastic assent to the profound truths he saw, his discrimination was at times clouded by qualities of Germanism less high and admirable. His style became turgid, booming, excited even. Revelling in what seemed to him the half comic excesses in names, phrases, and the piling up of "those dreadful hobble-de-gobble gutters" of the German throat, Carlyle sharpened with his own particular humour all those qualities into actual weapons, and brandished them with the ardour of a Highland fighter among the caves and gullies of thought in his Scotch-English habitat. This accounts for many of the oddities of the man and of his chief philosophic book, *Sartor Resartus*.

These roughnesses of his manner every reader feels. The less thoughtful turn away in some disgust; those wiser try to understand and get the benefit of the shock. One's attention is indeed aroused by the ruttiness of his road but, through his sudden rises and falls, one is also wearied. Many a fine climax of light and glory he created; but then, instead of giving the percipient a moment of peace to absorb and assimilate its

height, he incontinently plunged him into the dark of its opposite depths. The fact is that he was so anxious to stir the apathetic that he forgot to care properly for the sympathetic.

Sartor Resartus evinces a similarity to the ancient Eastern Idealism even in its name. Meaning literally "The Tailor Re-tailored," it presents the thought that the man within is ever clothing himself with his customs, his modes of thought, his past and present action;—these are the "cloth" woven by his Human Mind, and from this cloth he constantly makes his "garments." Thus arose Carlyle's "Clothes Philosophy."

This figurative idea of a Soul making for itself a 'vesture' was not new with Carlyle. But the expansion of the figure into an extended literary structure and the form given to it were his own. He seems to have had also a dim perception of the Soul's direct responsibility for the particular vesture it wears. As he embodied his ideas, they approached with varying nearness the Eastern doctrine of the Sheaths of the Soul, *i.e.*, the doctrine that the Ego, coming into degree after degree of manifestation, volitionally surrounds itself with the states of substances capable of expressing those degrees; thus enabling the Ego to manifest, to will, to act, on the planes corresponding. It may be questioned how far even the highest of the German Idealists caught these fundamental tenets of the East. Carlyle himself never perceived the idea of a graded and gradual manifestation of Spirit into Substance. He never understood the difference between Spirit and Soul, and so never reached the essence of the Eastern doctrine. But he did comprehend some of its profound implications in Ethics. Through great agonies of striving, through clouds of repetitions, incoherences, incomprehensibles (intentional partly), he sent forth trumpet calls to the Soul of each man to arouse in itself a sense of its own value. Though naked and shivering at times, the Soul can be strong and steady through the grandeur of its own Self-Realization. Man, he cried, is not "a miserable biped," a forked radish, a crawling dust-thing, but rather a soaring bird, a dweller of both Earth and Sky, and the veils with which he enshrouds himself are both terrestrial and cerulean. With these concepts at the very base of his nature,

Carlyle undertook to set forth some of the difficulties of the Man of the Sky when he walks on the Earth.

For this purpose he adopted a peculiar biographico-fictional form in which he, an unnamed figure in the story—a kind of presiding genius—became a friend of an extraordinary German Professor. Finding him puzzling, whimsical, tantalizingly profound yet simple, he agreed, as a means of better acquaintance and a friendly service, to edit the “papers” of this strange man (who of course was Carlyle himself), making his own running comments, for the clearer understanding of the reader, or at times as an apology for the super-queernesses in those “papers.” Thus Carlyle “re-tailored” himself, sheathed his own deep, sensitive, timorous yet bold nature in a mask of mystery, of serio-comic exaggeration, which yet was always profoundly purposeful. For he intended to win if he could a few of his fellow-men to realize, as he did, the sacredness of a human being and of life on Earth.

Of the extraordinary range of the ancient Eastern Wisdom indicated in the writings of H. P. Blavatsky, Carlyle could know very little. It was only in the battle against Shams, and in the practical and theoretical applications of his high moral purpose that his production was allied to hers. In those activities he was her strong henchman. Those are found throughout his work, and are what give it a claim upon the attention of Theosophists. For even his Clothes Philosophy (which under various figures always affected his thinking) had as its root his loathing of shams and his never-failing recognition of the greatness of every Human Soul.

Speaking of that baffling Professor he said,

With all his Descendentalism, by which he degrades man below most animals, he yet has a Transcendental humour of looking at all Matter and Material things as Spirit, and declares that Matter, were it never so despicable, is Spirit, the manifestation of Spirit. Happy, then, he who can look through the Clothes of a Man (the woollen, and fleshly, and official Bank-paper and State-paper Clothes) into the man himself; and discern, it may be, in this or that other Dread Potentate, a more or less incompetent Digestive-apparatus; yet also behold in the meanest Tinker an inscrutable venerable Mystery. Therefore, what is man? To the eye of vulgar Logic, an omnivorous

Biped, that wears Breeches. To the eye of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round his mysterious ME, there lies, under all those wool-rags, a Garment of Flesh contextured in the Loom of Heaven, sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities? Where else is “the true SHEKINAH,” the GOD’S PRESENCE manifested to our eyes and hearts, save in our fellow-man? Thus that vestural Tissue of woollen or other cloth, which Man’s Soul wears as its outmost wrappage and overall; wherein his whole other Tissues are included and screened, his whole Faculties work, his whole Self lives, becomes to a seeing eye a mystic grove-encircled shrine for the Holy in man. Hence Clothes, contemptible as we think them, are unspeakably significant. Clothes, from the king’s mantle downwards, are emblematic. All Emblematic things are properly Clothes, thought-woven or hand-woven. And the names—much is there in Names! The Name is the earliest Garment you wrap round the Earth-visiting ME; what mystic influences does it not send inwards, even to the centre. Not only all common speech, but Science, Poetry itself, is no other, if thou consider it, than a right Naming. Could I unfold the influence of Names, I were a second greater Trismegistus. Thus in this one pregnant subject of CLOTHES, rightly understood, is included all that men have thought, dreamed, done and been; the whole External Universe and what it holds is but clothing; and the essence of all Science lies in the PHILOSOPHY OF CLOTHES.

Sartor Resartus, an early production, was a forecast and yet a compendium of Carlyle’s entire thought-life. In it he recorded his passage through the Everlasting No of Doubt and all Negativism into the Everlasting Yea of recovered spiritual Sanity. In it he discoursed bluntly or persuasively on life in general, said his say on child education and family conditions, passed his judgment on some great men and events, and uttered his dictum even on romance and emotionalism. Those flashing glances he sent into the history of nations and the biography of men, he later amplified abundantly in many short papers, like the *Latter-Day Pamphlets*, or in far more extensive writings such as *The French Revolution*, *Heroes And Hero-Worship*, and the *History of Frederick the Great*. In these he was often led astray by his enthusiasms and predilections, or by his prejudices and overweening biased criticisms. The *Sartor* is a kind of key to a just understanding of the man and his works, of his errors and his greatnesses. His high

moral spiritual influence was direct and active through much of the century, and lingers upon us still as a valued heritage. For it was not for nothing that the *Names* given him by common consent came to be the Sage and the Prophet of Chelsea. His philosophy remains useful as an educational experience. But, like the work of most writers preceding the great influx of Theosophy in 1875, it will more and more become a notable literary landmark rather than a philosophical guide.

MOODS AND TEMPER

When a man is out of temper we often say that he is not himself. It is a fruitful study to observe him quietly. The Theosophical exposition of man's being a compound of body and its Indweller, sheds much light on this question of tempers, and the oft-advanced theory that the Indweller is, in very many cases, not the continuous occupant of our bodies, lends additional force to the contention that the fidgety tempers are nothing else than states of irresponsibility into which the body is thrown the moment the Indweller is forced to retire owing to his position getting unbearable. The influx of spirit (or the highest self-conscious discrimination) into human bodies would appear to be an incident of somewhat rare occurrence from the very fact that so many of us get moody, depressed or violent-tempered at intervals. It matters very little whether we actually do exhibit openly the signs of fidgetiness. But the fact of its recurrence lends colour to the force of the argument that whenever human bodies show signs of ill-temper we must generally conclude that a forceful retirement or suppression of the mighty Indweller has begun if not yet been brought about.

The human body, being part and parcel of the physical world, is amenable to the same laws of government and control as are other agglomerate bodies therein. The self-assertiveness of the personal man is mighty indeed, but spirit and matter being equilibrated at the middle point of the arc of our evolution, it is but logical to

expect, the generality of human embodiments having attained full growth and maturity, that the Indweller should prove a mighty defender of its own rights in the body. It so happens, however, that ever since the union of spirit and body, humanity as the highest piece of perfected bodily mechanism, has offered the greatest resistance to the controlling power of spirit or the first flutter of self-consciousness. Whenever self-consciousness is overpowered, the body drifts hither and thither under the force of its own guiding control, which to all intents and purposes tends to earth-bound gratifications. These gratifications are hard to obtain, owing to rivalry and keen competition between body and body, for the maxims of the struggle for existence and the survival of the fittest represent incontrovertible facts in nature. Jealousy, hatred, revenge, anger and trespass on the possessions of others ensue, and bodies of men are saturated with feelings inimical to others and self-protective for personal ends. In short, the tendency of ill-feeling towards other bodies is so masterfully developed that man's unceasing actions have all along been means tending to selfish ends.

The great majority of mankind, when thus considered, offer opportunities for a critical study in this direction. Very few there are who are above such a category, and they will assuredly defy all tests of their identification with ordinary laws of existence. We might for the present put their case outside the scope of our study. In the case of ordinary men, who are known as mere drifters, men having little of self-will, few chances offer to prove the validity of our contention.

It is when we closely study the cases of those who have deliberately set themselves on the path of quick progress, that we find instances of varied shades of unprovoked ill-temper. They come so suddenly and come as it were uninvited, thus creating, so to say, a legitimate cause of grievance by often taking offence at unmeant slights. But the cases where men feel despondency, dejection and an inclination to snarl at everything that comes in their way, these bespeak a state of temper which is unaccountable. The individual thus provoked, himself wonders why such a mood comes about. It is a peculiar state of body

and mind which makes him who experiences it dissatisfied with everything. More especially is he provoked against the best of his friends and benefactors, and most so against those to whom he has learnt to look with reverence and awe. Thus the student gets in wild moods against his own teacher, and doubt, hesitancy, scepticism and distrust come to replace the ties that bind the pupil to his teacher, the lover to his beloved, the wife to her husband, the children to their parents. In short, an open defiance of the rules of ethics, etiquette, fraternity, love, obedience and devotion is suddenly visible and the sufferer for a time finds himself tossed hither and thither on the stormy ocean of irresponsible frenzy.

The state of irresponsibility of thought, word and deed implies the partial estrangement or suppression of the dictates or the guidance of the Ego. A man in a mood is like the locomotive in motion with the driver asleep. It would pass all danger-signals and hurl the train behind, along with itself, into a deadly collision. So are we. The body wants to follow its predilections, the will wants to curb them, but if the former succeeds in suppressing the latter, we get moody; a sort of self-generated haziness descends on us and we think and work within that fog. All our actions turn muggy, and steam and cloud surround us, to a betrayal of our own weaknesses. We are storm-tossed, and in such a predicament our discrimination fails, our judgment gets warped and the true sense of balance of our sentiments is for the time deflected towards those distorted feelings which bring bitterness and sorrow, pang and remorse. But suddenly the fog disperses, light penetrates, and once again calm comes and peace arrives.

AFTER

[This poem appeared in *The Saturday Review of Literature* for 30th June 1945 and gives an accurate conception of hell and heaven—Kamic and Devachanic states of consciousness. It is written by DOROTHY LEE RICHARDSON.—EDS.]

Only one thing of all you have
Goes forth with you to your last home.
It is the thing you have become.

And you become the thing you love:
Fire of mind or mud of lust,
Grow toward God or go to dust.

You take home what you become
Who become what you love well:
Your own heaven; your own hell.

MAN

What is man? Is he a superior kind of animal? He has to eat, drink and sleep like any animal. He experiences physical pain like any animal. He has likes and dislikes like any animal.

Yet, whoever heard of an animal scheming for the things it wants as man schemes? Whoever heard of an animal grieving for the past as he grieves? Whoever heard of an animal apprehensive of the future as he is? What is it that has wrought this havoc within him? It is his wonderful human mind! But often he curses his mind that gives him so much anguish that an animal never has to suffer.

But is there nothing in man that might compensate him for this mind? Perhaps there is. Occasionally something within him makes man plan for the good of his community as no animal could plan. Man may repent of the past as no animal could repent. Man can decide to sacrifice himself for the good of others, although he foresees that it will cost him dear, as no animal would be capable of sacrificing itself. Call it what you will. Moral consciousness is a dull expression for that which makes man's life worth living. Man's power to love his fellow-man is nearer the words we need.

A queer conglomeration is man—animal, human mind and divine soul. It is no wonder we look with respect at the man who has succeeded in welding these three together in a harmonious whole. In him we see our own possibilities and we strive to become as he is.

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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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

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