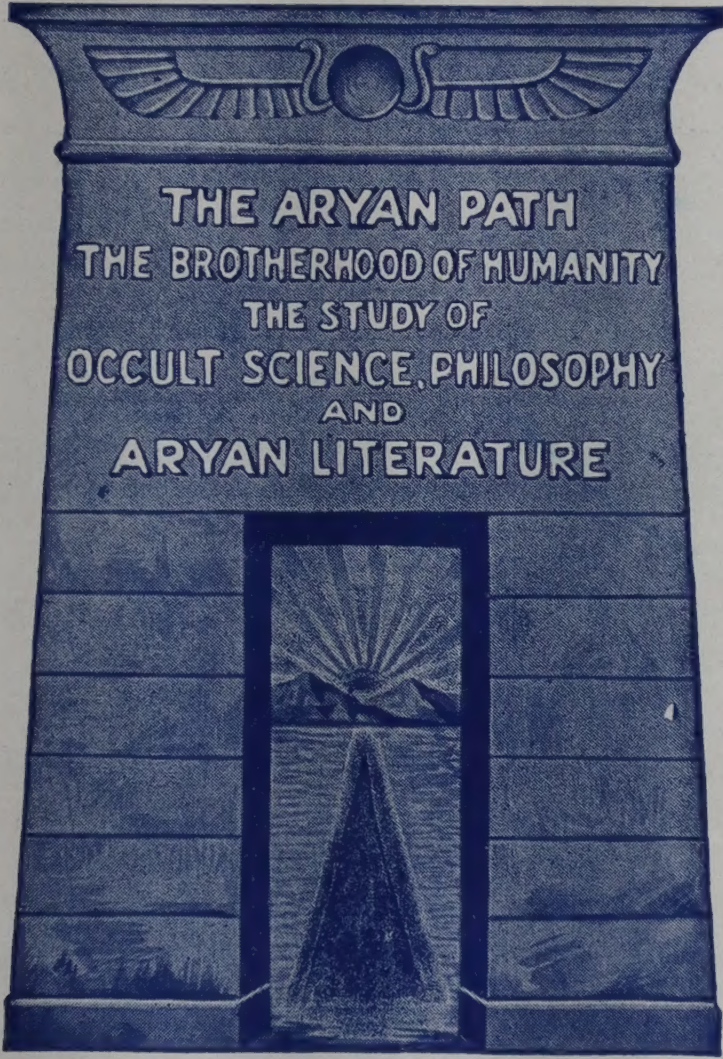




THE
THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

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October 17, 1946

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. If people will only let each other alone and go about their own business quietly all will be well. It is one's duty to try to find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

—W. Q. JUDGE

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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 October 1946.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1946.

VOL. XVI. No. 12

SURRENDER

THE POWER WE ALL NEED

Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.—*Bhagavad-Gita* XVIII. 66.

We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that he never acts against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.—W. Q. JUDGE.

The ardent student who promulgates Theosophy from the U. L. T. platform or through the pages of THE THEOSOPHICAL MOVEMENT often feels his mental and moral limitations. Face to face with the profound depths of his philosophy his efforts at teaching seem most inadequate. All said and done, how meagre his mental equipment—narrow in breadth, shallow in depth—of the philosophy which is all-embracing, precise about details, while synthetic at its simple and single unadulterated source. How can he do justice to it? Sometimes this feeling weakens the ardency of the student and he determines to give up the duty of promulgation with a view to equipping his mind with sufficient knowledge. Even when recognizing the fact that learning and teaching go together, he abstains from promulgating in the never-to-be-fulfilled hope that presently, having stored up knowledge, he will recommence the task of promulgation. But such an attitude results from the lack of a force fundamental to Theosophic life. Theosophy teaches the development of a psycho-spiritual attitude to oneself and to the universe, and which attitude produces balanced actions. A true dietitian has his own knowledge which goes into his preparation of a balanced menu. So with the devotee—his inner attitude begets a natural outer balanced life of actions. What is this fundamental force?

Again, the ardent student, through adequate self-examination, learns that it is not merely the paucity of knowledge which is his real hindrance. The power to will and to do, to make and sustain resolves,—there lies his need. And just as he sought books, and time for their use, to gain knowledge, he now essays the task of meditation to make strong his will, to visualize what to do and how. Once again he has been trapped by the heresy of separateness. Before, he separated learning from teaching—now he fancies meditation will create results while activity is in abeyance. Once again he is unaware of that which he lacks—that fundamental force spoken of above.

Even study and meditation pursued with a view to becoming a fit propagandist does not arouse in him that enthusiasm so necessary for serving Theosophy by tongue and pen. He feels cold: "Something the matter with my ardency," he says to himself. The warmth of love does not radiate from him; he cannot love his audiences and his readers and if he is strictly honest with himself he finds that he has been a lover of his own personal self and that in truth, in the main, he was loving himself in those whom he liked and loved. He wants his readers to popularize him and his hearers to praise him. The Impersonal Love, streaming forth from him, which looks not for recompense, needs to be developed. For this,

once again, the U. L. T. platform and periodicals are admirable channels—a perception not easily obtained. But (for a third time) he will not be able to start manifesting that Love till the fundamental force is generated—the fundamental force necessary for acquiring knowledge, developing and sustaining the will to do, and creating the Love which is Compassion, Charity, Dana.

What is that fundamental force? The Power to surrender the personal self to Wisdom, to Will, to Love which belongs to the Universal Soul. Knowledge is within ourselves. The will, too. And the primal aspiration for universal good, and kindness for all, and tender mercy, which were impressed upon our very Souls by the Creative One Force when the Great Dawn awakened us.

Unless we resist the impulses arising from vanity, from greed, from wrath; unless we stop our senses' arousing in us those impulses; unless we deafen our ears to the sounds of the world and close our eyes to the sights which beguile;—we

will not come upon the Beauty which is the expression of the Bliss of the Self, Ananda; we will not catch the notes of the music of the spheres, Nāda; we will not begin the life of the Light which comes with the Dawn—Jyotsna. Surrender the self to the Self and the Self will raise the self to Itself.

The student must become the servant. Learn to lean upon the Self by serving Those who are at once the Teachers, the Doers, the Compassionaters. Devotion to the Cause of human brotherhood is not possible without a devotion to the Brothers. We cannot learn nor teach without surrender; the very will to achieve springs to our hands when we have surrendered; the power to love is born of surrender. So, if the student wants to know more, desires to strengthen his will to do, aspires to unfold the love that ever flows, let him not abandon the promulgation, active and continuous, of Theosophy. Let him make full use of the U. L. T. platform and U. L. T. periodicals.

LEARNING TO LAUGH

Oh, eyes sublime,

With tears and laughters for all time!

—ELIZABETH BARRETT BROWNING

What is grief? Why, if grief is a necessary part of life, do we speak of the Song of the Spheres? Why does *Light on the Path* say that the utterance of Life is not a cry but a Song? Why did the Buddha grieve and weep *before* His enlightenment, while *after*, He could "laugh" and be glad? In the old story, the gods kicked the World into Space and laughed to see it roll! And man, on the earth, weeps and grieves!

Times such as these make us pause, for life becomes almost too heavy to bear when we hear of or see the appalling suffering and misery of so large a part of the globe. And if we look at some of those not suffering through the war, we see them heaping up a dreadful future for themselves. How can we laugh? When we see how little we can do to help the sufferers, how are we to avoid becoming callous to suffering if we do not weep with them, if the heart is not heavy because of

them? Are we not inclined to feel that Arjuna was more right, when he shrank from the killing of men, than Krishna, who urged him to fight?

And yet, the Buddha laughed, seeing all, and His Song of Life has helped countless thousands of mortals. Is the value of laughter dependent on the weight of sorrow *out of which* it has grown? Is laughter but another word for understanding? Is it the Cry of Conquest, the opposite of the Cry of Fear? Is it the result of clear-seeing, the sweeping away of delusion?

We ask ourselves, these days, another question: Why do Space and Time make a difference to our feelings and grief? Why should the tale of sorrow and suffering in the Middle Ages affect us less than the tale of suffering in Europe and India today? Why does the tale of the suffering there two years ago affect us less than the knowledge that it is still going on at this minute?

Yesterday's accident affects us less than today's. Why, when we hear the sounds of war, guns, bombs, sirens, are we more affected than when we do not hear them, though we know they are being heard far away or just beyond the range of our ears? An accident abroad affects us less than one in our own town or country. The illness or death of our neighbour, even if we know him but slightly, affects us more than the death of someone the other side of the world whom we know equally well. Grief today grows less tomorrow, until it is nearly forgotten. The bomb or fire-bell sounds near; we are upset, visualizing what is happening to those near-by; it sounds further away and though the mind knows that the same thing is happening and people are suffering just the same, the emotional nature, after a minute's pause to feel and say "Poor people," says: "That one was far away," and goes about its normal business. Yet it is the same person who feels sympathy with the one and forgets the other.

Do we have to get to the point, as did the Buddha, when our hearts are broken by the whole world's woe before we can see the unavailingness of ordinary sympathy? Do the cries of distress deafen us to the Voice of Compassion which speaks of all suffering Humanity? Do the salt tears blind us so that we cannot help, and therefore we sorrow?

Yet if we look at Nature, less evolved than man, the mountains are silent, and, in their very silence and age, mock us, as Mr. Judge said. Plant life begins to emit sounds. The popping of the seed, the growth of the plant, the rustle of the leaves shows us life on its upward way. Insect and animal life makes louder noises. The hum of the bee, the search for expression in the dog, the horse, the cat, the hiss of the snake and the roaring of the lion, the singing of the birds—all these sounds can be happy or fearful, but fundamentally it is the happy, joyous sounds that we remember most, and all combine to make the glories of Nature's Song of Praise. We tend to see, as did the Buddha, the joy of life in all living things as they strive for expression. But we also see, as did He, that mutual slaughter and destruction reign everywhere. In the plant world, through

the bursting of the seed the plant is born; through the death of the flower—the masterpiece of the plant—the new seed is born. The butterfly grows from the caterpillar. The animal, through the absorption of the life of another, grows to maturity, and dies, feeding the earth, the plants and the insects with its dead body. The cloud dies to become the rain which sacrifices itself to feed the earth or the stream, only to be drawn up again into the cloud. The weary round goes on. Fires burn through the destruction of coal, oil, or wood. Even cities grow out of the destruction of the country-side with its life and beauty; they are made by the sacrifices of stone and other parts of Nature and confine Man in small narrow streets. Human growth, too, is based on destruction. The youth grows out of the child, the man through the loss of youth, the wife gives up her individual self and the mother dies to live in her children. Nothing is permanent; Life is perpetual destruction. Nature is always moving, not merely in Space, but in Herself. "Where are the snows of yesteryear?" we ask.

And yet the Gods, who know all, laugh. How shall we begin to laugh?

We can begin when we see that nowhere is death a cessation of living; it presages rebirth; it is merely a change of form. Not even *merely* a change of form, but in fact, an increase in stature. The death of one grain of corn results in the graceful plant bearing the ear, green at first, then dried and made perfect by the sun until it becomes the golden grain ready to be cut down and to become flour and bread, giving life to other forms of life. Who has not felt sad when seeing the waving mass of golden corn being cut down and the field left a mass of stubble? But who does not feel grateful to Nature when, hungry and tired, he sees the bread made from the sacrifice? Vishwakarma "sacrificed *himself to himself*." Does not the "solitary Watcher" sacrifice Himself "for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE"?

There is no death. But there is change.

Shiva dances the Dance of Death, but there is a smile on His face. He absorbs the life as it is being freed, and as we bask in the warmth of the fire, watching the sacrifice of the wood as it be-

comes the heat-giving and glorious flames, so we are watching death transformed into life. We are watching the freeing of Life from the enclosing Form. The form is resolved into ashes which nourish the earth, so even they are not lost. It is when we link ourselves to the warmth that we gain comfort for the body that is cold and are affected by the beauty and the smell and the sounds of the burning wood.

When we link ourselves with the forms enclosing life our eyes are downcast and our inner life is cramped and confined within the enclosing walls of delusion. Only when those walls crumble and we look up do we see the resurrection of life. At every birth, whether of the sprout from the seed or the bird from the egg or the animal or child from the parent, there is joy: at every death of form, there is also joy and a forgetting of the prison-house of yesterday. This is why Shiva smiled, why the Buddha laughed, why the new-born babe opens its lungs with the indrawn breath of the Sacred Word, and why Spring is ever the time of joy!

When we link our minds to the form, we dread its disintegration, watch its death in fear when it happens, and remember it afterwards. We have not yet learnt to let go, to see the expansion of the unit when it unites with other units and becomes UNITY. When the little bird leaves the nest and trusts its wings it has the sky to roam in. When man, the unit, loses his sense of separation and becomes part of the Unity of Life, he has the whole of Life for his home. When the body ceases to concentrate in itself all the consciousness of the man, it becomes the glorified vehicle of Life. When Prana ceases to be coloured by the personal equation it rebecomes Jiva, pure and unsullied. When Kama ceases to grasp Manas, thus building a strong wall round itself, and ventures outward into all other forms of life, it rebecomes Buddhi. Cupid has become Eros. When Manas ceases to be absorbed in Kama and, freeing itself, unites with Buddhi, then "The Universe grows 'I.'"

All death is a freeing of the higher forms of life from the bondage of the lower. The cry of the animal in its death throes at the behest of another animal in its search for life, is a song of

freedom—like the crackling of the wood on the fire. The last sound of the human being is a cry—the expelling of the breath from the lungs—but it makes the Sacred Sound. We must learn to change the cry of death from "My God, my God, why hast Thou forsaken me?" to "My God, my God, how Thou hast glorified me!"

Even pain is not an enemy but a deliverer; experience, however painful, is a teacher; it is all a putting right of what is wrong. Is this the way we can help? *The Voice of the Silence* tells us that we must lend our ear to "every cry of pain," and hurry to wipe the tear from the sufferer's eye. That tear has to fall on our heart and remain there "until the pain that caused it is removed." We have been putting too much attention on the effects and not enough on the *causes*, and so we have got into the position of the sympathetic person referred to by Emerson in his essay on "Experience," who

is placed in the dilemma of a swimmer among drowning men, who all catch at him, and if he gives so much as a leg or a finger, they will drown him. They wish to be saved from the mischiefs of their vices, but not from their vices.

We are told to let effects run themselves out. This does not mean a negation of sympathy or a slackening of the urge to help all sufferers, but it does mean that we must try to learn the Laws of Nature. In Chapter XI of the *Bhagavad-Gita* we see these laws at work but we do not combine two ideas. Krishna swallows all the creatures who rush into His mouth "for their own destruction." But it is His mouth into which they go and He is Divine. It is He who slays, yet "The universe, O Hrishekesha, is justly delighted with thy glory and is filled with zeal for thy service." To see that "Thou art Vayu, God of wind, Agni, God of fire, Yama, God of death, Varuna, God of waters; thou art the moon; Prajapati, the progenitor and grandfather, art thou" makes us able to sense the Cry of the Spirit, "Hail! Hail to thee! Hail to thee a thousand times repeated!"

The Buddha, knowing this, urged men to go for *causes* as the only way to the ceasing of sorrow. The warriors in this battle are few, but when we see the truth of this we can laugh, for we have the key to Life. There is the Changeless

in the changing, Infinite Time and Infinite Space, within which are our time and space, the undying Spirit within the dying forms. To see these things while in the forms which limit, will give us a sense of the fitness of things and improve our sense of proportion. When we begin to live as men, not as bundles of emotions, we shall begin to see all Life as the School of Experience wherein we gain faculties and powers for the lifting of the heavy load which others bear. In this School we must learn to laugh and be cheerful. We can laugh at ourselves, at our efforts and our failings; we can laugh because there is deliverance.

When we have learnt the value of things we can help others, not before. When we can laugh at our failures we can help others to overcome theirs; when we use pain rightly and with a smile, we can help others to bear theirs; when we know the meaning of Life and the Laws of Life we can show others their workings. Then, when the Laws of Life move through us and we obey them, as do the bird and animal their instincts, then we can be as Nature, happy and free. When shall we be able to say that there is the Song of Life, the Song of Nature, the Song of Human Beings? When shall we be able to respond to the call of Nature:—

I bid you but be;
I have need not of prayer;
I have need of you free)
As your mouths of mine air;
That my heart may be greater within me,
Beholding the fruits of me fair.

• Shall we not, through our sorrow, learn *how* to help? There is a lesson to be learnt in the words of H. P. B.:—

Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races.

It is what we have learnt and assimilated that is the healing draught to others; not our feelings of impotent sorrow. It is easy to escape the effort to help by feeling sorry!! To really help we must teach, practise, and promulgate the

life-giving Truths; we must by our thought-life attract the absent Gnyanis to this earth; and above all we must consecrate ourselves, cheerfully, happily, to the service of Those whose labour of Love deals not with effects (unless brought directly to Them in Their path as the present duty), but with Causes. Let us copy Them, and deal with those effects which we have the time, place and energy to deal with, *i.e.*, those which are our duty, and use all our general sorrow and sympathy as the motive power behind our urge to practise, promulgate and teach that "system of life and thought" which will prevent the sowing of seeds for future sorrow and suffering.

FROM AN UNPUBLISHED LETTER

Now, all day I have tried to apply this to myself, to student friends and to the present-day ripples and tides in the Theosophical movement: None of us are really important, no matter what parts in Life's drama we may be called upon to play. Our Dharma is to play our parts *well* for the sake of the "Play" and of the whole caste, stage-setters, costumers, orchestra, press and audience. And there *are* understudies too. We must help train them; not cut off their heads when they begin to show initiative.

So this should be our self-imposed attitude and at the same time we should—knowing the quirks of human nature—understand the possibility of being and becoming self-deluded. Thence should arise preparation for and willingness to accept, *even to welcome*, correction. If this is prepared for in the small ways, then the Big Tests will be passed, due to the stamina which has been accumulated little by little. What really counts is not the importance of the part that we are playing, so much as our attitude, our study and the attention that we pay to the playing of our part.

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

[This second and last instalment of H. P. B.'s unfinished article, the first of which appeared in our last issue, is reprinted from *Lucifer*, IV. 226, May 1889.—EDS.]

VII.

The ritualism of primitive Christianity—as now sufficiently shown—sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (*Vide Georg. lib. 10.*) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were enacted. We use the word "enacted" purposely; for the *oral* instructions at *low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation; the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes—*blindly*. Alone the high Initiates, the *Epoptæ*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, "divine incarnations," or *Avatars*, so called. The last Stanzas, given from the *Book of Dzian* in the *Secret Doctrine*

(Vol. ii, p. 21), speak of those who ruled over the descendants "produced from the holy stock," and . . . "who re-descended, who made peace with the fifth (race) who taught and instructed it."

The phrase "made peace" shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *pre-diluvians* in the Bible, corroborates the idea. Once more—many centuries before the Ptolemies—the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*;¹ while Aristides calls the Mysteries the *common temple of the earth*.

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end

¹ Says Cicero in *de Nat. Deorum*, lib. 1—"omitto Eleusinam sanctam illam et augustam; ab initiantur gentes orarum ultima."

and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are*. (Strom. 8.) This is the Pythagorean *Gnosis, e gnosis ton outon*. Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs." (*apud Arrian. Dissert. lib. cap. 21.*) Plato asserts in the *Phædo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.

VIII.

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration, lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of *half-initiated* priests. It is through him also, that we learn that in his day (IInd century A. D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women and children all were *initiated*! Initiation had become as

necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then—*i. e.*, meaningless, and a purely dead letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptæ*, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystæ* (from *Mystes* "or veiled"), "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the *Mystæ*, those who knew them only superficially, who laid the first foundation stone of modern masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of the dogmas were born. Both the *Epoptæ*, and the *Mystæ* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of their long departed Hierophants and *Basileis* "Kings" *rebuilt*, the *Epoptæ*, their "lower," and the *Mystæ*, their "upper" *temples*. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens—the site of the Eleusinian Mysteries—as being the "sacred edifice of the gods," *i. e.* built by the *gods*. Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial. (*Vide* St. John's Gospel, ii., 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *a priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX.

The misunderstood allegory known as the Descent into *Hades*, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending *into the infernal regions*; the journey thither of Orpheus, who found his way by the power of his lyre (*Ovid Metam.*); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead"—was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, *all descended into hell and ascended thence on the third day*, for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus—*i. e.* bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every *Chrestos* on trial. "To such labours look thou for no termination until the (or *a*) god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus." (*Æschylus: Prometheus*, 1027, ff.) They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.² *Æschylus*

² The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew*.

as a pledged Initiate could say no more; but Aristophanes, less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' *descent into Hell*. (*Frogs.*) There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of *new LIFE* and RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

"Wake, burning torches. . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric star of the nightly rite."

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate*. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Æneid*. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Æneas his son, to travel to Italy where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "*Descend into Hades*," *i. e.* get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph.* lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes."

He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an *individuality*, the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg. lib. 2. cap. 15*) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapæ* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

"When you begin with so much pomp and show,
Why is the end so little and so low?"

X.

Primitive Christianity—being derived from the primitive Masonry—had its grip, pass-words, and degrees of initiation. "Masonry" is an old term, but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names, and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

"Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors withdrew to Persia,³ where they made many disciples."

³ And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods, such as the *Curates*, the *Dactyli*, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,⁴ the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our Era. It is then that the "Builders of the higher, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S.:S.:S.: of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem*, or Health," as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings." (*Ragon.*)

XI.

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.⁵ Now Ceres

⁴ The murderer of the Thessalonians, who were butchered by this pious son of the Church.

⁵ Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy." (X. 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from *meros* thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers, to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or *Dionusos* means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or *Kissos*, is Krishna, one of whose names was *Kissen*. Dionysus was pre-eminently the god who was

or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i. e.*, the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel—*minus* knowledge—into the "Father" priest, who today administers the same communion. Jesus calls himself a vine and his "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra*, note) of bread and wine, and his identification with the *logoi* of the ancients. "Whoso eateth my flesh and drinketh my blood hath eternal life." "This is a hard saying," he adds. . . . "The words (*rhemata*, or arcane utterances) that I speak unto you, they are Spirit and they are Life." They are; because "it is the Spirit that quickeneth." Furthermore these *rhemata* of Jesus are indeed the arcane utterances of an *Initiate*.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation*, there is an abyss of ecclesiastical sophistry. With what force the exclamation—"Woe unto you lawyers. For ye have taken away the key of knowledge," (and will not permit even now *gnosis* to be given to others;) with what tenfold force, I say, it applies more

expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called *orphos* dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (*Vide* "Five Years of Theosophy." Art: *Was writing known before Panini?*)

now than then. Aye; that *gnosis*, "ye entered not in yourselves, and them that were (and are) entering ye prevented," and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries, they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:—

"All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are some modern Masons, of half-learning, who hasten to treat as charlatans all those who successfully remind of, and explain to them, these ancient ceremonies!" (*Cours. Philos.* p. 87 note (2).)

XII.

Vanitas vanitatum! nothing is new under the sun. The "Litanies of the Virgin Mary" prove it in the sincerest way. Pope Gregory I. introduces the *worship* of the Virgin Mary, and the Chalcedonian Council proclaim her the mother of God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *triformis*, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, *celestial* Venus and Urania, *Alma Venus*, etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric*, or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the masonic pantheon: "Sun, Moon, and the Venerable"? a slight alteration, forsooth, from the Germanic and Northern *Fire, Sun and Moon*.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon describe his profession of faith thus :

"For me the Son is the same as Horus, son of Osiris and Isis; he is the SUN who, every year redeems the world from sterility and the universal death of the races."

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto*, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies*, are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris—the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the Sun. The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus*, was the Son of *Osireth* and *Oseth*, whose souls had *ensouled*, after their death, the Sun and the Moon. *Isis* became, with the Phœnicians, *Astarte*, the names under which they adored the Moon, personified as a woman adorned with horns, which symbolized the crescent. *Astarte* was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as *Isis* does that of her consort, brother and son (*Osiris-Horus*). *Astarte* holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta cruce[m] lacrymosa dum pendebat filius* (*Vide Stabat Mater Dolorosa*). Is not she the heiress of *Isis* and *Astarte*? asks the author.

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adonaia* (*Venus*), the mother of *Adonis*, the Solar god of so many nations; to *Mylitta* (the Assyrian *Venus*), goddess of nature; to *Alilat*, whom the Arabs

symbolized by the two lunar horns; to *Selene*, wife and sister of *Helion*, the Sun god of the Greeks; or, to the *Magna Mater*, . . . *honestissima, purissima, castissima*, the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is *Maria* (*Mary*) the *Isis Myrionymos*, the Goddess Mother of the ten thousand names! As the Sun was *Phæbus*, in heaven, so he became *Apollo*, on earth, and *Pluto*, in the still lower regions (after sunset); so the moon was *Phæbe* in heaven, and *Diana* on earth (*Gæa*, *Latona*, *Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if *Mary* is called *regina virginum*, "Queen of Virgins," and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles at the same hours in honour of *Phæbe* and *Hecate*? The verse of the "Litany to the Virgin," *stella matutina*,⁶ we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned *Nestorius* that *Mary* was first titled as the "Mother of God," *mater dei*.

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII.

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:—

(a.) "The word 'mass,' comes from the Latin *Messis*—'harvest,' whence the noun *Messias*, 'he who ripens the harvest,' Christ, the Sun."

(b.) The word "Lodge," used by the Masons, the feeble successors of the Initiates, has its root in *loga*, (*loka*, in Sanskrit), a locality and a world;

⁶ The "Morning Star," or *Lucifer*, the name which Jesus calls himself by in Rev. xxii, 16, and which becomes, nevertheless, the name of the Devil, as soon as a theological journal assumes it!

and in the Greek *logos*, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(c.) These assemblies of the *logos* of the primitive initiated masons came to be called *synaxis*, "gatherings" of the Brethren for the purpose of praying and celebrating the *cæna* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiæ* or sacred and pure *hosties*, in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word "mass." Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum*, offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King's *Gnostics*, pp. 124, *et seq.*

Now the word *synaxis* was also called by the Greeks *agyrmos* (a collection of men, or assembly). It referred to initiation into the Mysteries. Both words—*synaxis* and *agyrmos*⁷—became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term *messias* (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger*, sent to bring light and new life to the earth and its products. The Hebrew word for *Messiah* *mâshiah* (anointed, from *mashah*, to anoint) will hardly apply to, or bear out the identity in the ecclesiastical sense; nor will the Latin word *missa* (mass) derive well from that other Latin word *mittere*, *missum*, "to send," or "dismiss." Because the communion service—its heart and soul—is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread)

⁷ Hesychius gives the name (*agyrmos*) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries—*Synaxis*, a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek *synaxis* or an *assembly*.

representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *cænas* (late dinners or suppers), which, from the simple meals of Romans, who "washed, were *anointed*, and wore a *cenatory* garment" at dinner, became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes*, to read the Evangelists and their correspondence (Epistles). St. Justin (150 A. D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which days there were psalms chanted "collation of baptism with pure water and the *agapæ* of the holy *cæna* with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah*, "he who causes to go down into the pit" (or Hades), or its Greek transliteration *Messias*? As shown by Nork, Jesus "was never anointed either as high priest or king," therefore his name of *Messias* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil" a *Homeric term*, is *chris*, and *chrío*, both to anoint the body with oil. (See *Lucifer* for 1887, "The Esoteric Meaning of the Gospels.")

Another high Mason, the author of "The Source of Measures," summarizes this *imbroglio* of the ages in a few lines by saying:—

"The fact is there were *two Messiahs*: One, as causing himself to go down into the pit, for the salvation of the world; ⁸ this was the Sun shorn of his golden rays, and crowned with blackened ones (symbolizing this loss) as the thorns. The other, was the triumphant *Messiah*, mounted up to this summit of the arch of Heaven, personated as the *Lion of the tribe of Judah*. In both instances he had the cross. . . ."

At the *Ambarvales*, the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrifi-

⁸ From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words. . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth. . . ."

cial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash my hands *among the INNOCENT* and encompass thy altar, O Lord." He does so, because the ancient and *pagan* priest did the same, saying, "I wash (with lustral water) my hands among the *INNOCENT* (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin. . . .

The consecrated vestment worn by the Pope, the *pall*, "has the form of a scarf made of white wool, embroidered with purple crosses." In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine service his "*O redemptor mundi*" to Apollo 'the Sun' his *mater Salvatoris*, to Ceres, the earth, his *Virgo paritura* to the Virgin Goddess, etc., and pronounced *seven ternary commemorations*. (Hearken, O Masons!)

The ternary number, so revered in antiquity, is as revered now, and is pronounced five times during the mass. We have three *introibo*, three *Kyrie eleison*, three *mea culpa*, three *agnus dei*, three *Dominus Vobiscum*. A true masonic series! Let us add to this the three *et cum spiritu tuo*, and the Christian mass yields to us the same *seven triple commemorations*.

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity, now ruling the world *sub*

rosa. Shall we close with a Masonic greeting and say:—

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons." The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratress, sobrii estote et vigilate!*

H. P. B.

REVENGE: NATURE'S OR MAN'S ?

The student of Theosophy is supposed to be beyond the stage of evolution where he takes pleasure in controlling, admonishing or punishing another. But has he fallen into the condition of passivity with regard to evil things done, and, relying on LAW, does he say, "These things are no concern of mine?"

The Western world between the two wars was in a passive state as to evil done, and in the last few years has found itself feeling the results of its passivity. These results have been and are painful. Now that, it hopes, they are nearly over, there is much talk of "punishment" to be inflicted on the enemy. The sense of every man's responsibility for evil done has been aroused, and his sense of justice needs a victim. Few people have arrived at the stage where they have no desire for revenge or retribution while at the same time feeling *actively* that something must be done. These few are searching for the right course and asking how, when they see man of his own free-will creating terrible conditions for other men, they can apply the statement of Sir Stafford Cripps that the Germans are our brothers under the same fatherhood of God, without learning to hate, the advice given in England in the same week by a young woman doctor to a group of students. No one has yet come out strongly with an answer based on right principles of conduct and yet succinctly put, capable of lighting the minds of those who are truly striving for light.

Theosophy gives us the right principles of conduct; the application of them has to be work-

ed out in the varying conditions of life. A Mahatma wrote:—

I can neither seek revenge nor help others to obtain it...revenge is unholy. But we have *defence*...*Defence and full vindication*...

Defence has already been given, both with armies and also, more important in the long run, with feelings of sympathy and helpfulness. At the peace table and afterwards we shall need to vindicate those wronged without demanding revenge on the wrong-doer.

This line of conduct seems hard to accept when the blood boils at the accounts of the terrible sufferings inflicted on others—but boiling blood, *i.e.*, disturbed, storm-tossed emotions, do not enable us to see the straight road to a goal, and actions performed “in the heat of the moment” often lead to sorrow undreamt of at the time. A cool head and a steady heart are essential, for each deep problem of action can be solved only by the application of principles. Right principles are impersonal and immutable and, applied, lead to perfect justice; perfect because, tinged with mercy and forgiveness, they demand not one iota more than is necessary to bring back the balance of harmony.

The principle underlying all action is Karma, the Law of Cause and Effect, followed by Cause; we are aware of that as a fact, but how shall we apply it to this problem?

In Emerson's essay on Compensation he gives his application of the law of Karma to life and it is a great help to us today. In this essay he lays down certain fundamentals:—

Human labour, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe... I cannot doubt that the high laws which each man sees ever implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and footrule, which stand as manifest in the footing of the shop-bill as in the history of a state,—do recommend to him his trade.

How little do we realize the truth of this! We take such things for granted because we are familiar with them. We are used to the fact that we can sharpen a stake and build a city; we are

used to the work of the chisel's edge, to the accuracy of the footrule and the plumb-line; we do not think how each thing is obeying the laws of its nature and that we are but using the knowledge of those laws to produce the effects we require. Emerson does not take the work of the chisel for granted: he says “stern ethics” sparkle there. He calls the perfect action of the plumb-line and the footrule also stern ethics. Their actions are examples of the compensation of Nature, the lawful result of action.

Putting this idea in another way he says that “everything has its price,” and that, “if that price is not paid, not that thing, but something else, is obtained.” He does not look upon this doctrine as a terrible thing, but says that it “is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature.” How often we ourselves get not the thing we have consciously wanted, but something else! It is because we have not paid the right price of that which we wanted, and therefore we have got something else, the price of which we did pay. Nature's laws, he tells us, are so perfect that the highest price we “can pay for a thing is to ask for it.” Nevertheless “every just demand on your time, your talents or your heart” must be paid. “Always pay; for, first or last, you must pay your entire debt,” for the whole Universe is built on the principle of perfect compensation—“Give and Take.”

It is irksome to be told we must pay a price for everything, for we have been brought up to think of forgiveness and vicarious atonement and “getting away” with it. Emerson shifts the God idea to the “soul of things.” He tells us certainly that there is a “third party to all our bargains,” but this third party is the “nature and soul of things” which “takes on itself the guaranty of the fulfilment of every contract.” It is this which shows in the work of plumb-line and chisel; it is this which shows in the persecution and whipping of the traitor, for it is the “beautiful laws and substances of the world [that] persecute and whip the traitor.” It is the “laws and substances of nature, water, snow, wind, gravitation, [which] become penalties to the

thief." "Every stroke shall be repaid"; though "persons and events may stand for a time between [us] and justice...it is only a postponement." We must get rid, he says, of the "foolish superstition" that we can be cheated.

We must therefore leave all punishment and retribution to that "third party," in the same confident hope of its fulfilment that we have when we add a line of figures or use a footrule, or a plumb-line, or a chisel and expect exact results.

This is easier for most of us to do when the evil has been inflicted on another, but Emerson gives us help as to what the reaction should be when the evil falls on us. He says:

The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. . . . Every evil to which we do not succumb is a benefactor. . . . If you serve an ungrateful master, serve him the more. Put God in your debt. . . . The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

When we are "pushed, tormented, defeated," we have "a chance to learn something." "The martyr cannot be dishonoured. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world." All is "arranged for truth and benefit."

But what of vindication and defence? The above-cited laws of Nature are "beautiful laws" and hence cannot give rise to anything that is not beautiful. An understanding of them brings out in man's nature all that is beautiful, and the most beautiful thing in human life is sympathy and compassion.

As Sir S. Radhakrishnan pointed out in his lecture on "Gautama the Buddha" delivered under the Henriette Hertz Trust of the British Academy in 1938:—

We should not, however, think that we need not be concerned with poverty or suffering on the assumption that people get only what they deserve and have brought on themselves. If any one feels like that, if his nature has become opaque to the high brotherhood of all living creation, the law will deal with him sternly, for he has refused to become its agent for mercy and forgiveness.

The agency of human beings in Nature's purposes is not fully recognized. Not our purpose, but Nature's purpose we should try to fulfil, taking care to be Her agent for mercy and forgiveness and not for destruction and hate, the destructive side which is full of fear and its correlate, hatred.

In vindicating we are helping Nature to restore balance, and one great power we have for use in this purpose is the power of speech. Speech gives body and form to ideas and is so vital a human interest that freedom of speech has been and will always be a cause worth dying for. Without it, grand and holy ideas, right principles of conduct, words of comfort and cheer and spiritual truths cannot be spread on this plane. Rightly used, it is a most potent force for good.

Had the voice of the masses spoken out threatening the result of evil actions, and started proceedings—the evil acts would have stopped. The war has shown one aspect of this law working, for gas warfare has not yet been applied generally to cities. Instead of taking in the refugees before the War, had the masses threatened the perpetrators of this crime with action, and begun to demand a price for that action, the problem would have been solved to a great extent. The lawful result of a just demand is a just result. It is not a threat of retaliation that is meant, but a threat that this or that thing, which is evil, must be stopped or certain consequences will ensue. The nearest approach to a lawful threat is passive resistance, than which there is no stronger force when rightly understood. The great heart of Humanity must find its voice and speak its will; until it does so that heart lies almost dormant and the voices of the few, the few of selfishness, ugliness and destruction, rule the world. When defence or vindication is needed we must speak about it. Had Theosophists spoken up bravely on the side of the maligned H. P. B. and Truth, at the time of the Coulomb crisis, the history of the Movement would have been very different. Had Europe's masses spoken up bravely almost any time during the last twenty-five years, the history of the war would have been very different. The masses today are becoming articulate. What

will they say? Speech is creative; where are the grand ideas that need creating here today?

Retribution, Security—these are the ideas that today are finding voice. The one will bring further retribution in its train; the other is a poor substitute for self-responsibility. We should be giving voice instead to the ideas of the common origin of man, the common brotherhood of man. Karma, Reincarnation, Spiritual evolution, the destiny of man. Our slogan should be "The whole Universe exists for the sake of the soul."

Theosophy lays down right principles of punishment. Punishment must never be more than restrictive. Unfortunately today people are crying out for retribution for they want to see the torturer suffer. It is the irony of things that we see, when we put this cry side by side with the tears we weep when we see Nature meting out her own just retribution! Nature will bring retribution in her own time; then we shall, rightly, show sympathy. Why add hate now? Love of the good does bring at first hatred of the evil, but beyond both is LAW, beautiful because neither loving nor hating; beautiful because producing perfect harmony; beautiful because it lightens the darkness; beautiful because it is the "soul of things" in which are perfect freedom, perfect trust, perfect power, calm amid the turmoil, a sure place of rest.

It is easy for the Theosophical student to say he has outgrown the feeling of revenge, but such seeds are in the human heart today and they are in his own heart too. When any of us harbours the slightest feeling that we will not do this or that for this or that person *because* of something he has done to us—we are being revengeful; when we stop helping because the person did not respond to the help before—we are revengeful. It is an insidious feeling and it creeps up unawares. Even in such little things as letter-writing, when we say, "Why should I write to this or that person? He never answered my last letter." When we say, "I will not give something to this

or that person because he never gives back," we are revengeful. Even when we employ sarcasm, when we feel cheated at what comes to us in life and feel the slightest impulse not to try so hard because we do not succeed—we are revengeful. When the person in the shop or the user of the road gives us insolence or lack of help and we return in kind—we are revengeful. In fact, when we return in kind any discourtesy (which comes to us, as everything must, through Nature's perfect balance of give and take) we are starting a new line of action rooted in revenge. Emerson says: "The benefits we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody."

The same is true of hatred as of revenge. We must get rid of it even for the enemy. The Mahatma wrote:—"Harbour not ill-feeling even against an enemy and one who has wronged you: for hatred acts like an antidote and may damage the effect" of a force for good. Mr. Judge tells us that we must deliberately refrain from jumping at a grand chance to move against an enemy. We must "forgive, forgive, and largely forget."

Actually there is nothing to forgive if the Universe is one of perfect justice. We think we pay the debt of the tortured by the price of his torturer's life. But the price is not in our hands. What we pay is not the price of the debt; it is the price of something else. Of what? Lives hence, we shall find out. What is needed today is help, constructive help. The very restriction imposed on the evil-doer is a help to him. And the world is desperately in need of help. Such help will come as the student who has heard of right principles of life and conduct tries to apply them in his own life and heart, and spreads the knowledge of them by example and precept. Only a knowledge of Karma and Reincarnation can really help. And this knowledge, applied, means absence of hatred or fear. It means absolute reliance on LAW. It means a willing desire to pay the price of everything.

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