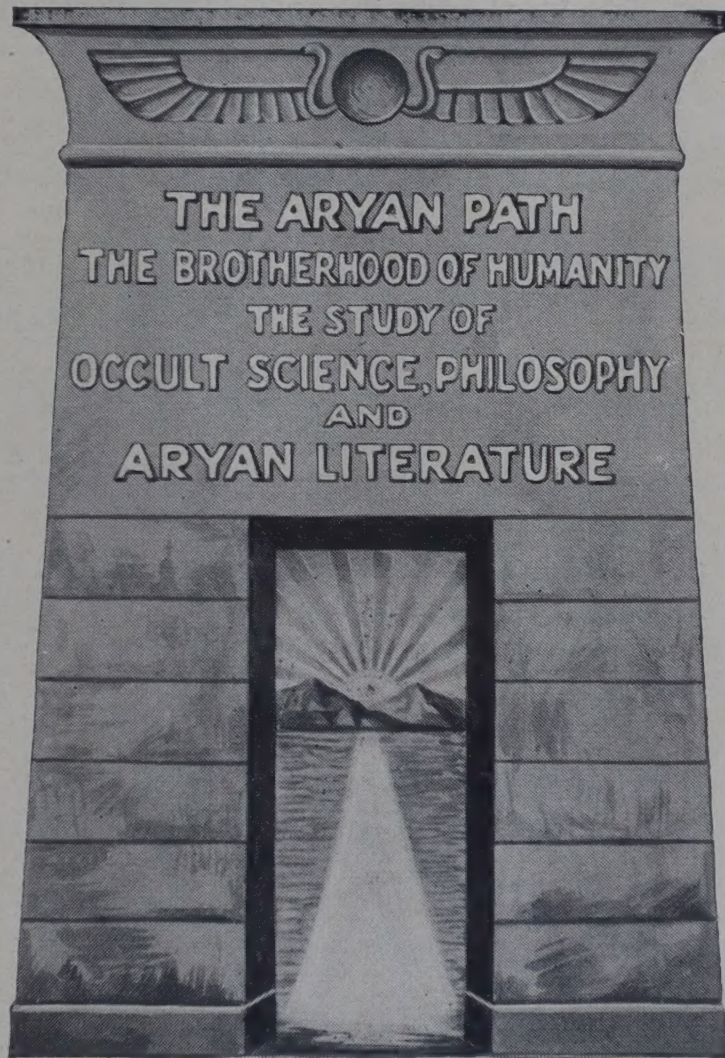




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XI No. 2

December 17, 1940

If your efforts will teach the world but one single letter from the alphabet of Truth—that Truth which once pervaded the whole world—your reward will not miss you.

—MAHATMA K. H.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (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 December, 1940.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1940.

VOL. XI. No. 2

BEYOND THE SOLAR ROAD

I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend.—*Gita IX : 18.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest.
—*Matt. XI : 28.*

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions : mistrust thy senses ; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the “Eternal Man” ; and having sought him out, look inward : thou art Buddha.—*The Voice of the Silence.*

Appropriately are published in this issue two articles on Christ and on Krishna, for during the month the present world's secular New Year will be ushered in. What 1941 will bring of particular sorrows and joys is not really important, save and except to those warrior souls who look upon life's obstacles as excellent opportunities for combat. The New Year festivities are enjoyed by all and the holiday spirit creates an atmosphere of friendliness, which alas ! does not live even till the 4th of January which, according to H. P. Blavatsky, should be the real New Year's Day. But to each earnest student of life, which every practitioner of Theosophy is, these days of December-January offer a suitable opportunity for renewing the resolve to be a real friend and comforter to all his fellow-men.

The Esoteric Philosophy enables us to perceive that Krishna and Christ are two names for the same spiritual principle within every human mind-soul. It alone helps us to transform ourselves into a friend of all creatures, a comforter of all who are afflicted. The human kingdom is full of the “heavy laden” ; in it the number of “the afflicted” is very large indeed ! Once we see the gleam of the truth that within and beyond the mind-soul is Krishna or Christ, whose light dispels the darkness of suffering, we are among those “dear to the Lord”. To see that gleam we must embrace the opportunity which Nature offers in this season, during this month when the sun begins to move northwards. In this season we find Nature beneficially plastic and the vow made by the human mind has the advantage of a quick and efficacious response in augmentation of strength. But to help Nature and work on with her we should have the faith born of knowledge that our puny heart is touched by the

Heart of the Most High, the Macrocosm. And not only one's own heart. A piece of broken glass reflects the power of the sun as does the diamond.

How sweet the moonlight sleeps upon this bank !
Here will we sit, and let the sounds of music
Creep in our ears : soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica : look, how the floor of heaven
Is thick inlaid with patines of bright gold :
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins ;
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

A man cannot become a friend to others, nor can he comfort any of the afflicted, till he himself has touched the sphere of splendour which is love and peace. He who has no love can befriend none ; he who has no peace can bring no calm to any.

The articles on Christ and on Krishna bring home the truth that man needs not the religion of the priest and the church, but that of the Prophet whose Wisdom enables him to worship in the Temple not built with hands of flesh or tools of iron. Alone the worshipper in that Temple can become the friend of the friendless, the help of the helpless.

The message is reflected in the Mirror of Magic :—

The mortal is a boor ; surrounded by beauty the stars sing not for him ; the air has no fragrance ; the flowering shrubs no colour ; the towering trees no grandeur.

Touched by the Light of the Wise, the mortal quickens his vision : his ears are strained to the music of the spheres, the Gods burn their incense for him to inhale, and paint the tops of the trees with silver sheen and colour the *kamal* blue and the *champak* gold.

The Circle of Heaven's dome touches the round of earth's horizon ; when man sees that touch he sees Truth, when man feels the love of that Union he has become the Great Lover.

THE FALL OF CHRIST'S TEACHINGS AND THE RISE OF CHURCH DOGMAS

The Christian world will soon be celebrating the birth of Jesus of Nazareth, called the Christ, for this celebration has been chosen to fall on December 25th, at the winter solstice. Very little is known of Jesus the man and still less of his teaching, but more of the history of the Church that grew up around his name. Writes H. P. B. :—

As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science ; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. (*Isis Unveiled*, II. 150)

The actual *history* of Jesus has yet to be discovered, but *tradition* places his birth about 100 B.C. and tells us that he fled with his teacher into Egypt to escape a persecution of the "innocents" (wise men). There he associated himself with the philosophical tenets taught, and H. P. B. hints that he may have been initiated in the Pyramid of Cheops, but two things are perfectly clear : his teachings are Buddhistic and his style of dress and his healing powers were Essenian. From Egypt he went back to Palestine to teach. The length of time he taught is also shrouded in mystery, as is the mode of his death, but tradition again points to his having been stoned and then "hanged on a tree". Whatever these details may have been, he certainly has left a strong mark in the *hearts* of his followers, however much the outer actions of Christian countries, leaders and churches deny him.

The stories that are incorporated in the Gospels about his early life and the period of his teaching were not in the early days looked upon as historical accounts but rather as allegorical descriptions, and many events recorded, such as the Virgin Birth and the crucifixion, link him up with the solar gods of all time. We can best draw a picture of him through what little of his teaching has come down to us.

The world at the time of his mission was a prosperous world. Trade flourished, schools of philosophy abounded in various places, the Alexandrian Library was still in existence and, more than that, in actual use. The Jews, among whom he was born, were under the control of the Roman Empire physically, and of multitudinous laws and regulations—supposedly of Jehovah but actually interpreted by the Lawyers—morally. Life was a burden, for the slightest infringement of these laws

brought punishment not only on the offender but also on his family and even on the nation, for Jehovah was indeed a "jealous god". Prayers and ritual abounded, but the inner meaning of the religious ceremonies was lost.

Edmond Holmes in his *Creed of Christ* points this out very strongly and adds that the greatest contribution that Jesus made to the religious thought of his time was to bring back the idea of God as *in Nature* and *in Man*. God was not the despotic lawgiver, but the Father within, not only within man but also—since He looked after the lilies of the field and the sparrows—within the whole of Nature. Even the hairs of our heads are numbered, he said. Accepting this conception we see that there is no need for outer ceremonies and prayers. What we need is to see the spirit of the law and not the letter only. The mind of his listeners is well illustrated in the two stories of the picking of the wheat on the sabbath and the question, "Who is my neighbour?" He and his disciples were walking in the wheat field on the sabbath, on which day, according to the Commandments of the old religion, no one was to work. Therefore, according to the literal interpretation, his disciples had broken this law by picking and rubbing the wheat ears. Jesus's answer on this occasion was "The sabbath was made for man and not man for the sabbath." On the second occasion he had been asked to give the chief commandments and had given as the first, to "love thy God with all thy heart, and with all thy soul, and with all thy mind", and the second was to "love thy neighbour as thyself". Then some one asked him, "But who is my neighbour?" The answer was the lovely little story of the man who, when attacked by robbers, was helped by a Samaritan, implying that all men are our neighbours. But one can see the rigidity of the mind of the time, and its attention to the form side instead of to the spirit.

The only prayer Jesus is supposed to have given, the Lord's Prayer, was the very antithesis of prayer as understood in those days among the Jews. Unlike the Pharisee's prayer : "God, I thank Thee, that I am not as other men are, for I fast, I give to the synagogue", etc., it begins with praise and reverence. This prayer has to be spoken when alone and was, in fact, a prayer to the highest in oneself. It refers also to the attitude of the true disciple towards life. It is the highest will that has to be brought into being ; we have to work for the spiritual kingdom on earth ; we rely on the great Law for

our daily bread ; we forgive our enemies and therefore we are forgiven ourselves.

He did not mention vicarious atonement. The use of words without acts was shown to be futile, for : "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father."

The kingdom of heaven is an attitude of mind. How difficult it was for him to bring this idea to birth in his own disciples' minds is shown in the request of the brothers to be seated on his right and left hand when he should come into his kingdom—the literal interpretation of the words and not their spirit. The kingdom of heaven is within ; we are the temple of the Living God ; there is no place for fear unless we are wrong-doers. Even then the punishment will be a just punishment, for "with what measure ye mete it shall be measured to you." Over and over again he shows how we earn our punishments. The case of the man from whom a devil was driven forth shows this, for he was warned so to act that more devils should not enter into him, and how often when Jesus healed he said "Thy sins be forgiven thee" or "Go and sin no more lest a worse thing come upon thee." If future sins would produce future ills, then the statement, when healing the present ills, that the sins were forgiven shows plainly that the end of the ills had come.

He showed the importance of thought and desire, for he said that "whosoever looketh on a woman to lust after her hath committed adultery". He showed too, that though ills must come, "woe to that man through whom the offence cometh !"

He showed that purity of heart was essential, that faith was a power, that there was a Way of Life.

The growth of the Christian Church from the few first followers of the spiritual life as taught by Jesus into the rich body of to-day, a mass of dogmas and doctrines, ritual and ceremonies and a way of life the very antithesis of that advocated by Jesus, is sad reading. To take its history century by century shows the growth of dogmas and of doctrines, the growth of the priesthood and the loss of spirituality.

Most of the New Testament is said by Christian writers to be a collection of letters gathered into the present form. Many people wrote at different times between 50 A.D. and 150. The early writings were in Greek, Christianity being a Greek movement to almost the end of the second century. It was considered more pious to compose and to memorise the stories of the life of Christ than to write them and so the early scripture was in the form of the spoken word. Even when the Gospels were written

they were not considered "scripture" but historical and narrative. Only Revelation was claimed to be an inspired book. We therefore have the strange condition of many early Church Fathers admitting certain books to be important and others not, and compiling different sets of books as those proper to be read and studied. Not until 180 did Irenæus compile the list of books which has become the present New Testament and not till 325 did the present four Gospels become "chosen by God" as His revealed word. As to the authors of the Gospels no certainty exists, neither is it known exactly when they were written.

In these early days Christians were not allowed to mention the name Jesus, nor to portray him in any form. The appellations usually used were a fish, a lamb, or an ass. Early Christians were called "little fishes". The symbols of a lamb and a cross were used, but the figure of a man attached to the cross was not used till 680. Even the birthday was not known, such dates as November 17th being suggested, or early January. Not until 390 was December 25th settled on. This we know from Gibbon who wrote :—

The Roman Christians ignorant of the real date of Christ's birth fixed the solemn festival on the 25th December, the Winter Solstice.

In this early century there was no mention of the Virgin Birth, and the Resurrection was not portrayed in any form.

Even by the second century "heretical" movements began to cause trouble. In the early part of this century Docetism denied the Resurrection, the sufferings of Christ and also the Ascension. In fact, they denied a "carnalised" Christ. Marcion, the wealthy ship-owner who tried to draw the Church back to the Pauline tradition, and the Gnostics, *i.e.*, the followers of Basilides and Valentinus, were the "heretics" of the middle of the century. Valentinus tried to formulate a universal system which would include Christianity itself. Unfortunately the works of both these great Gnostics were destroyed. The closing years of the century were clouded by the Montanists who thought they were inspired by the Holy Ghost ; and as a reaction to all these "heretics" came the Alogoi who were averse to the Logos doctrine of John.

Justin Martyr tells us that Marcion won men of every race to his views, while Tertullian stated that "schoolmasters and professors of literature are in affinity with manifest idolatry and sin". Tertullian started the teaching of eternal damnation and said that it was the Devil who baptised people into Mithraism. In this century Tatian is said to have revised Paul's letters with a view to improving their

style! Irenæus began to teach the Apostolic Succession and Vicarious Atonement.

In the third century we have the work of Ammonius Saccas who tried again to found a universal system and to unite all peoples without distinctions. In this century lived Clement of Alexandria and Origen, both Church Fathers and men of vast learning and of holy life.

In the fourth century Eusebius lived. In this century doctrines began to be decided on by Church Councils, though it took many more years to get agreement on them. In this century the conception of the Trinity was introduced, and the "Arian" heresy was outlawed. Jerome tells us that metempsychosis was a secret doctrine of certain sectarians, being held by the Gnostics and taught by Origen. As opposed to this was the doctrine of Redemption. Uncanonical books were now forbidden; Athanasius lived; the Temples of Eleusis and of Serapis were destroyed; all Christians who did not accept the doctrine of the Trinity as outlined in the Council of Nicæa were anathematised, and 15,000 Christians were massacred at a circus where they had gone on the invitation of the Emperor who massacred them!

In the fifth century the Virgin Mary was promoted from the rôle of mother of Jesus to Mother of God and statues of Isis were used as those of Mary. Hypatia was murdered, and man's freedom to choose between right and wrong was denied. From this time onwards we find doctrines becoming more rigorously defined and in the Middle Ages the zeal of the Church, both Roman Catholic and Protestant, caused the wholesale slaughter of those whose opinions differed from the Church in power at the time. It has taken until the last few years to bring some little light into the darkness of these doctrines.

Lately steps have been taken to remove the doctrine of predestination from the Confession of Faith of the Presbyterian Church in the U. S. A., the largest Presbyterian body in the world. In Britain, after fourteen years' deliberations, a Commission headed by the Archbishop of York has issued a report of "Doctrine in the Church of England". Here, conflicting opinions are collected as to "whether the Virgin Birth is fact or myth, whether or not Christ's tomb was empty on Easter Day, and whether the Gospel miracles should be taken as history or imagery". As for the Resurrection:—

When a fact is so closely linked with such momentous and far-reaching issues in Heaven and earth, it is not surprising that opinions should differ when the question is raised how much in the record of it is derived from the sheer occurrence of the fact itself

and how much is due to primitive interpretation of the fact in the minds which first perceived its transcendent significance and expressed it in forms inevitably belonging to their own manner of thought and speech.

This takes us back to the early second century when the Docetists said that Christ's body was not real and the resurrection of the body was therefore denied. Also it is well to bear in mind here one of the canons of the Council of Constantinople in the sixth century:—

If anyone shall say that after the resurrection the body of the Lord was ethereal, having the form of a sphere...let him be anathema.

Many clergy of the Church of England belong to the Modernist movement and have been for some years preaching that such doctrines as the Virgin Birth must be viewed as allegorical!

As for the crucifix, it is interesting to note that Minucius Felix, writing to the Romans in the third century, stated:—

As for the adoration of the Cross, I must tell you that we (Christians) neither adore crosses nor desire them. You it is, *ye pagans*, who are the most likely people to adore crosses...Your victorious trophies not only represent a cross, *but a cross with a man on it.* (Octavius, XXIX).

The Rev. J. P. Lundy wrote that the "actual representation (of the crucifixion) never occurs in the monuments of Christianity for more than six or seven centuries".

The doctrine of the Trinity is based on a verse that is not found in any Greek MS. save one, and here it is thought to be an interpolation; and yet, many have been burnt at the stake for not believing in this doctrine. It was in 325 that the co-existence of the Father and the Son was accepted by the Church.

It is not necessary here to go into the real meaning of these doctrines for they are universal and students well know that the language of symbols has ever been used to portray spiritual truths. Truly, as H. P. B. wrote (*Esoteric Character of the Gospels*):—

Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Krishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

"The Kingdom of Heaven is *within* you."
"Look inward, Thou art Buddha."

KRISHNA

THE IMPERSONAL PERSONAGE

The Path of Theosophy is the Path of Impersonality. Only a few students have any real conception of the profundity of this statement which they so glibly repeat. Robert Crosbie has recorded in more than one place that Theosophists often speak of "getting rid of the personality" without any clear notion of what is meant thereby. "It is not the personality that is in the way, but the personal idea in regard to it." Theosophy recognises the personality as a fact in Nature and a necessity in human evolution. It has a rôle in spiritual life. Without this vehicle, built up by the Monad with materials borrowed in its passage through the phenomenal world, the Divine spark could not attain self-consciousness.

Impersonality does not consist in ignoring, decrying, or neglecting the personality, but in separating the thinking, discriminating intelligence from the Form—the Perceiver from Its perceptions. The personality is a machine for conserving energy and putting it to use; the personal idea is the identification of the Consciousness, the Power to perceive, with the material vehicle, with the emotions, with the mind. H. P. B. asks us to distinguish between "the simple fact of self-consciousness, the simple feeling that 'I am I', and the complex thought that 'I am Mr. Smith' or 'Mrs. Brown'". The recognition of the former is a unifying, the delusion of the latter a divisive force. But "complete knowledge must be attained in the triune man: body, soul and spirit." The Great Masters reached perfection in and through the personality. Buddha and Krishna could not have performed their mission among men without incarnating as Personages, *i.e.*, without the use of Personalities made lofty, noble and great by the Divine within.

The old texts of Spiritual Wisdom reveal this truth. All that we know now—which is very little—of that Great Personage, Lao-Tzu, is what is revealed in his message, the *Tao-Teh-Ching*. So with Shri Krishna. When we seek to know the history of his life on earth, we are lost in contradictions, as various *Puranas* give each a different set of incidents. One type of Man is revealed by the *Mahabharata*, while from the *Bhagavata* and the *Bhagavata Purana* emerges a different kind altogether. How then shall we understand who Shri Krishna really was? By going to the one authentic book of his teaching and philosophy—the *Bhagavad-Gita*. Therein all the aspects of this great Personage—the Divine Incarnation—variously revealed

in the different texts as Cowherd and Playmate, Statesman and Warrior, Friend and Teacher, *Avatara*, are synthesised in a harmonious whole. Thus out of the Impersonal Message emerges the true personality of the Messenger. Following the Theosophical principle of going from the Teachings to the Teacher, let us see a little of what the *Gita* reveals of the Personage, the Divine Personality or *Avatara* of the Messenger.

The *Gita* has been variously claimed to be a book of Action, of Devotion, of Knowledge. But it does not teach any of these three exclusively. The Message is one which affects every constituent of our being, head, heart and hands. And as these are interdependent, we find the *Gita* teaching action in meditation, meditation in action; Wisdom wedded to Compassion; love with knowledge, knowledge to be practised and knowledge to be derived from every action. Krishna was a Karma-Yogi who taught "inaction in action and action in inaction". But Krishna was not a Karma-Yogi only. As a matter of fact, he refused to *act* on the battle-field and remained but the Charioteer. He was also a Gnyani, Wisdom incarnate, who yet possessed the humility to appear as a man among men. And finally, Krishna embodied the devotion or Bhakti whose essence is discrimination. He called Arjuna his friend, but his love did not hesitate to rebuke as "despicable weakness" Arjuna's impulsive decision not to resist the evils of Duryodhana, the weaknesses of the blind Dhritarashtra. In the personality of Krishna every principle is harmonised with every other.

Our India to-day suffers from partial applications of the Divine Message. To understand the all-round nature of the Message—the all-sided perfection of the Messenger—that is what India sorely needs. We need Purity of Motive, the Divine Desire which is both just and compassionate; we need knowledge of the spiritual pattern of Nature's laws, which will enable us to know what to do and when; we need to perform our actions in the daily routine of life in a spirit of justice and of love rooted in knowledge which the *Gita* can give us. The *Gita* makes full provision for the purification and the development of every avenue through which the power of the Soul expresses itself during incarnated existence.

Let us learn to use the *Gita* as a reference-book for daily use—a never-failing source of help and of guidance. Let us refer to it constantly: when

we are elated or depressed ; when we want to rush about doing things, or desire to loll about and do nothing ; when we are irritable, going towards anger, or kindly, inclining towards precipitate action ; for every one of these conditions, and for all others, the *Gita* has a line of ideation, a basic principle to offer. No benefit will ever accrue from mere daily reading or chanting of the *Gita* shlokas at dawn and at dusk, no real good result from mere mental study or intellectual exercise. The prime requisite is to *absorb* the *Gita's* ideas and to *apply* its Message in the daily routine of life. No mortal struggling in the stream of evolution can say that the *Gita* has so become part and parcel of his being that he can express its Message at every turn. That is possible only for those Great Perfected Souls who have reached "the other shore". But every human being can make a *beginning* at application, for only thus can he ultimately reach Perfection.

People object that there is no time for consulting the *Gita* in the midst of the business of life. That is a delusion ; what is lacking is never time, but inclination. In the midst of the most pressing events, during "the flying of arrows", at the most critical time, on the battle-field itself, Krishna, halting between the two armies, taught the Philosophy of Sacrificial action, energised by Pure Desire, ensouled by Impersonal Wisdom.

A CHRISTMAS GREETING

[A friend has sent to us the text of a Christmas card of 1603, with its beautiful and reassuring message, which we print below. The writer was an aged monk, living in Florence, Italy. His words reveal him as a poet, able to see more clearly than his creed could have taught him to that "the Soul of Things is sweet, the Heart of Being is celestial rest." That is a truth of which we need to be reminded often in these days of world-wide misery. The message, for all its simple grace, has a great depth.—EDS.]

To The Most Illustrious
The Contessina Allagia degli Aldobrandeschi,
on the Via de' Martelli, Firenze.

Most Noble Contessina :

I salute you. Believe me your most humble servant.

The rascal who carries this letter, if he devour them not on the way, will crave your acceptance of some of the fruits of our garden. Would that the peace of Heaven might reach you through such things of earth !

Contessina, forgive an old man's babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got ; but there is much, very much, that, while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in it to-day. Take heaven ! No peace lies in the future which is not hidden in this present little instant. Take peace !

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see ; and to see, we have only to look. Contessina, I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendour, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty : believe me, that Angel's hand is there ; the gift is there, and the wonder of an overshadowing presence. Our joys, too : be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and of purpose, so full of beauty : beneath its covering : that you will find earth but cloaks your heaven. Courage, then, to claim it : that is all ! But courage you have ; and the knowledge that we are pilgrims together, wending, through unknown country, home.

And so, at this Christmas time, I greet you : not quite as the world sends greetings, but with profound esteem, and with the prayer for you, now and for ever, the day breaks and the shadows flee away.

I have the honour to be your servant, though the least worthy of them

Fra Giovanni

Christmas Eve, Anno Domini MDCIII.
Pontassieve.

It is upon facts, the existence of which is based for us upon evidence which we have weighed and examined for deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves ; and, there have been some who did not find our theories merely a "speculation-spinning" based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a *knowledge*.—H. P. B.

H. P. B.'S CITATIONS

We have known for several years of the devoted labours of Dr. Thaddeus P. Hyatt of Stamford, Connecticut, U. S. A., an old-time student and a friend of W. Q. Judge, in hunting down with the help of another student, Dr. Franklin N. Davenport, the almost innumerable citations of others' works in the two volumes of *The Secret Doctrine*. We mentioned on p. 8 of our November issue that Part I of Dr. Hyatt's *Check List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of "The Secret Doctrine" by H. P. Blavatsky* has now appeared. Dr. Hyatt remarks in his valuable introduction :—

It is difficult to appreciate the wealth of material quoted and the diversity of subjects included, when they are scattered throughout the thousands of pages in the two volumes. It is hoped that this check list, compiled in this form, will make manifest one of the most remarkable features of *The Secret Doctrine*.

He has published it, he writes, so that many may gain a better understanding of the inclusiveness of all the different aspects of each subject presented, and that the *Secret Doctrine* is not the dogmatic presentation of any one religion, or any one philosophy, or of any one science.

Dr. Hyatt has evolved a simple and wholly satisfactory index, in which authors are alphabetized in ninety-three subject classifications. Separate alphabetical lists of authors and of book titles make it easy to locate any reference desired. The main index gives for each entry the author's name, country and dates and a page reference for *The Secret Doctrine*, one reference only for each book, however many times it may have been cited.

The page references are very properly to the original edition of which the U. L. T. edition is a photographic reprint. Students will look forward to the later issuing by Dr. Hyatt of Part II, which is to include books and authors cited in *The Secret Doctrine* that have not yet been checked, and also the authors and books quoted or referred to in *Isis Unveiled* that have not been mentioned in Part I.

The publication of this list makes it pertinent to recall the circumstances in which H. P. B.'s erudite and carefully documented works were produced, to which several have testified. Mr. W. Q. Judge writes of the production of *Isis Unveiled* :—

"*Isis Unveiled*" attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eye-witnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts,

dates, numbers, titles and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just. (*U. L. T. Pamphlet No. 14, p. 6*)

From Wurzburg in 1886, H. P. B. wrote to Mr. Sinnett :—

As for philosophy and doctrine invented the S. D. shall show. Now I am here alone with the Countess for witness. I have no books no one to help me. And I tell you that the *Secret Doctrine* will be 20 times as learned, philosophical and better than Isis.

Dr. Hyatt's success in establishing the accuracy of these hundreds of references in H. P. B.'s works will help to prove to the sceptical her *bona fides* and is a valuable service to the cause of Theosophy to which her life was dedicated.

VIMANAS

Shri T. V. Subrahmanyam, who writes in *The Modern Review* for November on "Aeroplanes in Ancient India : A Fancy or Fact?" mentions a few of the numerous references in Sanskrit works to flying chariots, remarking that if Sir Walter Raleigh was right that "'man's imagination is limited by the horizon of his experience'...then there is reason to believe that there were aeroplanes and flying chariots in ancient India".

He refers to the flying chariot in which Ravana carried away Sita and Rama returned to Ayodhya after slaying the abductor.

In the Bhagavata also there are many descriptions of *vimanas* and flying chariots. All are known for their great speed and carrying capacity ; but nothing is there to show what the nature of the force employed to propel them was and the details of their construction.

In the *Mahabharata*, he writes,

there are frequent references to hordes of aeroplanes clouding the sky and watching the battles and fights below.... There are no records, however, to show that these aeroplanes were employed for raiding or bombardment : they were simply pleasure-cruisers of the air.

Has he overlooked the references in ancient Indian works of magic and in the epic poems to the *Agni-ratha*, or "Fiery Vehicle", a kind of flying-machine from which the terrible vibratory force referred to in the *Ashtar Vidya* was directed at the enemy with devastating and catastrophic effect? No pleasure-cruiser that!

We learn from H. P. B. that "it is from the Fourth Race that the early Aryans... learnt aëronautics, *Viman Vidya* (the 'knowledge of flying in air-vehicles')". And on pp. 427-8 of *The Secret Doctrine*, Vol. II, she quotes from an ancient Commentary the dramatic account of the momentous conflict between the "Lords of the Dark Face" and the Adepts of the White Magic, in which air-vehicles played a decisive part.

THE DEATH PENALTY

The death penalty is not, as some think, a relic of barbarism; it is the fruit of the Tree of Ignorance. Nor can the excuse be pleaded that we have lacked guidance. Sufficient information exists in the world through the work of the Theosophical Movement of the last sixty-five years.

Advocates of the death penalty cannot have it both ways; murder is murder, be it committed by the individual in anger or by a state as punishment (read revenge), or by the nation at war. To discriminate between the action of society and that of the individual is but a form of that specious morality for which the world is paying the price to-day.

The Annual Roy Calvert Memorial Lectures are devoted to the question of the death penalty. If it be argued that these learned lecturers are theorists, let the reader turn to the pronouncements of such prison wardens as Thomas Mott Osborne, that fearless pioneer in prison reform, to Lewis E. Lawes, to the testimony of Dr. Amos O. Squire of Sing Sing Prison, to the reasoning of Leo Page in his book *Crime and the Community*. These are men of practical experience. Each confirms the conclusions reached before the present war in such countries as Finland, Belgium and Switzerland where the death penalty had either fallen into disuse or had given way to constructive activities for the condemned.

Professor Harold J. Laski in the Sixth Roy Calvert Memorial Lecture, 1940, on "Political Offences and the Death Penalty" is forced to the same judgment. We extract the following ideas from that lecture:—

Legalized murder is not a deterrent to crime but rather encourages killing on an ever wider scale till governments, fearful of their power, set the example of wholesale slaughter by "purges"; execution saves the criminal from the heavier penalty of lifelong remorse, as the professor suggests in referring to John Wilkes Booth, who might, had he not been savagely hunted down and slain, have been self-condemned to a long life of bitter remorse and repentance for the assassination of President Lincoln; the definition of major political offences is arbitrary; it is an easy step from the execution of a militant radical to the martyrdom of an idealist; and we witness the political criminals under a tyrant becoming the heroes of free men.

It will suffice for our purpose to see if in the light of Occultism we cannot point to the causes underlying the effect which Professor Laski indicates, *i.e.*, that killing begets killing, and then suggest an alternative to the death penalty.

When we kill we destroy only the body, that vehicle through which the brute in man has acted out the crime for which he is punished. We do not right the wrong; we cannot restore to life the one whom the accused may (or may not) have murdered. Nor, adds Occultism, do we reach the seat of the difficulty. On the contrary, we aggravate the evil. Deprived of his physical body, the only instrument through which the criminal might have reformed himself, he finds himself, after a short interval, fully awake to the world from which he has been violently ejected, but incapable of physical contact. Anger at the injustice of his execution obsesses him. He becomes the prey of every evil passion which in life he had controlled, save on a single occasion—that for which the state has murdered him.

What is the result? Do our social reformers ask themselves why, after a sensational execution, a crop of similar murders ensues? Why, after the war of 1914, the world was swept by a crime wave which is flowering in the present European barbarism? Occultism alone gives the answer and warns, among other things, of the horrors which must, under Karma, visit civilization when nominal peace returns to earth—but when in the invisible astral state every elemental force vivified by the released passions and nurtured by the blood of the slaughtered, seeks in the morally lax and the psychically sensitive a means of expressing itself. They enter the loosely integrated astral bodies of such persons and through them enjoy a kind of vicarious life.

Is there nothing we can do to mitigate the suffering which our ignorance of life's sanctity is preparing? Theosophy says that there is something.

Students should study Mr. Judge's article, "Theosophy and Capital Punishment" (*The Aryan Path*, Vol. I, p. 722). As this study is pursued there will emerge the vision of the path which each should take—a path of rigid self-discipline, eradicating every evil passion of desire and anger, greed and egotism, pride of race and selfishness of motive. For with every loss of self-control we lend power to those Dark Forces which would frustrate our efforts, while with every individual effort of will toward purification and unity, we fortify Humanity, albeit in silence and in secrecy, against these deadliest of its enemies.

Above all, it must be remembered that Brotherhood is the Law of Laws, and that the criminal is but an extension of ourselves who, like a delinquent child, requires intelligent guidance. We do not kill naughty children—and none of us is more than a child-soul, more or less advanced, learning the lessons of the School of Life which earth provides.

LEARNING BY EARNING

The first object of the Theosophical Movement is to form the nucleus of a Universal Brotherhood. It is easy to repeat, "All men are brothers because Krishna or Christ is in the heart of each." But in practical day-to-day living it is difficult to chase away from one's consciousness the notion that scavenging is dirty work and to recognize that it is as valuable as any other task. And yet who is better fitted than the Theosophical student to exemplify this great truth? If he is seriously in earnest, he must endeavour to cleanse his consciousness of the wrong impress made thereon by his bringing up and his education and show that all vocations, all trades, all crafts, all means of earning livelihood are equally good and beneficial. This can best be done not by changing the outer channel which under Karma the student finds to be his own. Born with tendencies, capacities, aptitudes, he must learn to use these to the greatest advantage with the aid of the philosophy he is learning.

It is only rarely that Egos inhabiting young bodies come to Theosophy and are able to dedicate themselves as full-time workers for the Cause. Earning of livelihood is a necessity which is benedictory, and most young men and women who come to Theosophy as boys and girls brought up in Theosophy have to fulfil that Karma and to experience the growth which comes therefrom. A very large number contact Theosophy after assuming a vocation and even after entering the householder's stage. To all such, Theosophy teaches that one of the finest ways to unfold the feeling of brotherliness is first to recognize that in one's own vocation divinity can and should be expressed, and then that all professions are equally good channels for Divinity to flow into. What the worldly-minded cannot do, the student of Theosophy can and should: whether he is a doctor in his clinic or a lawyer in his chamber, whether he is a salesman behind the counter or a clerk at his desk, the student-practitioner has to learn to look upon himself as a channel for his Divine Self, and upon his labour as a channel of service to humanity. Duty is the vehicle through which the Inner Ego can be attracted when drudgery has been endowed with some divinity. Arrogance, ambition, obstinacy weaken and ultimately vanish when one tries to perceive the purpose Karma has in producing his particular vocation, his particular mode of earning a livelihood. This perception also convinces the practitioner that it is true that it matters little what one does but a great deal how it is done and why.

The ordinary wage-earner is ambitious to get on; the Theosophical wage-earner should be ambitious to execute his tasks with as great efficiency

as is possible for him. The labourer should prove himself worthy of his hire, but the Theosophical labourer has to prove himself worthy of his own Karma-Dharma. He is learning to be an Occultist of the future and therefore he has to comprehend the inwardness of these words of Mr. Judge, "Remember it is the little things the work is done through." Sometimes the student's very earnestness leads him to regard only the work on the Lodge platform as of value, to be executed well; but he is sure to fail therein if he continues in his negligence of the small plain duties at home or at office. Between personal study of the philosophy and its impersonal promulgation is the vital link of—Application. The practice of Theosophy should be in the whole field of life, including one's vocation. To be attentive and accurate, to be neat and tidy, to be punctual and regular in one's own work leads to *real* success in the labour of love performed for the Cause of Theosophy.

Our outer work, in which our habits and ways of doing things count so much, affords many avenues to Knowledge. Application of Theosophy should not be confined to controlling and elevating the subjective processes of the *Psyche* and bringing them under the influence of the *Nous*. Practice of Theosophy should touch also the work we have to perform at home or at the Lodge, in the office or at the club. Old capacity is enriched, new capacity is born because principles of the Esoteric Philosophy and the laws of Occultism are properly observed in doing our duties. The student, like the worldly man, is not free from Karma; but having at his command the wealth of Theosophy he should be able to rise with the aid of his personal Karma, however difficult or obnoxious that fate may be. To develop capacity in the personal man so that the Inner Ego can use him, is the important task before every aspirant. Each has a Genius within him—a hero, a god, a tutelary Spirit—and for his manifestation in and through the Personal Man that Genius requires special capacities in the man of flesh. Longinus, the philosopher, to whom we owe a great essay—"On The Sublime"—has uttered a Theosophical truth in stating that the corruption of genius is due to "the well-known war which our lusts are waging within us universally". How truly applicable to the present conditions are his words:—

For avarice (that disease of which the whole world is sick beyond a cure), aided by voluptuousness, holds us in abject thralldom; or rather, if I may so express it, drowns us body and mind. For the love of money is the canker of the soul's greatness; and the love of pleasure corrodes every generous sentiment. I have, indeed, thought much upon it, but after all judge it impossible for them that set their hearts upon,

or, to speak more truly, that deity unbounded riches, to preserve their souls from the infection of all those vices which are firmly allied to them. For riches that know no bounds and restraint, bring with them profuseness, their close-leagued, and as they call it, dogging attendant; and while wealth unbars the gates of cities, and opens the doors of houses, profuseness gets in at the same time, and takes up a joint residence. And when they have remained awhile in our principles and conduct, they build their nests there (in the language of philosophy) and speedily proceeding to propagate their species, they hatch arrogance, pride, and luxury; no spurious brood, but their genuine offspring. If these children of wealth be fostered and suffered to reach maturity, they quickly engender in our souls those inexorable tyrants, insolence, injustice, and impudence. When men are thus fallen, what I have mentioned must needs result from their depravity. They can no longer lift up their eyes to anything above themselves, nor feel any concern for reputation; but the corruption of every principle must needs be gradually accomplished by such a series of vices; and the nobler faculties of the soul decay, and wither, and lose all the fire of emulation, when men neglect the cultivation of their immortal parts, and suffer the mortal and worthless to engross all their care and admiration.

The Theosophical student is always desirous of getting away from the corrupting influence of false aims in every department of India. In earning his livelihood he has to watch his aim—not making of money at the expense of unfolding capacity. By all means let him labour earnestly and honestly in the ways of some lawful calling so that he may have his portion of the things of this world, but let him not purchase it at the cost of soul-capacity. The advice not to lay up treasures upon earth but in heaven finds a new application for us: for when we aim only at amassing wealth we are inviting moth and rust to corrupt it and thieves to break through and steal; not so when we, in earning our portion of earth's wealth, are intent upon developing soul-faculty to render soul-service. And a sound occult precept is in the verse which follows this advice attributed to Jesus, "For where your treasure is, there will your heart be also."

Practical Occultism implies practice of occult rules and laws in the everyday affairs of life and among such affairs our vocation, our employment, plays a large part. Life's lessons do not consist merely in avoiding wrong actions but much more—in performing right actions. Students are apt to pay more attention to the *marā* within the blood than to the Buddha within the heart.

Promotion and progress from the Egoic point of view are different from those which the Personal Man envisages. How much we are earning not in coin but in capacity has to be kept always in mind. Once this idea is burnt into our consciousness we shall not err in the way of seeking better prospects elsewhere but will see that present conditions contain

within themselves grand prospects of progress. From that point of view every man, every woman, every child is equal to all others because the same opportunity for growth belongs to all. Nature is manifesting Brotherhood *in actu*; not perceiving her labours in the right perspective, we see inequality, strife, chaos.

In his *Lavengro*, George Borrow chronicles this piece of wisdom apposite to our subject:—

O ye gifted ones, follow your calling, for however various your talents may be, ye can have but one calling; follow resolutely the one straight path before you, it is that of your good angel; let neither obstacles nor temptations induce you to leave it; bound along if you can; if not, on hands and knees follow it, perish in it, if needful; but ye need not fear that; no one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification ye have sold your inheritance, your immortality.

BONE-BENDING

The Reader's Digest for July condenses from *Esquire* a remarkable account by William La Varre of bone-bending by African medicine men in a South American jungle. The tribes among whom bone-bending is practised are descendants of 30,000 Djukas from South Africa who were so wild that the Dutch Guiana planters who had bought them as slaves were glad to let them retire to the jungle fifty miles inland. Nothing less is claimed for these medicine men than the possession of a secret for a solution which, applied to a limb, makes the bone pliable so that the doctors can bend it by degrees into the right position. Mr. La Varre witnessed the partial straightening of a boy's very bowed leg, the other leg having been previously straightened entirely. The process covers several weeks. The secret was refused, but a Dutch doctor, the chief medical officer of the government hospital at the coast, confirmed the fact that such remarkable orthopedic feats were performed by the medicine men:—

Ya. We know about it. They use some solution that makes the bone pliable like bamboo. The American Consul had a Djuka orphan boy working for him. His legs were bowed eight inches between the knees. One day the boy disappeared. After a year he was back, his legs as straight as yours. I made X-ray pictures to see if the bones had been broken and reset. They had not. The boy told us they kept him sitting in a hot solution for days, then put him on a table and pushed his legs straighter and straighter. That's all we could get out of him.

One more added to the countless proofs of the Theosophical teaching that many of the so-called "savages" of to-day are the degenerate descendants of once mighty civilizations and the heirs to a portion of their wisdom.

JACOB BOEHME AND THE SECRET DOCTRINE

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Jacob Boehme (or as some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not". Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces", for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Baghavad-Gita, he has been already or will shortly be "born into a family of wise devotees", and thence "he will attain the highest walk".

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His

brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day". In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the Eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Baghavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Baghavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspoken *Supreme One*, together constitute eternal nature, —not the dark world alone, which is termed the "root of nature—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Baghavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles

or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles ; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or *guna*, which in the Baghavat-Gita is denominated रज or *raja*—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Baghavat-Gita, Chap. IV : "There are three kinds of action ; first, that which is of the nature of *Satyam*, or true action ; second, that which is of the nature of *Raja*, or bad action ; third, that which is of the nature of *Tamas*, or indifferent action." He then says : "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom" ; and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Baghavat-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view ; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day", and the second was devoted to an elucidation of "The Three Principles of Man". In the latter is really to be found a seven-fold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism".

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures", which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man ; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle ; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus : The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound* and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the *astringent* principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun*".

The Baghavat-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchaind unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*; so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuousness of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound* and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse". Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "*Theosophic Correspondence*" or, "*Man—His Nature &c.*", of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE

THE TRUTH BEHIND THE VEIL

"Separate the earth from the fire, the subtle from the gross, gently and with judgment."

The seventh of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H. P. B. as "calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions".

This seventh qualification is a natural concomitant of the preceding six. These rules, however, are not to be followed in their order of succession but should be practised simultaneously. They are like a bunch of seven fruits on the ageless Tree of Wisdom. But true it is that no qualification can be successfully practised unless the preceding ones have, at least to some extent, been adopted in daily life.

The calm indifference required of a Chela is attained only when the reality of Spirit is recognized; without that intuitional perception our indifference will be but an expression of the lowest quality of matter, *tamas*.

In Esoteric philosophy the objective world is but a shadow of the One Reality. Everything in the Universe is a reflection of the One Immutable. All else is impermanent and therefore is looked upon as Maya. But though an illusion when regarded from above, the physical world is real to the beings in it.

The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*The Secret Doctrine*, I, 274)

While functioning in matter we partake of the qualities which proceed from prakriti—*Sattva*, Harmony which is Truth; *Rajas*, Desire which is mobile; *Tamas*, which is inert indifference. These three *gunas* are active in nature. Therefore to profess indifference while our consciousness is still identified with the unreal is to manifest the dark quality of *Tamas*. Only when we have transcended the *gunas* and obtained a firm footing in the higher planes can we look upon the world with real indifference, desirelessness which is dispassion.

Extremes meet: at first sight the lethargy of *Tamas* appears similar to the calmness of *Sattva*, yet they are as different from each other as the stagnant pool is from the limpid lake. The *tamasic* person is on the lowest rung of the ladder of the human

kingdom, the *sattvic* man on its highest. Below and above them man is no more man: below he is of the Kingdom of Darkness, above, of the Kingdom of Light.

Rajas is a stepping-stone to *Sattva*. When he plucks the sour fruits of personal ambition, man realizes that to work for self is to work for disappointment, and then that Altruism is the Law of man's Inner Being.

That portion of humanity designated "civilized" is in the *Rajas* state. The pull of *Tamas* is acting on it and prevents it rising upwards towards *Sattva*. The delusion of delusions arises from the subtle influence of *Tamas* over the *Rajas* nature; he who "succeeds" in marching the path of ambition to any length increases his selfishness, his hardness of heart, his mental conceit, his separative egotism. His vanity prompts him to pass himself off as better than he is and he tries to show himself as good and virtuous and charitable; he tries to hide his *Tamas* by covering it over with the rouge of *Sattva*, but like a courtesan who in beautifying herself reveals her nature to the eye of experience, he is caught out by men of real *Sattva*; and his own cohort is never fooled!

Now this mask of seeming goodness which *Tamas* puts on makes *Rajas* very difficult to surmount. But by strict self-examination the student can learn to discard the paint of hypocrisy and face his own lower nature and know himself as he is. Then delusion, at least, is overcome. Again, some mistake hardness of heart, which is but selfishness, for real indifference. We are not asked to be callous to the sorrows and misfortunes of others, but to our own.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe. (*The Voice of the Silence*)

Therefore should we be on our guard against all manifestations of false indifference. This can best be done if we remember to cultivate that "just appreciation" required of us.

The Theosophical student is not likely to fall prey to hypocrisy, but very likely he will come under the baneful influence of false *Vairagya*: the indifference towards the world of objects, of senses, which he sees with the aid of his philosophy to be verily the womb of pain and suffering. Transitory and illusive as is the physical world, its value is determined when its relation with and to the invisible

regions is perceived. As a symbolic representation of the Spiritual, the physical world is useful in so far as it aids our steps towards Reality. Therefore indifference to the world does not mean that we give up our possessions and retire to some quiet spot; nor is spirituality attained by separating ourselves physically from the rest of mankind.

He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. (*The Bhagavad-Gita*)

True indifference is the sight of the spiritual nature, whose attitude to life and manifestation is one of Dispassion, of Detachment; therefore it alone is capable of rightly evaluating the objective existence.

Attachment to earth life proceeds not from the world of objects, but from the personality of man, whose sight attaches him to it. That attachment is rooted in *kamic* separativeness.

Every thought we generate attracts to itself the elemental forces of Nature. Low thoughts are covered over by *tamasic* matter; high by *sattvic* matter; most by *rajasic* matter, for most thoughts of most men are casual—neither of steady goodness and harmony, nor of dark wickedness; *rajasic* selfishness of most people has not a very definite objective and their thoughts are zigzag movements of ever passing moods. Men and women are so full of their moody movements that they are incapable of seeing the Changeless Harmony at the core of their own being or seeing the ever-changing aspect of gross matter of their own bodies. Between the *tamasic* skeleton, the *rajasic* blood and the *sattvic* breath of life they make no distinction because their knowledge prohibits them from distinguishing between the Spirit, Soul and Body of man and of the universe. By his ideation man values everything, and when his thoughts are low his valuations go wrong. First he values the world of senses most highly; then, influenced by his suffering, he calls it worthless, most useless. In both deductions he is wrong. The magnetic threads of his own thoughts colour the consciousness of man and prevent him from obtaining a "calm indifference for, but a just appreciation of the objective and transitory world". Our minds and our hearts must be detached from the coating of illusion and must learn to perceive the hidden Reality.

In *Letters That Have Helped Me* Mr. Judge shows us how Dispassion is to be attained.

It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter

what they may be. Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.

This Higher Carelessness is rooted in the recognition of the Divine Ego. It is experienced after the student understands intellectually three important truths:—

(1) Everything that proceeds from the objective world is transitory, therefore short-lived.

(2) The Spirit in man is unaffected by the events of physical life.

(3) This earth is a training-ground for human Souls, every experience an avenue for growth.

By dwelling on the first truth we learn to bear calmly and patiently the troubles which come to us, for we know that they will pass away.

"Impermanent are all component things." He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme. (*The Dhammapada*, 277)

The second truth draws the line of demarcation between the Real and the Unreal. Pleasure and pain, joy and sorrow, are experienced by the personal self. The Real Man is unmoved by anything that may come to pass.

Ishwara is the Spirit, untouched by troubles, works, fruits of works, or desires." (*Yoga Aphorisms*, I, 24)

When we perceive the meaning and the purpose of existence, Life becomes instructive. The events of life, whether favourable or unfavourable, are not to be judged according to the pleasure or the pain which they yield to us as personal beings, but in terms of the lessons they impart—lessons of permanent value. Recognizing this, the student is careful to guard himself against the pleasant attachment of *Sattva*. By receiving the events which confront him from day to day, living with a calm heart and a cheerful because an eager intellect, the aspirant learns to transcend the pairs of opposites.

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action. (*The Voice of the Silence*)

Not from action but from killing action.

The Way to the Masters begins with the first awakening of the human Soul and its resolve to remain true to the Divinity within. Faith in the Law of our own Being gives us the courage to meet the vicissitudes of life with calmness ever present. The melting heat of trial purifies the mind which, seeking nothing for itself, uses the body as its vehicle to serve the Cause of Universal Brotherhood.

IN THE LIGHT OF THEOSOPHY

Robert Leet Patterson, writing on "Mysticism and Experience" in the Autumn 1940 issue of *The Personalist*, defends the validity of the mystic experience on the ground that

it appeals to similar fields of intuitive knowledge, to ethics, æsthetics, and mathematics. . . . If religious insight be a genuine variety of intuition, its validity should be granted.

History proves it to be such, he declares; "its occurrence is at least as normal as that of artistic inspiration". And the more inclusive character of the world-view of the theistic mystic shows his vision to be "profounder than that of his non-theistic brother". It is only a step from this to the conclusion that "if he sees, what he sees must be there".

But Mr. Patterson himself admits that the individual mystic is liable to misinterpret what he sees. The validity of the untrained mystic's interpretation, Theosophy maintains, must always be open to suspicion. Trained Seers, the highest consciousnesses which our evolution has produced, have found no traces of the God of the theist, but only the energy or the ceaseless motion which is the Life of the boundless and eternal matter; that, for the finite mind, is the Absolute.

While Mr. Patterson holds that "the Absolute . . . is capable of satisfying both our moral and æsthetic interests, and . . . to a great degree the demands of the religious spirit" he considers also the mysticism "which is less concerned about arriving at a state of harmony with the cosmos than about discovering a divine object of personal devotion, a Being. . . with whom it may establish reciprocal relations of affection and devotion such as can obtain only between selves". He recognizes the unprofitability if not the impossibility of establishing the identity of such a Being with the Absolute, but he suggests that "God may yet constitute the apex, or if we prefer the metaphor, the centre, of the universe, and his activity may be everywhere operative".

Man's realization of his identity with That which is All is the culmination of the mystic experience; any lower realization is still within the realms of Maya and therefore undependable. And the following case against the Personal God remains unanswerable:

To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in

the face of blind brutal Evil is to make of him a fiend—a most rascally God.

The remarkable physical phenomena connected with a fourteen-year-old girl, Alice Belle Kirby of Jonesville, Louisiana, reported in *The Journal of the American Society for Psychical Research* for September, include the repeated levitation of the girl, sometimes at least at her verbal command and, on one occasion reported, in full daylight. Once a ten-year-old boy whom she was holding by the hand was lifted with her to the top of a table. In the daylight demonstration recorded, seven witnesses saw her, on her spoken order to be seated, lifted up more than two feet from the floor, turned around and seated gently on a table which then, with her on top of it, resumed the bouncing progress which it had been making across the floor with only her hand resting lightly on it.

The rationale of levitation or æthrobacy is clearly explained in our philosophy. The earth is a great magnet, charged with positive electricity as all forms of matter on it are charged with negative. Changing the polarity of any body to the same polarity as that of the spot of ground beneath it has the effect of making the earth no longer attract but repel the object, the altitude of levitation being measured by the extent to which the body is charged with positive electricity. Birds on the wing instinctively change their polarity when ascending or dropping and maintain the same polarity while sailing at any given altitude. "The inert body of the passive medium is lifted by a vortex created either by the elemental spirits—possibly, in some cases, by human ones, and sometimes through purely morbid causes", when disease has changed the corporeal polarity of a patient, "as disease always does in a greater or lesser degree". The change in polarity may also be brought about by certain Yoga practices, but conscious levitation of the human body is a feat of magic and is possible only to adepts.

A remarkable case of levitation of a medium is that of D. D. Home, recounted by Viscount Adare (afterwards the Earl of Dunraven) in his *Experiences in Spiritualism with Mr. D. D. Home*, published in London in 1869. On December 13, 1868—in the presence of Viscount Adare himself, the Master of Lindsay, and Mr. Charlie Wynne—Home, who is said to have been levitated many times, floated bodily out of one of the rooms on the third storey of Ashley House, Victoria Street, London, and floated in through the window of another room on the same floor.

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

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

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

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

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

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

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

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