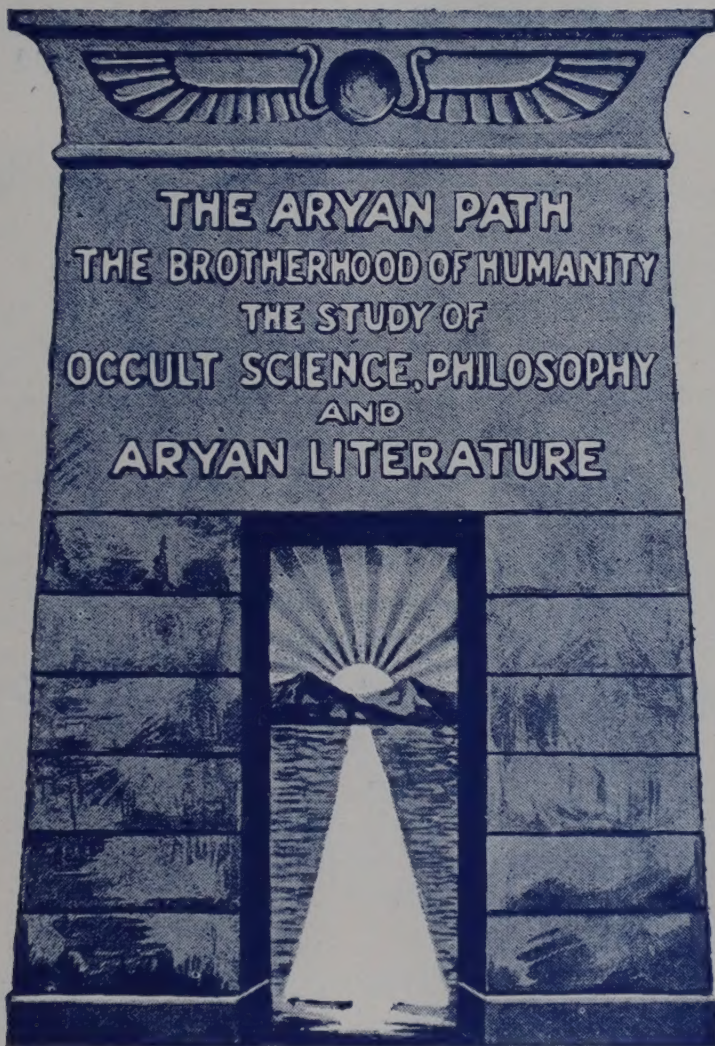


THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XXVI No. 10

August 17, 1956

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

—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 August 1956.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1956.

VOL. XXVI. No. 10

THE BIRTH OF DIVINITY

There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher's stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now as then the mere incidentals of the true occultist's practice are thought of, spoken about, and pursued. Phenomena or the power to produce them constitutes the end and aim of these searchers' efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceive those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it, however void of phenomena, however unattractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action.—W. Q. JUDGE

Before this month comes to a close, the Hindus will celebrate the festival of *Gokul Ashtami*—the eighth day of the second half of the month of *Shravan*, which is observed as the Natal Day of Krishna. This year the day falls on Wednesday, the 29th of August—18 days after the birthday of H. P. Blavatsky, which all earnest Theosophists will observe in sanctity and silence.

The figure of Krishna attracts thousands, poor and rich, young and old, men and women, the erring and the Infallible—for has it not been said that the *Gita*, the Song of the Lord, constitutes the study of Adepts? Each person worships and serves the Lord in his or her own way. The term *bhaj* does not imply mere verbal adoration of the Glories of the Lord, nor does it mean only awakening the aspiration to become like Him and ultimately to be one with Him; the service aspect is implicit in the entire eclectic philosophy of the *Gita*.

"I am the same to all creatures; I know not hatred nor favour," says Krishna. (IX. 29) And yet the *Gita* declares that those having a

demonic disposition are allowed to come to dire grief and a calamitous end:—

Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, O son of Kunti, but go at length to the lowest region. (XVI. 18-20)

The seeming contradiction between these two statements in the ninth and the sixteenth chapters disappears in the light of further study.

Krishna declares: "In all creatures I am the life...." (VII. 9)

Now all people do not express the Powers of Divinity belonging to Krishna; worse, there are the evil-doers, the wicked-minded, the mean-hearted, manifesting qualities which are not of Krishna. The *Gita* explains:—

I am the power of the strong, who in action

are free from desire [*Kama*] and longing [*Raga*]; in all creatures I am desire regulated by moral fitness [*i.e.*, consistent with righteousness]. (VII. 11)

Those persons who are full of sense-passions and the inordinate desires of body or of mind separate themselves from Krishna. But those whose desires are noble, *i.e.*, those who have good aspirations, receive the Life-Power of Krishna, and it is on the increase.

Therefore the awakening of higher desires or aspirations is the very first step. Often people aspire high and say to themselves and even to others, "I must become better." Most of them never make a real start. It is not so much a question of willingness and "must," but of "will." A sincere man who says, "I will become better," goes in search of adequate knowledge for sustained application. A man cannot leave off the lower desires and acquire the higher aspirations for the asking. This stage in the ordinary man's life is fraught with dangers and temptations. It is human nature to wish for quick results; people desire to get rich quickly and come to grief; a greater grief awaits those who desire to grow spiritually in a short time. The *Gita* does not offer panaceas, nor does it satisfy wishful thinking. It teaches that our aspiration must gain the strength of one-pointedness and should be educated to possess "moral fitness." To be righteous means to give up the existing self-righteousness, and the latter exists almost universally. The instruction of the *Gita* is this:—

Those great of soul partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else. (IX. 13)

So we must adore and serve the Great Self with exclusive devotion and concentration. To partake of Krishna's godlike nature is to understand and assimilate His Higher Nature—*Daivi-Prakriti*, *Para-Prakriti*, the Fohat of H.P.B.'s *Secret Doctrine*.

We find the *Gita* classifying the human kingdom into three:—

In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. (VII. 9)

Here are two classes: (*a*) those who are dominated by the powers of matter manifesting as sloth, inertia, hardness and meanness, or as motion, selfish and inordinate activity, or as rhythm and light and truth; and (*b*) those who are not diverted to anything else but seek the company of Krishna with one-pointedness that excludes all else. The first class of beings are enmeshed in the lower, material nature—the threefold disposition of gross matter (*Mulaprakriti*). The second class seek the Light of Krishna, His Higher Nature or *Daivi-Prakriti*. (See the above-quoted verse—IX. 13.)

The vast majority of people live their lives as best they can, groping in the dark, not even suspecting that the Light is there. "The light shineth in darkness, and the darkness comprehended it not." Suffering awakens people to enquire and to seek. Such are not the little of Soul who allow Life to drive them; they become the Great of Soul who, having glimpsed the Light, aspire to walk by Its guidance; they have found the Path of Light. The test and trial of such who have found the Way is to use the gift of Light. Life functions through the senses and the organs, but Light shines in and through the mind. The distinction between body and mind must be clearly comprehended. We must profit by the gift of Light, *i.e.*, our mind must become concentrated more and more exclusively on Krishna; and we must endeavour to regulate our higher desires or aspirations by righteousness and moral fitness. Note the two conditions—concentration of mind and moral fitness or righteousness. Both are to receive attention. This soon brings us to the recognition of the One Imperishable Principle, which is omnipresent and omnipotent.

Thus, with a perception arising out of knowledge, we must turn *within*, seeking not for Life and Light, but for the Source of both these—Krishna Himself. There are many who try to look within without determining what it is that they are looking for. The universe within is as vast and wide and deep as the universe without. Let us turn to the verse with which we began, but let us now quote the whole of it:—

I am the same to all creatures; I know not hatred nor favour; but those who serve me

with love dwell in me and I in them. (IX. 29)

Krishna is Impersonal—the same to all. He has no hatred (*dvesha*). How can the Source of omnipresent Life and omniscient Light be opposed to any form of life? The intelligence of the myriad forms of life is His reflected intelligence. But note that for a person who has found the Light Krishna becomes the Power of Concentration—the very *Tapas* of the aspiring practitioner. And, one more gracious gift—He dwells in those who dwell in Him. The devotee, the *Bhakta*, is the real servant. Therein we find Krishna's promise—if we go to Him, He comes to us.

This is the third class of human beings—the devotees who use the Higher Light. By Its aid they rise to the Source, the Kingdom of Krishna, and they realize how profoundly true are the words of the Divine Master:—

I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend. (IX. 18)

Such experiencers serve all forms of life, all schools of thought. Such true devotees purify and elevate all knowledge; they remove the dark-

ness of ignorance and the deeper darkness of false learning. With their inner wisdom they descend to the sensorium to purify the flesh, to brighten the sap of life, to radiate the Light of the Soul at every gateway of the body. Such a man is a pilgrim, bound to reach the heart of every man, every woman, every child he comes in contact with. Having caught a glimpse of the Source of Life and of Light, he sees in every drudge or ruffian, slave or egotist, one who does the work of the Lord of Law and knows it not. In everyone who has heard of the good news that within him is the Light of all lights, the spiritually wise sees an associate of Krishna, striving with aspiration to become a better follower; or a companion trying to increase his knowledge and deepen his devotion so that he may walk the Way of Exclusive Devotion.

The *Gita* has said:—

Equally minded in honour and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities. And he, my servant, who worships me with exclusive devotion, having completely overcome the qualities, is fitted to be absorbed in Brahma the Supreme. (XIV. 25-6)

“LIVE IN THE ETERNAL”

Live neither in the present nor the future, but in the eternal.—*Light on the Path*

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.—*The Voice of the Silence*

Nothing is there to come, and nothing past,
But an eternal Now does always last.

—COWLEY

How many are there who are making a serious attempt to live in and derive strength and sustenance from the Eternal which knows no change? Our thoughts and feelings are so glamourised by the passing pageant, our Soul is so caught up in the illusion of life, that we have forgotten in the midst of its enchantment that “other nature” which is the Root of our own being. The world is never still. All around us there is change, not only of forms, but also of

ideas and ideals, of emotions and aspirations. We live in the evanescent, flowery states that bloom and fade, season after season; we are affected by the contrasts of heat and cold, pleasure and pain, honour and ignominy, love and hate. And in the midst of it all we forget that there is That in us which, seeing, is not seen, which, acting, is not the actor, which is eternal and constant.

In the phenomenal world nothing has real

duration, because nothing remains without change. What we call time is an illusion; it has no real existence in the realm of noumena. The divisions of time into past, present and future are created by our finite intellect. These words have been called by a Master of Wisdom "three clumsy words...miserable concepts of the objective phases of the Subjective Whole...as ill adapted for the purpose as an axe for fine carving." The illusion of time is produced by "the succession of our states of consciousness as we travel through eternal duration." If we had no consciousness (as on the physical plane when we are asleep) we should not be subject to this illusion. Similarly, if we had all-consciousness (a stage which the individual ego reaches in its evolutionary march when the *maya* of phenomenal existence is dispelled) we should have no time sense. In the experience of the seer and the mystic, past, present and future merge into the Eternal Now.

Even we, mortals, take no cognizance of the lapse of time when we are completely engrossed in a task, or during periods of unalloyed happiness—just as Devachanees lose all sense of time because their cup of happiness is full to the brim. While one short second of intense agony may sometimes appear to us as an eternity, at other times, even on earth, hours, days and even whole years may seem to flit by like one brief moment. During such periods of true bliss, when we forget the past and the future, we touch the Eternal. But we are unable to live in such a state for long, because memory of the past and anticipation of the future continually engulf us. We look before and after and grieve over what has been and are unduly anxious about what is to be. Thus we miss the opportunities that are ours *now*. To store in the memory a multiplicity of useless and recurring thoughts relating to the past and to look behind and linger there are obstacles to us in the present. Realizing that in the past "Pride ruled my will," we have to take to heart the advice and appeal: "Remember not past years." Equally unwise is it to daydream about what we should like to have in the future. Many intuitive poets have sensed this truth. Longfellow, for instance, enjoins us to

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Mr. Judge has said:—

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. (*Letters That Have Helped Me*, Indian ed., p. 21)

We do not always realize that what we call the past and the future are included in the Eternal Now; and so H.P.B. wrote:—

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real philosophers; in the second—but timid and even cowardly sol-

diers of the army called mankind, and commanded in the great battle of Life by "King Karma." (*U.L.T. Pamphlet No. 28, p. 2*)

What kind of acts, be they physical, mental or moral, make us forget memories and anticipations? Unselfish, sacrificial, altruistic acts take our mind away from the lower, personal self. We are called upon to overcome "the personal, the transitory, the evanescent and the perishable." Personal memories and hopes keep us yoked to the lower, the mundane, the temporal. When we dissociate ourselves from the temporal by being less selfish, by identifying ourselves less with the personality, by dwelling less on objects of sense and desiring them less; when we go deep within and identify ourselves with our own immortal nature, we proceed towards the Eternal. And sometimes, for a moment or a few minutes, we experience Eternity.

To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour

—are space-time correlates.

"Realization comes from dwelling on the thing to be realized." Realization of the life of the Eternal Now can be attained by dwelling on the fact of our own undying nature. To live consciously in the Spirit is to live in the Eternal. In the words of the singers of the Upanishads, "This Eternal is not to be gained from books, nor by sacrifices, nor by penances, nor by words,

nor by much striving. It is to be gained by affirming: That Thou Art." Mr. Judge says:—

...every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. (*Letters That Have Helped Me, p. 125*)

Through devotion and constant practice we must strive to identify ourselves with the Supreme Soul, to plunge into the mysterious and glorious depths of our own inmost being to find the dim star that burns therein, and to open ourselves to the Eternal which knows no change. Just as a flower, unconsciously to itself, opens its soul to the air, so "it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

The aspirant who has learnt to live in the atmosphere of eternal thought has of necessity killed out all sense of separateness.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance.

This may seem to most a distant goal; but once we fix our gaze on it and make the initial effort, we shall surely attain it.

LA VIE PROFONDE

Hemmed in by petty thoughts and petty things,
Intent on toys and trifles all my years,
Pleased by life's gauds, pained by its pricks and stings,
Swayed by ignoble hopes, ignoble fears;
Threading life's tangled maze without life's clue
Busy with means, yet heedless of their ends,
Lost to all sense of what is real and true,
Blind to the goal to which all Nature tends:—
Such is my surface self; but deep beneath,
A mighty actor on a world-wide stage,
Crowned with all knowledge, lord of life and death,
Sure of my aim, sure of my heritage,—
I—the true self—live on, in self's despite,
That "life profound" whose darkness is God's light.

—EDMOND HOLMES

FROM OSTENDE TO LONDON

A TURNING POINT IN THE T.S.

[The following is reprinted from *The Path*, Vol. VII, pp. 245-8, for November 1892.—EDS.]

In the early months of 1887 there were some few members of the T.S. in London who felt that if Theosophy did not receive some vital impulse, the centre there would be confined to a few individuals only who were pursuing and would continue to pursue their studies. Of course there may have been many who felt the same, but I write here of those with whom I was actually in contact. There were many anxious discussions as to how a vital interest could be awakened in the truths of Theosophy, and how attention should be restored to the ethical philosophy. This was the more necessary, for in the public mind the philosophy had been inseparably connected with the phenomena. We all felt that we were working in the dark and that we were ignorant of the real basis upon which the philosophy rested. Obviously we required a leader who might intelligently direct our efforts. We then determined each separately to write to H. P. Blavatsky, who was then in Ostende, laying before the Founder of the T.S. and the Messenger of the Masters the position as each of us saw it. We asked her to reply in a collective letter giving us advice as to what to do. She replied, however, to each individual, writing letters of eight to twelve pages. The result of this was that we all wrote and asked her to come over and direct our efforts. She had told us that she was writing the *Secret Doctrine* and must finish that before undertaking other work. Nevertheless we wrote to her that there was, we believed, urgent need of her directing presence, and that she could finish the *Secret Doctrine* in London as well as or better than in Ostende. After receiving her reply, which urged objections, Mr. Bertram Keightley went over to Ostende during the latter part of February or beginning of March and talked matters over with her. She agreed to come to London at the end of April provided we would find a house for her somewhere a little out of London in which she could work in peace. Soon after he returned I went over to Ostende

rather unexpectedly to myself. I naturally went to call after leaving my luggage at the hotel. Madame Blavatsky received me with the greatest kindness, although previously to that occasion I was almost unknown to her. She insisted that I should transfer my things to her house and stay with her while in Ostende. At that time she was occupying the first floor of the house, with a Swiss maid to wait on her and Countess Wachtmeister to keep her company. I was at once introduced to the *Secret Doctrine* with a request to read, correct, and excise, a privilege I naturally did not avail myself of. Madame Blavatsky at that time had never ventured out of her rooms since the previous November, and never came from her writing and bed-room into the dining-room until the windows had been closed and the room well warmed. Several attacks of inflammation of the kidneys had warned her that the slightest chill was dangerous to the completion of her work. At the close of my visit I returned to England with renewed assurances of her arrival on May 1st, and under pledge to return and assist Madame Blavatsky on her journey to London. I had not been in London many hours when one of our members, Dr. Ashton Ellis, received a telegram from Countess Wachtmeister saying, as I recall its tenor, that Madame Blavatsky had had another inflammatory attack on the kidneys, that she was comatose, and that her life was in the utmost danger. Dr. Ellis went over to Ostende and attended her. He told me that he was extremely surprised, and so were the others who knew her serious condition, to find her recovering in a few days. Her state then was so critical that she began arranging her affairs before the comatose attack came, burning up papers and having a will drawn up so as to be ready for the end. Later on she told me herself that her life was saved by the direct intervention of her Master. Her endurance manifested itself even at this point, for as soon as she could leave her bed she was again at work on the *Secret Doctrine*.

In the middle of April Mr. Keightley again went over, and I followed him about the 25th or 26th. We were rather in consternation because Madame Blavatsky said she could not possibly leave in such weather as then prevailed, especially on account of her late serious illness. Her landlord said she must leave, for the rooms were let. Countess Wachtmeister had previously left for Sweden to attend to urgent business affairs there under promise to rejoin Madame Blavatsky in London. Staying in the house with us was a friend of Dr. Ellis who assisted in the removal.

The fated day came, and in place of being bright but cold, as had been the case two days before, the morning proved to be cold and foggy, with a steady drizzling rain falling and penetrating all it touched, the thermometer being about 40 degrees. We fully expected Madame Blavatsky would decline to move, and thought her justified in doing so. Nevertheless she appeared that morning in full marching order, the trunks were packed, and all was ready. The carriage arrived and Madame Blavatsky was assisted into it, and off it drove to the wharf. It must be remembered that she had not had a window open in her room while she was in it (and would scarcely allow it open while she was out) for six months. She kept her room at a temperature of over 70 degrees, believing that anything under that would kill her. Moreover, she was almost crippled with rheumatism and could hardly walk, and was a constant martyr to sciatica. On getting to the wharf we found the tide low, and in consequence there was only a narrow gangway leading at a very steep incline to the steamer's deck. Imagine our dismay. Madame Blavatsky, however, said nothing, but simply grasping the rails walked slowly and without assistance to the deck. We then took her to a cabin on deck where she sank on to the sofa and only then betrayed the pain and exhaustion caused by her effort. The journey was uneventful so far as Dover, save that for the first time in her life Madame Blavatsky knew what the preliminary qualms of sea-sickness meant and was much puzzled. At Dover the tide was still lower, and as a result four very stalwart piermen had to carry her to the top. Then came the greatest difficulty, for the

platform is low and the English railway carriage steps were high. It required the united efforts of all the party (and the piermen as well) to assist Madame Blavatsky in her crippled state into the carriage. The journey to London was uneventful, and with the help of an invalid chair and a carriage she was safely lodged in the house we had secured for her. Secretly I was afraid the journey would have serious results, but, whatever was the reason, she seemed to enjoy better health for some time after her arrival in England than she had for months previously. The day after her arrival she was at work on the *Secret Doctrine* at 7 a.m., and did not appear best pleased because she had been prevented from an earlier start through her writing materials not having been unpacked the previous night.

A. KEIGHTLEY

[EDITOR'S NOTE.—Dr. Keightley was asked to give the above short account of an important point in our history. It was a turning point indeed, since it resulted in the reawakening of the London centre. A postal card sent to the Editor by H.P.B. after she got to London may be of interest and is here given.

Addressed "W. Q. Judge Esq., Editor, PATH, New York, U.S.A.," postmark May 7, '89.

MAYCOT, CROWNHILL, UPPER NORWOOD,
LONDON, May 7th.

Oh *thy* prophetic soul! Didn't know old H.P.B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather vegetating) in it till the Countess returns. Write here "1000 words for the PATH"? I'll *try*, old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry

me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—“O.L.”
H.P.B.]

THREE DOORS TO KNOWLEDGE

[Reprinted from *Theosophy*, Vol. XIII, pp. 295-6, for May 1925.—EDS.]

To such knowledge as Krishna had, as Jesus had, and as H. P. Blavatsky had, there are three doors, which each one has for himself to open—for they are within himself.

The first is the door of the mind—the door of the open mind—not that kind of an open mind like a pipe that lets everything good run through and everything solid settle; but that kind of an open mind which recognizes its own ignorance and is not only *willing* to learn, but desirous of learning, and knows that anybody who comes within its ken may perchance be the keeper of the keys to the gates of gold. An open mind is the first of the doors by which a man may reach into the recesses of his own consciousness and may come to the realization of his own immortality.

What is the second door? Clearly it is the door of the pure heart; that is, what knowledge a man gains, must be used by him the best he knows how. The man who has an open mind is on the beginning of the road to *unselfish* thinking. The religionist looks at nothing without his own particular religionist spectacles, and the more sincere he is, the more he refuses to take them off, whether they are blue, red, green or jasper—we may know what their colour is, but he does not, though he could soon find out if he took them off. His mind is closed to anything except what comes to him through those lenses. The lenses may be clear or clouded; he has not the means of finding out, so long as he keeps on his spectacles. He might remember that if one has a diamond of truth, nothing can scratch it.

Are we willing to pay the price of knowledge? The way to find out is to test what we know or think we know; test what we believe: put it to the proof. We all believe in unselfishness but we

are afraid to put it to the proof. We are willing to have unselfishness practised on us, which shows that we know it is a good thing, yet we are afraid to practise it on others—to put it to the proof. If unselfishness is a bad rule of life, we should throw it away; be selfish. Selfishness and unselfishness cannot both be good rules of action; purity and impurity cannot both be good rules of action.

How can a man know anything about high living and pure thinking, whose daily mental pabulum is in the newspapers and magazines? We would not think of putting the kind of food into our stomachs that we put in our minds; so we get the results of bad and impure mental diet. If one's mind were open to listen, were willing to compare—not willing but *will-ing*—he would be astonished to see how much that he has counted of value is worthless. He would get rid of it, replace it with better ideas. Then, if his heart is pure, when he finds he has more knowledge in any given direction than his neighbour, he will use it for the joint benefit.

What else is needed? Just to the extent that a man opens the two doors, the third gate shows him it is not fast locked—an eager intellect. Then suddenly he becomes almost delirious with the desire, not to test others out, but to test out his own mental content; to keep sifting—sifting his own thoughts, his own ideas, his own knowledge, his own actions, his own feelings, his own relations to others—to wash them clean. He is eager to get a clean and pure mind, a clean and pure heart. That constitutes the ardent soul. And then, the gates of intuition open, comes the perception on this plane of the realities of another.

By living the right kind of life, instead of abusing life in abusing the kingdoms below man—our lesser informed brothers—by taking a motherly attitude toward all beings, a fatherly attitude toward them, a brotherly attitude toward them, a Christ-like attitude toward them, the doors of intuition are opened. And Intuition is all we know of the power that Krishna had, the power that Christ had, and the power that was H. P. Blavatsky's.

ST. PAUL, THE INITIATE—I

One of the greatest figures on the historical-religious scene roughly two thousand years ago was Saul of Tarsus, called Paul after his "conversion" and St. Paul later on.

He is a strange figure, and, as Dean Inge pointed out in his lecture on "The Faith of St. Paul," given in 1951 for the Charles Gore Memorial Foundation, in Westminster Abbey, "every revival of Religion has been in part at least a return" to him. He has always stood for one aspect of the Christian faith, while St. Peter has stood for the opposite one, and conflict between these two aspects has raged throughout Christian history and is by no means dead today. Throughout Christian history Paul has been maligned by a large section of the adherents of the Christian faith. Dean Inge reminded his audience that in the early years of the Christian era the Church declared that he had "perverted" the teachings of Christ. Luther and Calvin did not understand him; Lagarde wrote that it was "monstrous that men of any historical training should attach any importance to this Paul"; Nietzsche stated that he was "one of the most ambitious of men whose superstition was only equalled by his cunning." He is said by some to have been an exceedingly unpleasant person. Renan wrote that he was "an ugly little Jew."

Yet H. P. Blavatsky wrote that he was "brave, outspoken, sincere, and very learned." (*Isis Unveiled*, II. 89)

Perhaps students of the Theosophical Movement of all time can best appreciate the reason for the campaign against him and realize what part he took in the Movement of his day. We have the letters (Epistles) he wrote, which are vital in their message even today in spite of the poor translations—translations which, H.P.B. says, are in some cases completely misleading. (*The Esoteric Character of the Gospels*)

We have *The Acts of the Apostles*, a dramatic story of his conversion and of his journeyings in the Mediterranean where he was shipwrecked more than once. Keeping in mind that Jesus (by whatever name he is known) was one

who gave his life to revive among his people the body of teachings which is known today as Theosophy, and that the early Christian Movement was in a wider sense a Theosophic one, *The Acts of the Apostles* reads like the diary of the travels of one of those who tried to spread the Movement and to keep the Message alive and pure. All the disagreements between Paul and Peter remind us of the discrepancy between truth and error and of the desecration of the Message which goes on continually as it becomes materialized with the passing of the time. When we think of what Paul stood for, our hearts begin to beat in harmony with the love and earnestness of that staunch supporter of the spiritual side of Christ's Message.

Before his conversion Paul was antagonistic to the followers of the new Faith. He approved of and took a leading part in the persecutions intended to suppress them, and watched the martyrdom of Stephen, who was stoned to death for his adherence to his Faith. (It is only when we see the Christian Movement as a Theosophical one that we today can appreciate the attitude and honour the strength of character of those early Companions in the Movement.)

Later, while on a journey, Paul, then still called Saul, had a vision in which he heard a voice saying, "Why persecutest thou me?" When he asked who it was who was speaking, he was told, "Jesus whom thou persecutest." The splendour of the vision rendered him blind, and his friends led him to Damascus, where he remained for three days and three nights without food and without sight. Then there came to him one who was sent by the "Lord" who healed him and opened his eyes to the Truth, for Paul, the "Lord" had declared, "is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

If we take this story allegorically we can perhaps trace his admission into the Mysteries, for H.P.B. says that he was an Initiate. She wrote: "That Paul had been, partially, at least, if not completely, initiated into the theurgic

mysteries, admits of little doubt." We learn, too, that in

the Mysteries, the third part of the sacred rites was called *Epotheia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. (*Isis Unveiled*, II. 90)

Paul spoke of himself as a "Master-Builder" (*ibid.*, II. 91), *i.e.*, an Adept, one "having the right to *initiate* others." Whether or not the conversion story has reference to his own initiation, it is evident that he waited until someone came to help him to change over from Saul, the persecutor, to Paul, the victorious disciple. When the disciple is ready the help is sent.

Filled with the realization of the Truth underlying the outer form of the new Message, what could he do but be outspoken, brave and full of love for those whom he wanted so ardently to bring to the spiritual life? Strong and fearless when dealing with those who degraded the Truth, his great heart overflowed with love towards those whom he could trust, who were striving earnestly in their new way of life.

In his Epistle to the Romans he wrote:—

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. (I. 8)

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

That is, that I may be comforted together with you by the mutual faith both of you and me. (I. 11-12)

The path of the spiritual Teacher is a lonely path from one point of view, and gratitude flows out from the Teacher to those who allow themselves to be taught and who have faith. It is indeed true that the Great Ones receive help and strength through the faith of the meanest, and we can sense just why They speak of Their gratitude to all those who assist Them in Their work.

Paul speaks of his disciple Timothy as "my

dearly beloved son." He mentions others by name as his beloved. He was willing to send them away from him that they may comfort the "few" in other places, but they were never far from his thoughts. That he could make friends is sure. Luke, who travelled with him, was called by him "Luke, the beloved physician." Even the centurion and the soldiers admired him and listened to him, thus avoiding death by shipwreck. Whether he died a martyr or not is, Dean Inge says, doubtful. *The Acts of the Apostles* closes with him living in his house in Rome.

Taking, therefore, Paul as the Carrier of the Message, we see the "lifelong struggle with Peter and others" as part of the work of keeping the line unbroken and the Message pure. H.P.B. writes of Peter as "cowardly, cautious, *insincere*, and very ignorant" (*Isis Unveiled*, II. 89). It might be said, therefore, that the conflict between Paul and Peter was between the spiritual side of the Message and the material, the real and the ceremonial, the spiritual Christ Principle and the physical man Jesus.

It must be remembered that Paul had never met Jesus in the flesh; Peter had, according to the New Testament. The latter had denied knowing Jesus when he was in disgrace, though he had repented afterwards. It was on the strength of his knowledge of the "man" that Peter thought himself superior to Paul, who, coming too late to meet the man, had come face to face with the spiritual essence of the Movement. Peter kept to many of his beliefs as a Jew, and tried to bring some of these into the new Faith; Paul was a learned Initiate and worked to keep the Movement a spiritual one. Here we have the hall-mark of the worker in the Movement, for he had realized his sacred trust.

He had a hard task: the fight between flesh and Spirit was, is and always will be a hard one. But Paul constantly referred to the glory of fulfilment and did not preach a hard, cold doctrine of fear and worthless struggle. He gave straightforward advice in matters of daily living and showed the way to a deeper understanding of the real things of the Spirit. He taught of ethics and of law, always with the background

of devotion. He taught the division of man's nature and averred that there was a spiritual aspect of Nature and of the heavenly hosts. For him Christ was not a dead or even a resurrected Saviour. He was the glorious, living Master, ever present, ever active, who showed man what man could do and what he should be. Not as one remote from human life, but as one who lived as a human being, Paul passed on to others what he had learnt, pointing out the pitfalls, encouraging those who lagged behind. Paul, the Gnostic, taught Christianity as a Way of Life, with understanding, with sympathy and with courage.

If Paul was an Initiate and one of the leaders in the Theosophical Movement of the early Christian era, we should expect that he would teach something about the three main tenets of Theosophy—God, Law, Being. With the paucity of material on hand not much can be found in his writings about these tenets, but there are enough traces to enable us to see that the rudiments of these Fundamental Principles were given by him. It should be remembered that the particular items of knowledge given out differ according to the needs of the times, and in Paul's time there was special emphasis on the threefold division of man's nature, the inner Christ Principle, and freedom within natural laws. In the teachings of the Buddha the emphasis was on the Law of Karma and on the recognition of the unreality of the things of this world as compared with the Universal Life.

That Paul had full knowledge is evident from many extracts. He wrote:—

...we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. (*I. Corinthians*, II. 6-7)

He spoke to the people in a simple way, giving out what was necessary for them. He did not want to burden them with knowledge which they were unable to understand, but he wanted to let them know that he did possess knowledge. He

gave, as it were, his credentials. Initiation is not a mere ceremony; it is the passing on of knowledge, the opening up of the channels through which clear vision can come. Paul had knowledge; he is referred to in the *Talmud* as "the little one"—the name given in ancient Judea to Initiates (*S.D.*, II. 504); he was able to initiate others; as a "master-builder" he could speak of Timothy and others as "my own son."

But whatever knowledge he had esoterically, he spoke of God, the Spirit, exoterically as immortal and immutable, the maker of all, and in his Epistle to the Hebrews he wrote:—

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish; but thou remainest... thy years shall not fail. (*I. 10-12*)

About the coming and going of universes he explains:—

...they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same... (*Hebrews*, I. 11)

As in the Third Fundamental Proposition of *The Secret Doctrine*, Paul speaks of the universe as composed of beings, for, he says, "there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many)" (*I. Corinthians*, VIII. 5). And he "maketh his angels spirits, and his ministers a flame of fire" (*Hebrews*, I. 7).

Is he here referring to the Buddhi of Akasa and the Divine Ideas which are entities, and to Manas which is always symbolized as fire, flame? We are told in *The Secret Doctrine* that the angels Paul speaks of are the same as the elementals of the Kabalists and the monads of Leibnitz. (I. 632 fn.)

We have a hint that the status of man differs from that of other entities (such as *devas*, gods, angels):—

...to which of the angels said he [God] at any time, Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (*Hebrews*, I. 13-14)

...unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? (*Ibid.*, I. 5)

...being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (*Ibid.*, I. 4)

Have we not in these last extracts the picture of Manas, the mind-born Son, the pivot of evolution?

(*To be concluded*)

“HEAVEN AND HELL FROM THE POINT OF VIEW OF PSYCHICAL RESEARCH”

The above is the title of an interesting paper read and discussed at the Indian Institute of Culture, Bangalore, in October 1955. It was printed in *The Aryan Path* for January and February 1956 and subsequently published by the Institute as its Reprint No. 16. The author, Professor H. H. Price, Wykeham Professor of Logic at Oxford University, shows an awareness of the immense possibilities in investigating the field of the paranormal and after-death states of the human being.

It is always possible for the human mind to evolve more than one explanation for any group of observed phenomena, of which the scientist will always choose what seems to him the simplest. Professor Price claims that there is a large group of what he calls “paranormal facts,” of which the hypothesis of survival after bodily death is a possible explanation, and in some cases it is the simplest. He admits that we cannot be sure that any of these facts do demonstrate such survival until we know more about the nature and limits of the paranormal powers of living human beings. He considers, however, that we have sufficient evidence to justify our treating the survival hypothesis seriously, but that in order to make that hypothesis intelligible the psychical researcher must consider the possible nature of human survival.

Professor Price considers two possible conceptions of human survival which he calls the “embodied” and the “disembodied” conceptions. Each can be understood by means of an analogy suggested by our everyday experience, which is stretched and adjusted when necessary to fit the

facts in our possession. Much of the evidence for survival derives from mediumistic communications, which, as students of Theosophy understand the subject, pertain only to a strictly limited field of the paranormal and after-death experiences.

According to Professor Price, these communications give many different descriptions of the after-life which are not reconcilable unless we assume that there are as many different after-death states as there are disembodied entities, or that the after-death world of any individual is a kind of wish-fulfilment, not in the sense of being what he would like, but of being the outcome of his desires during life. This means that the individual’s after-death state is what he deserves, and this is in line with religious tradition.

Corresponding to the two different conceptions of survival mentioned above, there are two conceptions of the Other World—the quasi-physical and the psychological. According to the quasi-physical conception, the Other World is thought of on the model of the physical world, but the objects in it are given different spatial properties. Professor Price admits the possibility of there being worlds within worlds, the denizens of one world being unaware normally of the denizens of another because of differing conditions of time and space. To fit in with the fact that different mediums give different descriptions of the Other World, the objects of that world must be formed of a matter of an “ideo-plastic” nature which makes it responsive to the thoughts, memories, desires and emotions of the person who perceives it. The individual must possess a body of the same

substance and function entirely in this body after death. It is admitted that he may also have experiences in this body during life.

The psychological conception of the Other World is based upon the analogy of dream experiences. In dreams we are cut off from sensory stimuli. The sense organs cease to operate and the perceptible objects of which we are aware while awake are replaced by mental images which are the outcome of our own memories and desires. These images may have spatial properties such as shape, size and position, but to a waking percipient they are nowhere. When we wake from dreams, the sense organs begin to operate again. But if the sense organs ceased to operate altogether because the body was dead, we would go on dreaming and would pass into a different state of consciousness, a state determined by our own memories and desires during life.

These two conceptions of the Other World are, in one respect at least, essentially different. According to the quasi-physical conception, it is a "public" world, *i.e.*, all the objects in it are apparent to the percipients in that world. According to the psychological conception, on the other hand, the Other World is purely "private" or subjective. The two conceptions are brought closer together first by thinking of the matter of the former as being of an "ideo-plastic" character as already mentioned; and, secondly, by modifying the psychological conception by bringing in a kind of telepathy. Professor Price considers that there might be groups of disembodied individuals, composed of telepathically interacting personalities, creating their own world which is public to all members of the group but private to the group as a whole.

When two scientific theories conflict it does not mean, necessarily, that either or both are wrong. It is more probable that an aspect of reality can be seen in each, as through a glass darkly. The quasi-physical conception of the Other World has certain features in common with the astral light,

while the psychological one resembles *Devachan* in some respects. There are, of course, important differences which arise out of a failure to distinguish correctly between the different aspects of man's nature.

Moreover, as Professor Price brings out very clearly, neither the analogy with physical life nor with dream experience is adequate to explain the nature of after-death experiences. This kind of difficulty is also being met elsewhere. For example, an attempt has been made to explain the behaviour of light in terms of a wave theory and in terms of a corpuscular theory. The former reasons from the analogy of waves moving through a material medium such as water, and the latter from the analogy of material particles moving through space. The two theories are irreconcilable, yet both fit some of the facts well. To overcome the difficulty, it has been necessary to develop quite novel conceptions which are difficult for the normal mind to grasp, and which more or less drop the attempt to explain light by analogy with events or things in the physical world. What is needed is the development of a deeper level of perception and understanding. The same applies to the after-death states and to paranormal phenomena.

The tendency to explain what is essentially metaphysical by analogy with things and events in the physical world is not peculiar to scientists but is common to all. It is our task as students of Theosophy to understand both the existence of conflicting views and their inadequacy; and to introduce the idea that the correct understanding of any aspect of nature calls for the investigation of the hidden side of nature and of man's powers, those already developed and those to be developed. Further, as those who would learn to wield the intellectual weapons of the various scientific methods must submit to a certain discipline, so those who would develop the higher intellectual powers which would enable them to penetrate the truth must submit to a discipline which is all-embracing.

THE SHOPKEEPER

A SERMON OF THE BUDDHA

[The following is reprinted from *The Aryan Path*, Vol. VII, p. 59, for February 1936.—EDS.]

“Monks, possessed of three characteristics the shopkeeper is capable of acquiring wealth he had not before, of holding what he gets, of increasing what he holds. What three?”

“Herein, monks, the shopkeeper at early dawn attends closely to his work, and again at midday, and again at eventide.

“Just so, monks, possessed of three characteristics a monk is capable of acquiring a state of profit, of holding it when gotten or increasing a state of profit when he gets it. At early dawn the monk concentrates on the mark of his meditation exercise, and again at midday and again at eventide.

“Monks, possessed of three characteristics a shopkeeper in no long time attains greatness and increase in wealth. What three?”

“Herein, monks, a shopkeeper is shrewd, supremely capable and inspires confidence.

“The shopkeeper knows of his goods: This article, bought for so much and sold for so much will bring in so much money, such and such profit. That is how he is shrewd.

“The shopkeeper is clever at buying and selling goods. That is how he is supremely capable.

“The shopkeeper becomes known to housefathers or housefathers’ sons, or to opulent men. They make offers of wealth to him, saying: ‘Master shopkeeper, take this money and trade with it; support your sons and wife, and pay us back from time to time.’ That, monks, is how a shopkeeper inspires confidence.

“In like manner, monks, possessed of these three characteristics a monk in no long time attains greatness and increase in profitable states.”

PROFESSOR MAX

MULLER ON BUDDHISM

[The following is reprinted from *The Path*, Vol. IV, pp. 225-6, for October 1889.—EDS.]

The distinguished Sanscritist, Max Müller, delivered last year before the University of Glasgow a series of lectures—called “Gifford Lectures”—upon Religions, and made the following remarks about Buddhism which will be of interest:—

The essence of Buddhist morality is a belief in Karma, that is, of work done in this or in a former life which must go on producing effects until the last penny is paid. There can be no doubt, the lecturer thinks, that this faith has produced very beneficial results, and that it would explain many things which to us remain the riddles of life. Thus, while to us the irregularities with which men are born into the world seem unjust, they can be justified at once by adopting the doctrines of Karma. We are born with what we deserve to be born with. We are paying our penalty or are receiving our reward in this life for former acts. This makes the sufferer more patient, for he feels that he is working out an old debt, while the happy man knows that he is living on the interest of his capital of good works, and that he must try to lay by more capital for a future life. The Buddhist, trusting in Karma—and he does trust it with belief as strong as any belief in a religious dogma—can honestly say, Whatever is, is right; and the same belief, that makes him see in what he now suffers or enjoys the natural outcome of his former deeds, will support him in trying to avoid evil and to do good, knowing that no good and no evil word, thought, or act performed in this life can ever be lost in the life of the universe. But while Müller regards the Buddhist belief in Karma as extensively useful, he cannot see how it can be accommodated under any of the definitions of religion which he has passed in review.

But who, asks Müller, has the right so to narrow the definition of the word religion that it should cease to be applicable to Buddhism, which is the creed of the majority of mankind?

“EQUITIES”

It is seldom that an examination of notable contemporary actions is made in the light of eternal and basic values. Such a thing is difficult of achievement; it requires breaking through innumerable preconceptions and might sometimes produce most unexpected conclusions. But it is always worth the attempt. Shrimati Lila Ray provides in her *Equities* (published by the Indian Institute of Culture, Bangalore) an example of a very thought-provoking attempt. Indirectly, but very distinctly, *Equities* is a firm defence of the spirit of Gandhian philosophy, which means, a plea for more controlled mental and spiritual action, for a revaluation of aims and for a reorientation of human outlook on methods of protest.

In the chapter “Liberty to Live,” Shrimati Lila Ray traces the numerous endeavours of mankind to evolve a balanced society in which “the free development of each” would be “the condition of the free development of all.” To her it appears that Gandhi’s method of raising the economic and moral stature of the masses, even at the cost of lesser production, is the only way of by-passing class conflict. It is “economic democracy.” One can only say that sufficient trial has not been given to this revolutionary solution.

The problem of the abuse of authority is also dealt with in relation to the Gandhian approach to it. Educate humanity and set a strict standard of moral right and wrong; and power cannot be abused.

After discussing the relation of machine and man, and the problem of human happiness relevant to work, Shrimati Ray tersely expounds Gandhiji’s insistence on truth. He, like Christ, lived the truth; his was a life of constant experimentation in integrating truth, the value, and truth, a sound attitude in normal life. His experiments provided him with an extraordinarily comprehensive philosophy of life. The author insists on this ideology as the only alternative to destructive cynicism and all that it entails.

The chapters on *Satyagraha*, on the rational organization of work and the place of Occidental culture in India do not provide anything unusual. The last chapter, “Death to Life,” is well written; a potent idea is put forward, that suffering should be accepted as a proud mark of being alive, and death as the ultimate spiritual experience. In our civilization this idea needs to be popularized.

Shrimati Lila Ray has provided very useful if not unusual reading. She has dealt with subjects on which others have written. The attraction of her volume is in the thorough sincerity with which she puts forward her thoughts. Every chapter has the hall-mark of her earnest aspirations. She insists on a spiritual attitude towards life and shows that spirituality is not something ersatz. Gandhiji is the source of her inspiration and she approaches political, economic and social problems from the standpoint of Gandhian philosophy. She stresses the spiritual as the essential texture of man; it provides the highest and noblest attitude he can achieve towards himself and towards others.

Reading is to the mind, what exercise is to the body. As by the one, health is preserved, strengthened, and invigorated: by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed.

—ADDISON

LESSONS FROM FAIRY TALES

The first part of the tale "The Mastermaid" (see *THE THEOSOPHICAL MOVEMENT* for July 1956) dealt with the tests before the candidate for initiation into the knowledge of Life Universal. His next task is to point out the way

to others, to present the inexpressible in a way that will bring it nearer to the understanding of the world, without at the same time degrading and belittling it.

THE MASTERMAID

II

The Prince and the Mastermaid decided to go home to his Father, but the Prince said, "It's not fitting that you walk to the palace. I will fetch the coach with seven horses from my father's stable."

The Mastermaid prayed him, "Don't leave me. Once home, you'll forget me completely."

But he answered, "How can I forget you whom I love and with whom I have gone through so much?"

So she let him go at last, but said, "When you get home, do not stop to speak to anyone, but come back straight with the coach. Above all, do not taste a bite of food, else misfortune will come upon us both."

The Prince promised, but when he got home there was a bridal feast being held for one of his brothers, and the bride and her family had just arrived. They crowded round him, but he would not enter the palace and went straight to the stable. He would not even touch a morsel, though they brought out the best of food and drink. But just as he had the horses ready, the bride's sister rolled an apple to him, saying, "At least take a bite of this." He obeyed her and at once forgot the Mastermaid entirely. He put the horses back and went with the others into the palace, where they soon arranged that he should marry the girl who had rolled the apple to him.

Meanwhile the Mastermaid waited by the shore, but the Prince did not come. So she set out till she came to a small, lonely hut in a copse near the palace, and asked if she could stay there. The owner, a cross, ugly old hag, refused at first, till persuaded by money and fair speech. The Mastermaid said she would brighten up the hut—it was

terribly dark and dirty—and though the old dame snarled and scolded, the Mastermaid threw a handful of gold from the chest she had brought with her into the fire. It boiled and bubbled and began to spread all over the hut, inside and out, until it was gold all over. This frightened the old hag, who tried to run out through the door. But she forgot the lintel, knocked her head and broke her neck—and that was the end of her.

Next day the Constable came by and opened his eyes at the golden hut and the beautiful girl, and begged her to be his wife.

"Have you much money?" the Mastermaid asked.

"I am not so badly off," he replied, and fetched half a bushel of coins.

So she agreed to have him, but they were hardly gone to bed when she said she must make up the fire.

"I'll see to it," the Constable said, and got up at once.

"Tell me when you have hold of the shovel," said the Mastermaid.

"I'm holding it," he replied.

"Then may you hold the shovel and the shovel hold you, and may you heap coals of fire on your head till the morning!" said she.

And there was the Constable the whole night long, heaping the burning coals on himself. He wept and prayed, but it had no effect; and the moment the day dawned and he found himself free, away he went as if the Devil were after him.

Next morning the Attorney came by and saw the hut and the Mastermaid, and begged her to marry him. She asked him also if he had money, and he brought her a bushelful. So the

Mastermaid agreed, but at bedtime she said suddenly she must shut the door of the porch to make it fast for the night.

"Stay there, I'll do it," said the Attorney, and up he jumped.

"Tell me," said the Mastermaid, "when you are holding the latch."

"Right now," said he.

"Then may you hold the door and the door hold you," said the Mastermaid, "and may you swing from pillar to post till day comes."

So there was the Attorney, pulled backwards and forwards, battered this side, then dashed to the other. He begged and cursed, but the door kept up its dance till daybreak. The moment dawn came, the Attorney fled in woeful plight.

On the third day the Sheriff came by and saw the hut and the maiden, and began to woo her. He brought a bushel and a half of coins to win her hand, and so she agreed to have him. But at bedtime once again she said she must get up to drive the calf from the meadow into the stall.

"By heaven," said the Sheriff, leaping up, "I'll do it."

"Tell me when you have hold of the calf's tail," said the Mastermaid.

"Indeed, now I have it," the Sheriff replied.

"Then," said she, "may you hold the calf's tail and the calf's tail hold you, and may you tour the world together till the morning."

And away went the calf and the Sheriff, over hill and dale, over land and sea, and the more the Sheriff prayed and swore, the faster went the calf, until at break of day the Sheriff was free, and staggered home, worn out, tattered and breathless.

Now the fourth day was fixed for the joint wedding of the eldest and youngest brothers. But as they got into the coach to drive to the church, the trace-pin snapped, and so did all the others they put as replacements. Nothing would hold.

Then the Constable said, "If the maiden who lives in the copse will lend you her fire-shovel,

the handle will hold, I warrant." So they sent messengers to the Mastermaid who begged politely for the loan of the shovel. The Mastermaid agreed, so they had a trace-pin which never would break.

But as they set out once more, out fell the coach floor, and every other one they substituted broke apart as well.

So the Attorney said, "If the maiden in the copse will lend you her porch door, I'm sure it will hold." So they sent messengers once again to the Mastermaid who begged so well for the porch door that she gave it at once. But now the six horses were not strong enough to draw the coach to church. They tried eight, ten and even twelve, and the coachman cracked his whip. But the coach would not move. Then the Sheriff said that the maiden in the golden hut had a calf that could drag even a mountain. So, though it seemed silly to be drawn to church by a calf, they at last sent messengers to beg for it, and the Mastermaid agreed. They set the calf before the horses, and hey presto! away they went, high and low, till they were breathless. Then round and round the church went the calf, and hard indeed it was to get out of the coach.

As they sat down to the wedding feast, the youngest Prince thought they ought to invite the maiden, since without her help they would have got nowhere. So the King sent five courtiers to beg her to come and dine.

"Greet the King," said the Mastermaid, "and tell him that if he is too high to come to me, I am too high to go to him." So the King had to go and invite her himself, and he set her down on the high seat by the youngest Prince.

After a while the Mastermaid took out her golden apple and the golden cock and hen, and set them down on the table, where the birds began to fight for the apple.

"See how they strive," said the Prince.

"So did we two strive," said the Mastermaid, "to get away from the Giant, when we were together on the hillside." Then the magic spell was broken, and the Prince knew her once more, to his delight. As for the witch who had rolled

the apple of forgetfulness, she was torn to pieces between twenty-four horses, till not a tiny bit of her was left. And then the real wedding feast began.

This second part of the story shows how the man who has found Wisdom still has to learn how to realize it. For Universal Wisdom is meaningless without a mode of expression, a vehicle (the coach and seven horses). It is too pure, too undifferentiated, to "walk" the world in its essential nature, just as Spirit is a mere abstraction unless it is focused through a form of Matter. Even here there are pitfalls. The human being who has felt the reality of that supreme Wisdom is sure that he can never forget it; but, alas, in his endeavours to form a link between it and the ordinary level of human thought, he cannot keep his self-consciousness at that high spiritual point where he "seeth but one essence in all things, whether they be evil or good." And so he slips back to the old dual awareness that belongs to the mundane world. The apple of forgetfulness rolled at him by the witch-girl (another aspect of self) is also the apple of the tree of the knowledge of good and evil. In the past it certainly brought "mindless" man a stage forward, but for the Prince it is a step back. For, in its preoccupation with the "pairs of opposites," its sense of separation and contrast blots out the memory of the unified and all-embracing consciousness of the Mastermaid. To be able to reach to the plane of spiritual understanding is one thing. To be able to maintain the self-consciousness permanently there, while also in touch with the world, is another and far more difficult matter.

Nevertheless, what has been achieved is not lost. The vision of Wisdom may disappear from the conscious mind, but it sinks into the subconscious, the dwelling-place hitherto of the old hag, the memories of the dregs of the nature. These cannot stand the pervading gold of the spiritual reminiscence and flee, to kill themselves at the "threshold." In the same way, the secret Wisdom is preserved under the roof of the superstitious beliefs of the ignorant and instinctive classes, during those periods when mankind in

general is caught up in intellectual rationalism that ignores the Spirit.

Then the hidden Wisdom begins to draw the attention of the outer nature, and in the three characters of the Constable, the Attorney and the Sheriff we have the personification of the middle aspect of mind, the reason, with its concern for "law and order." Attracted by the beauty that it yet does not understand, it tries to "marry" it, to bring it down to its own level of comprehension, by paying for it in mere intellectual coinage. The office of Constable was originally the high directive power (the one in authority). The Attorney had the legislative knowledge and the right to act as agent, while the executive, punitive power was vested in the Sheriff, the strong arm of the law. The human reason, sensing the existence and value of Eternal Truth, tries to fit it into a framework of order constructed by itself. It is through rigid mental codifications and arbitrary systems devised by reason and logic alone that Movements that originated in some spiritual impulse degenerate into sectarian religions, dead-letter organizations or water-tight schools of thought.

The mental faculty typified by the Constable tries to establish certain authoritative directives, to lay down man-made moral codes of conduct (and penalties). The tendency to depend upon a set of rules, the obedience to authority, is very strong in human nature, yet it is not spiritual. Man heaps coals of fire on his own head through blind adherence to the letter of the law, to traditional custom. Human law is fallible, but Karma, the natural law of action-reaction, is that unerring link (unbreakable like the handle of the fire-shovel) between the actor and the effects of his action. The human mind, with its faulty "laying down of the law," usurps the task of Nature, just as the Constable attempts to do the work of the Mastermaid.

Cases in point are the human justice that demands a death for a death; the mechanical repetition of sacred verses, as though dead forms had virtue in themselves; the ignorantly performed animal sacrifices, whether for ritualistic purification or in their modern guise of medical research; the doctrinaire pronouncements of all

the numerous experts, anxious to improve humanity's lot by "going one better" than Nature, in farming, in diet, in child-rearing and education, in the social patterns of civilization, etc.

Those misguided "orthodoxies" had their root in the recognition of some partial truth, as well as in a good intention. Yet vision and intention have both been betrayed by the intellect, which tries to work the ideas out in its own unilluminated way and brings, through the inevitable reaction of natural law, disaster on itself. The soil erosion problem, the emergence of new forms of disease that have kept pace with the fashion for immunization, the delinquency question, the pressure and power of religions and ideologies that make the individual a mental slave—all these and many others are the coals of fire man heaps on himself by this mingling of benevolence and arrogance. He must learn from Nature, or Wisdom, what are the right modes of action, as well as recognize the Law that holds him fast.

The Attorney symbolizes the craving of the reason-mind for definitions of what should and should not be (but still in terms of "opposites"). The desire to pin down *exactly* the meaning of an idea is at the root of all creeds and dogmas. "It must be this, or else that." "This is the Truth; that is heresy." But spiritual ideas cannot be fastened to statements and terms that by their very nature are limited. The endeavour to "make the door fast," to shut in Truth by intellectual metaphysics, only sends the mind from one side to the other, buffeted from pillar to post in the swing of argument, caught in the subtleties of dialectics and bewildered in its failure to "stay put."

Arjuna, in the *Bhagavad-Gita*, fell into this dilemma when he demanded to know, *with certainty*, which was better—renunciation of action or the right performance of action. Gautama Buddha, in his wisdom, refused to answer categorically whether the Self did or did not exist. Either answer would confuse the questioner still further. The history of religions and philosophies shows how this endeavour to form creeds and elucidate definitions is an endless oscillation that gets nowhere. Only the spiritual

paradox, the door between the opposing positions, holds its meaning eternally, and can withstand the weight of argument, because it does not oppose but reconciles apparent contradictions.

In the Sheriff, the executive power, we see the effort of the ruling intellect to bring the lower, animal nature under subjection. But there is a vast difference between the way in which Wisdom stables the calf, controls the innocent and natural animal energies, and the way in which the human intellect arbitrarily tries to repress and shut them in. The harsh austerities that torture the Spirit in the bodily life-atoms, the proud, spartan domination of natural instinct, and the puritanical excesses that try to crush out the natural happiness and affections—all these produce by repercussion a revolt from the animal nature, whose strength is such that it carries off "all over the world" the mind that has attempted to oppress it. The false ascetic is eventually more at the mercy of his suppressed passions than is the ordinary man. The severity of calvinistic religions and the humourless rigidity of totalitarian governments produce their reactions in a blind, emotional upsurge, a wave of anarchy. True religion, true law, must acknowledge the existence and the help of the material aspect of man's constitution. The soul needs the body for "transport," just as the body needs the guidance of the soul.

So reason painfully learns the lesson that there is a law and order greater than it can itself devise. The human consciousness (the young Prince) is still engrossed with the false conception of truth that has glamoured him. Yet he can only "marry" it, make it coherent, by mentally borrowing: (1) the idea of unbreakable law, by which the wheels go round; (2) the basis of some absolute truth that withstands all argumentation; and (3) the plan of teaming up, however uneasily, the lower energies to further the higher progress. Thus this interpretation, speculatively evolved, hangs together more or less satisfactorily within the limits of its construction (the marriage of the Prince to the witch-girl) because of the elements of truth that it uses. But still the human soul feels that something more is needed and sends an invitation to the

“unknown” Wisdom. The Mastermaid will not come at the bidding of the courtiers—it is not the five senses that bring us Wisdom. She is as great as the Godhead, the King in man, and responds only to that.

With her she brings the golden apple. The apple of forgetfulness comes from the Mundane Tree. The golden apple from the Tree of Life Eternal awakens spiritual memory. So, too, the cock is an awakener, occultly associated with Apollo the Sun, as also with the *Soter*, the saviour who raised the “dead” to life. Thus the struggle between the cock and hen denotes the dynamic polarity, the positive and negative, of the awakening power. We do not need to learn anything new in order to live as spiritual beings; we only need to “remember.”

So the Prince remembers and finds again his true Self of Wisdom, and the false individual con-

ception is destroyed. Here, perhaps, it might be mentioned that some “authorities” denounce fairy tales as no better than sadistic “comics” because of the forceful doom of evil-doers in them. But such attempts to read them at the crude, realistic level denote a complete lack of comprehension. It is not a being of flesh and blood, but a false conception (or, in other tales, a vice personified) that is destroyed, and the mould of which is resolved back to the four elements and scattered to the six directions of space by the six-times-four (twenty-four) “horsepower” of nature.

Finally, even though the Prince has married the Mastermaid, and the wedding feast has taken place, there surely will be further trials along the “Path of Compassion.” We can never think: “At this point we shall reach final and absolute achievement.” There are always horizons beyond.

TWO THEOSOPHICAL EVENTS

A LIBEL RETRACTED — COLONEL OLCOTT STILL PRESIDENT

[The following is reprinted from *The Path*, Vol. VII, pp. 248-50, for November 1892.—EDS.]

September, 1892, will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President Founder would remain in office.

In July, 1890, the *Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Colonel Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or warded off from the work of the T.S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against the *Sun* and

Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus, but felt that the honour and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H.P.B. died, and, as her action was for a personal injury to character, her demise worked a termination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of September, 1892, the *Sun* published the following in its editorial columns:—

We print on another page an article¹ in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a single blow sweeps away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H.P.B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against the *Sun* have been discontinued, the only one pending is that by Mr. Judge against Dr. Coues.

* * *

When Colonel Olcott resigned the office of President before our Convention of April last, the universal desire in this country was that he should remain in office even if he did no great amount of work in consequence of bad health, and the Convention asked him to reconsider his decision. India had expressed the same thought before. Replying to the cable sent him from the Convention meeting in Chicago, he said he was willing to do what was right, and later announced that the important matter of the legacy left to

the Society in Australia was not settled so as to be secure to the organization, and also that the property owned in India had not been transferred to trustees so as to put the title in a shape to prevent loss or trouble. These delayed his going out of office. Just before the July Convention in Europe he published a notice rather ambiguously worded, but which was meant to read that very likely he would revoke his resignation. This possibility of two constructions led the European Convention to assume that he had declared definitively he would not revoke, and it therefore saw no need of taking any action on the question as had been done in America.

But in August Colonel Olcott came to the conclusion that as his health had been fully restored he could not do better than revoke the resignation, and so telegraphed to the Vice-President, and the official circular to that effect went out last month. He is thus still our President, and surely no one there is but hopes he may so remain until the day of his death.

Some words by H.P.B. on the matter, written years ago, may be of interest. She says, speaking of Colonel Olcott:—

As long as I live I shall never go against one who for ten years was my best friend, my staunchest, dearest, most loyal defender and brother, and one, moreover, whom the Master wants to stand firm at his post till his death-day.

To another:—

It may be that you and others and even myself do not always agree with Olcott, and find faults in him, but it is Master's wish that he shall be president until his death or that time which is equivalent to it. There is a quality in him that not many have, and that is the power and disposition to stand for his cause against all and every obstacle.

These serve to show that it is better, wiser, and safer for him to remain, and that it is not time, nor right, nor just, nor wise that he should go out either corporeally or officially. But let us hope that with the month in which the American Section heard of his action and of the retraction of the libel on H.P.B. and all Theosophists a new era began for the movement.

¹ "The Esoteric She" (reprinted in *U.L.T. Pamphlet No 14*).—EDS., THE THEOSOPHICAL MOVEMENT

IN THE LIGHT OF THEOSOPHY

In the *Atomic Scientists' Journal* (London) for January 1956, Dr. R. Furth of Birkbeck College, University of London, urges the institution of a voluntary "Hippocratic Oath for Scientists." Physicians have to submit to a certain code which goes back to the famous oath of Hippocrates; many other professions lay down rules and codes of behaviour; but no generally accepted ethical code exists for scientists at the present time. Dr. Furth advances several arguments in support of his proposal that scientists should adhere to certain fundamental ethical rules of professional conduct, comparable to those contained in the Hippocratic oath, and that they should make a solemn public declaration to that effect. The tentative wording for the declaration which Dr. Furth suggests is:—

Realizing that my scientific knowledge provides me with increased power over the forces of nature I pledge myself to use this knowledge and power solely to what, according to my ability and judgment, I consider to be for the benefit of mankind and to abstain from any scientific activity known to me to be intended for harmful purposes.

One of the biggest tasks that faces us today is how to solve this old problem of the responsibility of the scientist with regard to his discoveries and the rest of the community. There is a growing feeling that science could and ought to prevent the prostitutions and desecrations which today make it as much an instrument of harm as of good, that the scientist's responsibility should not end with the announcement of his discovery. It is hoped that Dr. Furth's recommendation will be given due consideration by men of science. As he argues, even if a small fraction of professional scientists were at first prepared to pledge themselves in the manner suggested by him, "it could create an atmosphere of public opinion which might induce an ever growing number of scientists to join this movement."

Much has been written about Shakespeare's *Tempest*, and although this last of his plays has been grossly misunderstood and underestimated

by some critics, there is a consensus of opinion among the more clear-sighted that it is in many respects the greatest. Theosophy endorses the view that *The Tempest* marks the culmination of Shakespeare's genius.

In the Winter 1956 issue of *Shakespeare Quarterly* (New York), Mr. F. D. Hoeniger of Victoria College, University of Toronto, writes on "Prospero's Storm and Miracle." He deals with two or three aspects of the play, concentrating on the oft-distorted, majestic central figure of Prospero, the master magician. As the author observes, he "clearly takes the place of the divine powers in the other romances." From the occult viewpoint, he is a god-man, an Adept, the wise master of nature and the compassionate despot of destiny, embodying in himself both the justice and mercy aspects of the Law of Karma. Mr. Hoeniger does well to vindicate Prospero from the charge that he was an unsympathetic and "schoolmasterish" character, a tyrant until the beginning of Act V. "From the very beginning of the action proper," he says, "Prospero planned not merely to punish but also to forgive." He uses his tempest-magic only to draw the deluded to his island, teaching them through disaster to repent of their evil doings, and then raising them through his forgiveness. Misfortune is not always a punishment and a curse, as in *The Tempest*, where the sufferers undergo a deep searching of the soul and learn the lesson intended to be taught to them by the wise and compassionate Law of Karma. "Again and again in the play, the idea of a happy misfortune, a blessed wrong or suffering for the sake of joy is given expression," says Mr. Hoeniger.

The author concludes:—

In Shakespeare's day, romance was much closer to reality than it is in ours—though romance perhaps is coming into its own again. And *The Tempest* is Shakespeare's final testimony of a view of life which directs us to a core of reality behind romance. . . . With consummate artistry, he had set forth his final vision of life, a vision which not only reflects on noble action, but also reveals "that there are unicorns."

It is hardly possible to get at the deeper impli-

cations of *The Tempest*, to understand it from such angles as the psychological, the cosmic and the occult, without the key which Theosophy supplies. Without this key even the best of critics fail to unravel the mystery locked up in the allegory, symbol and character portrayal of the great dramatist's plays, written under Adept influence, albeit unconsciously to himself.

Another expedition, this time a Swiss one, has succeeded recently in reaching the summit of Everest. For decades before May 29th, 1953, expedition after expedition had endeavoured tenaciously to get to the top of the world's highest mountain, but only to fail or to perish. Then three years ago success was achieved by the British expedition; the heights of Everest were at last scaled.

Since then the feat has been accomplished by others, and may well be repeated again and again. Why? No new race of super-climbers has appeared. A large part of the answer appears to be that those who followed the first successful expedition climbed with the knowledge that it had been done and with the faith that what others had done they too could do. The mental barrier—the feeling that no one had done it before—has been broken; and now others are following suit.

May this not be equally true of other barriers raised by the human mind against its own advancement? Are there not gains in harmonious labour and race relations, in the spheres of health, education and government, not yet attained only because we still believe them impossible? Will they not yield quickly once the first steps are taken by pioneers with confidence in man's innate capacities?

Dr. Erwin Isaac Jacob Rosenthal reviewed sympathetically in the July *Aryan Path* the recent fifth edition of the *Essential Unity of All Religions* by Dr. Bhagavan Das. He accepts as proved beyond doubt "the essential unity of all religions where. . . the Good Life, a truly religious way of life, is concerned."

No truly human being can afford to ignore Dr. Bhagavan Das's impassioned appeal to build a humane world on the basis of so much that does unite the different religions.

He admits misgivings as to the reaction of some in the West to the solution put forward, but himself takes the courageous stand that Dr. Das's appeal to our social conscience and our spiritual responsibility as truly human beings... must transcend our doctrinal, theological differences.

This does the more credit to the reviewer's broad-mindedness because he sees a doctrinal cleavage which he implies only the mystics can bridge between the Semitic religions—Judaism, Christianity and Islam—whose God is "both immanent and transcendent"—and Dr. Das's "anthropocentric" attitude, "quite natural from his Vedic point of view."

Dr. Rosenthal is under a misapprehension about Theosophy being "based largely on Vedism." On the contrary, the Vedas are based largely on the ancient Wisdom-Religion which long antedates the Vedas and which Madame Blavatsky partially restated as Theosophy. (*The Secret Doctrine*, I. xxxvii and 668) But Hinduism as well as Theosophy recognizes the Transcendent Background, hence conceives of God as not only immanent.

I established this whole universe with a single portion of myself, and remain separate. (*The Bhagavad-Gita*, X. 42)

Theosophy teaches that the Divine Presence in the universe is triple—Spirit, Intelligence and Matter, with their respective schemes of evolution interblended at every point. The first fundamental proposition of the Secret Doctrine tells us that "apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue." And the connecting link between Spirit and Matter is

the *Manasic*, or mind element, with its cosmic and infinite potentialities. . . . *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of

man's consciousness of these forms, laws, and principles.

Thus, while Theosophy emphasizes the impersonality of the omnipresent Reality, the One homogeneous divine Substance-Principle which is the root-cause of the universe, it also recognizes Divine Thought, which can be "*sensed spiritually*" in the numberless manifestations of Cosmic Substance "by those who can do so."

All believers in Universal Brotherhood without distinction of race, creed or colour will be glad to know, as reported in *The Observer* (London) for June 17th, of the formation of the Capricorn Africa Society which has just held a "Convention of all races aimed at ending racial conflict in East and Central Africa." This Convention was held at Salima, Nyasaland, on June 16th. Among those who spoke were a European resident of Kenya, Mrs. Susan Wood; the secretary of the moribund African National Congress in Southern Rhodesia, who read a speech written by an African barrister; and a young delegate from Kenya. Four Kikuyus also attended the Convention. The delegates were called upon to "bind themselves to work for the establishment of a society free from racial discrimination." The Convention recognized that reforms to end racial discrimination, if "too hastily carried out might cause injustice and jeopardize the preservation of civilized standards."

Among other things laid down as the basis of a new electoral system was the important declaration that "the vote is not a natural right but a responsibility to be exercised for the common good." The necessary qualifications which would entitle a person to vote were also considered. Fifteen categories were listed, "qualification under any two of which enables a person to one vote. For each category beyond two under which he qualifies, he will be entitled to another vote, up to a maximum of six." These qualifications relate to education and income, "for a person's

earnings provide the most convenient yardstick by which his accomplishment can be measured and show what personal contribution he is making to the State in direct taxation." Land, too, "shall not be reserved in perpetuity for members of one race to the exclusion of others."

One other item of great interest as regards the colour problem is Mr. Fenner Brockway's Bill to outlaw racial discrimination in Britain. This Bill has had its first reading. It aims at prohibiting the colour bar, "in hotels, restaurants, places of entertainment, in leases and in employment." Though most of these points are already covered in Britain's Common Law, it is felt that this new Bill will have a far-reaching effect politically, for it will show exactly where Britain stands on the subject.

Dr. W. R. Matthews, Dean of St. Paul's, has made some illuminating statements in his contributions to the *Daily Telegraph* (London) for June 2nd and 9th.

Referring to orthodoxy, he states, "A church which has given up thinking and only repeats traditional formulas and traditional interpretations is dying on its feet." "Orthodoxy," he says, "is not an end in itself." We need to realize the central truth, "the essence of the revelation in Christ," that "God is love, and he that dwelleth in love dwelleth in God and God in him." Without this "creative affirmation" no belief will stand.

Writing on Freedom, he makes the statement: "Freedom is an intoxicating word and for those who pass into it from a state of bondage, an intoxicating experience." But we have to beware lest we abuse the freedom of speech and expression. "If, in all our discussions," he writes, "we would never use freedom of speech as a cloak of maliciousness, not only would they be more likely to lead to wise decisions—they would also be much shorter."

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For the Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

States After Death, and Spiritualistic "Communications" Explained

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

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Hypnotism—A Psychic Malpractice

The Dhammapada

What Is Theosophy?

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Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

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Pamphlets by Damodar K. Mavalankar

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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume

The Aryan Path—Bombay—XXVIIth Volume

The Theosophical Movement—Bombay—XXVIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

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 U.L.T., 51 Mahatma Gandhi Road. Bombay 1.

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AMSTERDAM, Z., HOLLAND	123 Stadionweg
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (7), CALIFORNIA, U.S.A.	4721 Coronado Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.