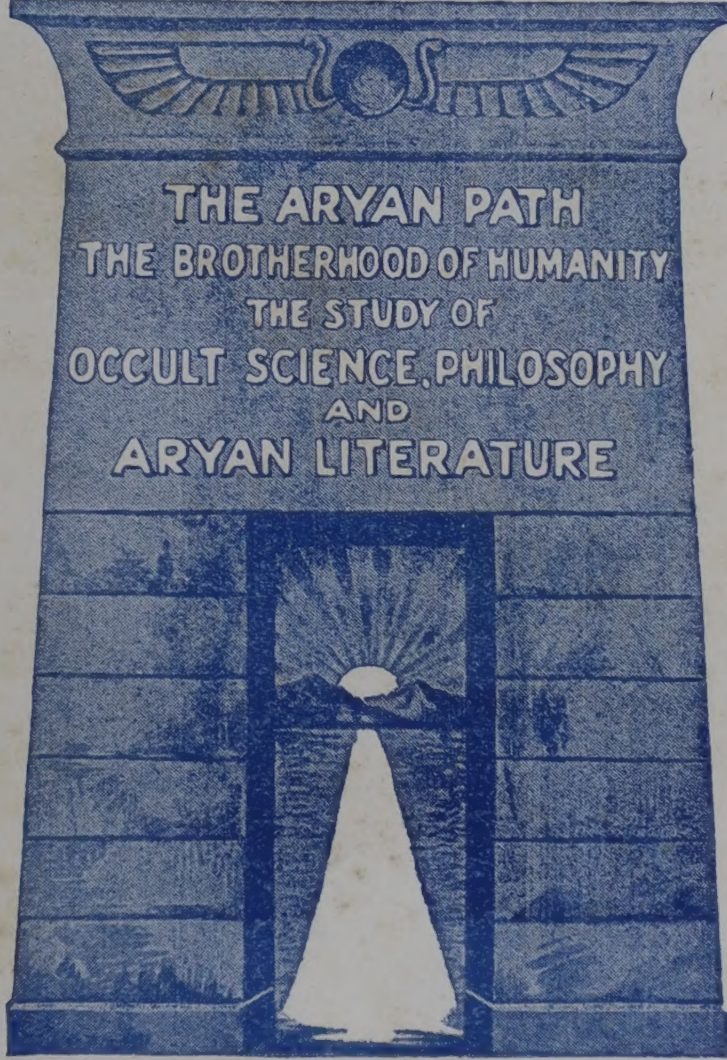




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

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September 17, 1953

We reach a point in each life quickly that marks the place we reached in another life, and then comes the struggle to pass that barrier. It so often means a complete change of thought and action, and we should be prepared to take it, if we desire to be the better able to help and teach others.

—ROBERT CROSBIE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th September, 1953.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1953.

VOL. XXIII. No. II

FACE THE FACTS

The student of Theosophy is a seeker for Truth; the aspirant makes adequate use of such truths as he has found. Application of truths understood by the mind strengthens the sight of pure Faith.

One grave difficulty in transforming mind-knowledge into heart-faith arises from the deep-seated prejudices in the personal nature of the aspiring devotee. One does not always see one's own prejudices. They are securely hidden in the dark and deep caverns of the personal nature. Passion-fraught man has a base—hard, rocky egotism, which itself is covered with the strata of pride and self-regard. These two, egotism and its *alter ego* pride, use and exploit the mind, which is used by the *kamic* man for self-justification.

The power necessary to face facts dispassionately comes from the Spiritual Will. But the awakening of that Will is subtly resisted by the hidden *kamic* man who uses the mind-intelligence and creates obstinacy and then stubbornness, which the personality values as strong Will. Obstinacy and stubbornness are not Will but mere shadows which resemble Will.

The young student does not desire to apply in his daily life the Theosophical teachings; or he applies only such as do not disturb his personal likes and dislikes, leaving the rest as "not for me." The lower personal man dons the robe of "humility" and says that what is advocated in the opening pages of *The Voice of the Silence*, or in the first four Rules of *Light on the Path*, or in the early practices of the Yoga of the *Gita*—mental equipoise and skill in action—"These are not for me." Why not? He allows his predilections for the worldly life, for the call of the senses, for the voices of the animal man, to drown the Voice of

the Spiritual Soul in him. By words and notions of "sweetness and light" he silences his discriminating faculty. He even forgets to note that his propensity for worldly enjoyments is deepening. He weakens his power to face facts; his ear grows more and more deaf to the Voice of Conscience, for the animal man's noise of likes and dislikes is mistaken for that Voice.

When his individual study or the instructions at a Theosophical meeting force his attention to his compromises he has an opportunity to wake up. Once more the personal man's bias, prejudice, pride, come to the fore and whisper the devilish words: "don't look, don't listen." And so, ostrich-like, the misguided student buries his head in the sands of his desires.

It is well for the student, young or old, to cultivate the habit of facing all facts. What his soul feeling brings when he accepts any Theosophical teaching should be so studied and assimilated that his stirring faith becomes enlightened. Faith nourishes and creates our spiritual stamina. Mere mental study and spasmodic application do not greatly enhance the quantity or improve the quality of that spiritual stamina. The zest for study diminishes unless we find our own means to promulgate Theosophy. To seek out some one "who knows still less than thou" is a duty; we must "let him hear the Law." We have to preach the gospel to make of "pride and self-regard bond-maidens to devotion" and in delivering such a message we remind our own selves of the necessity to "practise what you preach." This increases and improves our spiritual stamina. Our enlightened Faith is sustained and leads to the awakening of the Spiritual Will.

Humility and patience are needed to face facts.

Pride and egotism are quick in decision: "What is not clear to me is false." Lower Manas revels in self-regard and knows how to argue but not how to judge, how to elevate. Blind belief is mistaken for genuine Faith, snap judgments are valued as acts of discrimination. Thus Spiritual stamina slowly decreases and time comes when an "old" student finds himself devoid of zest and devotion. Once again lack of humility and too much of pride tell him: "You have at last found out that the gold of the Esoteric Philosophy is only glitter."

Faith is superior to knowledge, as knowledge is superior to blind belief. Superstition and ignorance dog our footsteps year after year; every season, by vigilance and self-examination, each one must deepen his understanding.

In us are elementals and ghosts, and relying on them we follow the dark quality of *Tamasic* faith. In us are strange powers of *Devas*, *Yakshas* and

Rakshasas, and relying on them we follow the motions of pride and passion and selfishness—bright and dark, good and evil, now black, now grey. This is *Rajasic* faith. But also within us are the Radiant Powers of Light, Love and Wisdom, sons of the Sages and the Seers. Light, Love and Wisdom form the Beneficent Triad of our Monadic Being, and relying on that we grow in true Faith. The Light of Atma, the Love of Buddhi, the Wisdom of Manas will impersonalize our personality if we but learn of Its existence, Its influence, and begin to appeal to It as our Guide and Refuge. Our true Faith deepens within and expands without as we move inward to the three in One.

Strong search, humility and service of all souls—these are within the reach of every student and a glorious consummation is possible for every one. But we must resolve to face facts and utilize the knowledge they reveal.

WHY STUDY?

It is often asked: "Why does the U.L.T. lay so much stress on study—and study not of something useful and practical, but of philosophical, abstract and metaphysical concepts? Is there any real need for a person who leads a pure, honest and unselfish life to study all the intricate problems of life, which are time and again reiterated from our platform and expounded in our literature?"

It is a common misunderstanding that goodness is all that is needed to secure progress in our attempt to lead a better life. Goodness *per se* can but afford opportunity for progress; to use that opportunity it becomes necessary to combine knowledge with goodness. How far goodness falls short is pointed out in *Light on the Path*:—

...great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. (P. 19)

Hence the need for gaining knowledge. Without it no one can be actively good and virtuous, still less attain the final goal of life. Goodness

and virtue are born of the enlightened heart and the pure mind, and knowledge of Theosophical principles is the power that brings them to birth. It is for this reason that the U.L.T. lays stress on the study, exemplification in practice and dissemination of the Fundamental Principles of the philosophy of Theosophy. The greatest of occult truths are metaphysical. The three fundamental propositions of *The Secret Doctrine* are purely philosophical and these "underlie and pervade the entire system of thought" and "on their clear apprehension depends the understanding" of the whole philosophy.

Such is the tendency of our civilization that philosophy has become divorced from life and those who study it are looked upon as impractical men. In adopting his profession in life a young man readily and as a matter of course undertakes the course of study necessary to his future vocation. Yet it is strange that people who are desirous of leading a higher life often do not realize how necessary it is to gain right knowledge for such a serious venture. Or, having come upon Theosophy, they do not pursue its study

regularly and with assiduity and so they fail in their effort. Many of our struggles and sufferings arise because we fail to recognize the practical importance of the study of philosophy for the day-to-day living in the world and divorce philosophy and metaphysics from morality and ethics, the head from the heart. A proper co-operation between the two has to be established, for they are but two aspects of one nature. We are asked to look within the heart and having seen there the vision splendid of the unfolding divinity, return to the brain consciousness with the illumination of that vision.

In order to bridge the gulf that is often wrongly made between the head and the heart, or Wisdom and Compassion, it is well to reflect on the fact that the Stanzas of the *Book of Dzyan*, on which *The Secret Doctrine* is based, belong to the same series as the *Book of the Golden Precepts*, the chosen fragments from which we know as *The Voice of the Silence*. Conjointly used, these two treatises will help to remove the barrier between the head and the heart, to make our reason compassionate and our love intelligent.

In the early days of the Theosophical Movement, so strong was the tendency to neglect metaphysics that, pointing out the fallacy of such an attitude, a Master once said: "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*? Why should the West...learn...from the East...that which can never meet the requirements of the special tastes of the æsthetics?" And he refers to "the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind." (Quoted in *The Secret Doctrine*, I. 169) To this H. P. B. adds:—

...outside of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body. (*S.D.*, I. 169-70)

It is no wonder, then, that the fundamentals of Theosophy are metaphysical in character, and that the writings of H.P.B. abound in lengthy considerations of metaphysical propositions.

When Arjuna, who had resolved upon developing his better nature, wavered in his task and was faced with the conflict of duties, Krishna began by teaching him philosophy in the second chapter. Commenting on this W. Q. Judge writes in his *Notes on the Bhagavad-Gita* (pp. 40-42):—

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent...to scout careful study or practice and go in for the rapid methods inaugurated in America. In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it...

But, so as not to be misunderstood, I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

The "proper seeds of mental action" which Mr. Judge prescribes can only be found through the study of the great Esoteric Philosophy. Such study, if regularly undertaken, trains the mind to free itself from the net of petty, personal and mundane thoughts and to dwell more and more on lofty, universal and impersonal ideas, thus making it porous to higher influences. As the Taoist philosopher teaches: "You cannot speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer

insect—the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted.”

What is it that gives to the mind breadth of vision and liberality of view, that makes it tolerant and appreciative of the view-points of others and at the same time endues it with the faculty of discriminating between virtue and vice, the false and the true? Herein the study of Theosophical propositions plays an all-important part. Without mental effort on the part of the student Theosophy cannot be made intelligible, nor can progress be achieved. “To the mentally lazy or obtuse, Theosophy must remain a riddle,” says H.P.B. in her Preface to *The Key to Theosophy*.

The Theosophical student, through his individual study at home or through corporate effort at Lodge meetings, is not only gathering data and information but also activating on a larger scale the faculty of intuition. Through study we acquire more knowledge and at the same time develop the power to know more, to reason and to discern.

The means of study are outlined in the following verse from the *Gita*:—

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error... (IV. 34)

The ingredients mentioned in this verse are more necessary as means of study than textbooks. Service is mentioned in the *shloka* and it is important to note the relation subsisting between knowledge and service. It is a desirable phenomenon that large numbers of men and women are nowadays aspiring to help and serve their fellow men, yet many of them, though they have the necessary goodness of heart, have no real basis of knowledge, with the result that they soon find that they lack inspiration and energization and the work they are doing becomes mechanical and useless. It is not possible, then, to work in any field in the world, even in reference to service, unless we also study and understand and deepen our perception of the principles underlying the work we are trying to do.

That is what Theosophy has ever taught and that is why the very basis of the work of the U.L.T. is that of study, application and promulgation which, if followed, will bring into harmonious relationship every single faculty of our human consciousness and will bring us appreciably nearer the attainment of the final goal of life. The Masters have declared that They cannot be known unless we study Their philosophy, and a wonderful assurance has been given to us in these words:—

Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.—A Master of Wisdom
...he who lives the Life shall know the doctrine.—
W. Q. Judge

THE ENTHUSIASTIC LIFE

Enthusiasm is a force that is often drawn upon but is rarely handled with deliberation. The desires which fetter a man's life arouse the enthusiasm which in turn lends them strength. All too often, people are “carried away by their enthusiasm.” The majority of mankind has yet to cultivate the ability to switch enthusiasm at will from one field of endeavour to another. In the ordinary man it is impulse which arouses enthusiasm and uses its force. The strength of it cannot be denied. The child at play is engrossed in his game. So with the man who is gripped by his desires; when his mind is taken up by the objects of his enthusiasm, he gets “absorbed” by them. His reflex bodily movements, the keying up of his nervous system to a particular pitch, the change that comes over his breathing—all show that for the time being the lives of his body have become dominated by this force. The physical body and the desire nature have come in harmonic rapport and vibrate to one particular tone. The production of these psycho-physiological changes clearly shows that what is known as enthusiasm is pre-eminently an emotional energy, though the mind plays its part in arousing it. The maniac and the fool are both in their own way enthusiastic. So is the trader at his business or the painter at his canvas. Yet, for the most part, the results of these various forms of enthusiasm are not pleasing to the real man; they often fall

short of even ordinary standards which obtain in the world.

In our endeavour to make Theosophy a living power in our lives, we do need enthusiasm, but enthusiasm of quite a different quality. We certainly do not desire to cultivate that impulsive force which acts merely on the material side of man and Nature. What we want is that type of enthusiasm which enhances faith and which in consequence can move mountains. The higher enthusiasm has its root and origin in the pole of Spirit and has to be invoked ere it can be made to dwell in us.

"Enthusiasm," said Bulwer-Lytton, "is the genius of sincerity, and truth accomplishes no victories without it." The higher enthusiasm involves, so to speak, the movement of the man's life energy in one concerted and integrated flow throughout the three constituents of his body, mind and soul. When it manifests itself, certain changes are produced and the various aspects of the man's make-up seem to merge and blend in the one dominant feeling of ecstasy. Without this higher enthusiasm, Truth lacks a vital portion of its force.

The man whose senses are dulled by suffering and who no longer has the power to feel acutely is not adequately equipped to be a warrior in the ranks of Truth. The strength needed to serve the behests of Truth has drained away from him and, recognizing his self-engendered weakness, he must make a great effort to rekindle his enthusiasm. It can be done by the study of our great philosophy.

In each man it is the golden casket of Buddhi which catches the first pure rays of the Spirit. This inpouring of Light produces "*Ananda*" or "bliss." (Can we not equate it with the higher enthusiasm?) In this evolutionary cycle Buddhi remains a passive principle until it is aroused and activated on those occasions when Manas "invokes" it by putting itself *en rapport* with it.

This conjunction, for however short a period, brings into the personality of man an influx of a particular aspect of *Prana* which otherwise remains unfelt. As Buddhi conveys to Manas its own great message, the personality is suffused with an enthusiasm which is not boisterous but calm. The calmness and the strength that follow upon

this moment of union are never wholly lost. Yet to retain these in full force the student has again and again to recharge his enthusiasm by dwelling in thought on that experience and trying always to raise his consciousness to a higher level.

The difficulties are great. To awaken and sustain the higher enthusiasm, the student has deliberately to forego the lesser enthusiasms of the personal man. In so doing, he invites terrible conflicts within himself. He feels that his life is becoming barren and almost futile. Arjuna, when faced with this bleak prospect, used the memorable words:—

...my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven. (*Bhagavad-Gita*, II. 8)

This shows that the fight between the higher and the lower natures in man has to be entered upon with hardly a glimpse of the higher indifference or the higher enthusiasm; and the student must often pause and wonder whether the battle in which he is engaged is really worth while, since it discourages the lower enthusiasm and as yet gives no promise of a swift response from the higher.

But is the student enthusiastic in the three departments of his self-chosen duties—Unity, Study, Work? Is he enthusiastic in giving up the other "enthusiasms" that had heretofore filled his life and, as he believed, made it worth living? Is he enthusiastic in adopting a few ascetic rules and in rigidly observing his discipline? These questions have to be asked of oneself from hour to hour by one who has resolved to assume a firm position with regard to the end in view. The task is no doubt difficult, but when, in attempting to follow this higher discipline, the pilgrim trips, he can always take heart again, remembering the example set by H.P.B., W.Q.J. and Robert Crosbie whom no difficulties could deter from following the great ideal and serving the great Cause.

Enthusiasm is a powerful weapon in the hands of one of fortune's favoured soldiers. It can be wielded with finesse by one who is assiduous and controls his heart.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XIII

I.—"WAKING" FROM DEVACHAN AND THE 1500-YEAR CYCLE

Q.—It has been stated that the aspiration of the being would determine his stay in Devachan. What about the Theosophical student who does not wish to stay 1500 years in Devachan, but wishes to come back to work?

Ans.—The stay in Devachan, referred to in terms of our years, is the period during which the psychic impulses for good, generated during the lifetime, have a free field for their working out to the satisfaction of the Ego. How about the Theosophical student? Well, we are all studying about Devachan and Kama Loka. Aren't we generating psychic impulses of our own, probably more strongly than other people are, while we are studying this subject? What is the nature of the psychic impulses generated? If they are in the direction of our personal happiness, our personal progress, then will they not land us in Devachan as sure as fate, and keep us comfortable and happy, solving the problems of the universe to satisfy ourselves?

The stay in any state—that is, the subjugation to the illusions of any state—must necessarily be contingent upon the depth or force of the underlying conviction in the man. If our conviction of earth-life here were an illusion, we would wake up from the thralldom of human consciousness. If we did not wake up from this thralldom, we certainly wouldn't wake up from the thralldom of Devachanic consciousness, which is human consciousness without interruption; here, there is human consciousness *plus* interruption.

If the contrasts of good and evil here aren't sufficient to shake us loose from the conception, "This is the Real"—imagine how it would be if there were no evil to break up our meditation: how long would we stay here on earth? The Theosophist in Devachan will be just like anyone else, unless his knowledge, his will, his psychic impulses generated in earth-life are sufficient to effect the union of Buddhi-Manas while he is

conscious in a body. Certainly he will be in Devachan in the same state of illusion as if he were not a Theosophist.

Q.—If one has an active mind and a desire to serve humanity, how could he remain so long in Devachan?

Ans.—He is the one who is apt to stay there longest! Remember, he does not know he is in Devachan; he is "serving mankind"; he is saving generation after generation of sinners, lifting them up to high heaven. He is his own Christ, his own Mahatma, his own Buddha, his own everything. Our philanthropist is creating worlds of beings in his own mind, and saving them all; there isn't a lost soul among them. How long will he stay there? He will stay there until his dream wears out; that is, until the material of his imagination, which started the seeds of thought in earth-life, has all grown to its full stature, so to speak, and died.

But suppose one had a sound philosophical basis, say, a Theosophical basis. Suppose one is a genuine Theosophist and a sincere student, with an ardent desire to serve humanity and an active mind. He goes to Devachan—why? For the simplest reason in the world, when you come to understand the nature of incarnation. The cycle of incarnation as an average, say the books, is 1500 years, which means that the reincarnating Ego, Atma-Buddhi-Manas, contacts matter and it takes 1500 years to work out one single cycle of contact. Earth-life is only a part of the cycle of incarnation; the descent from the plane of Buddhi-Manas to earth-life is only a part of the cycle; so are Kama Loka and Devachan; the *whole* cycle is 1500 years.

Now, if the man has set up the *cause* for earth-life—laid the foundation for it—back to earth-life he will come; he is here because he chose to come. That cause might be Will; he is here because he

chose to come, but he did not have to. That would be the incarnation of a Mahatma or an Adept. Or else, he is here because of some unsatisfied desires of a former incarnation and many former incarnations—the thirst for separate existence. Existence on the plane of Spirit is not separate; it is unitary. Thus, the thirst for separate existence is what brings him into the cycle of reincarnation. If this thirst brings him to earth and remains as his Will, it will take him to Kama Loka, whether he likes it or not; it will take him to Devachan, whether he likes it or not—because the desire is more powerful than his Will or his knowledge.

How to overcome that? When we realize what has just been stated, we can see that both Kama Loka and Devachan are effect states and not causal states. Manas cannot act, in our sense of the term, except on the basis of Will or relativity. Since the man hasn't acted on the basis of Will, in his incarnation, he has acted on the basis of desire. Therefore, instead of our earthly life being one of will and thought—which would mean ordered thought—it is *desire* and thought; instead of being Will and Imagination—that is, creative imagination—it is *desire* and imagination. *Ergo*, unless the man experiences here in earth-life the full effect of this never-ending flow of causes, unless he adjusts every impression he receives here and now, they are there on his metaphysical "back" when he dies, and since the spiritual being cannot assimilate feelings, and cannot assimilate impressions, it follows that there is no escape from Kama Loka or Devachan.

Here in the Lodge, some years ago, there was an old lady who said that the last thing she wanted was to go to Devachan—and yet she was the hungriest person ever seen hunting for happiness here! It is the hunt for happiness here that shows the Devachanic tendency in us. We aren't here to be happy; we aren't here to be unhappy; we are here to work. In other words, to use our Will, our power of thought, our creative imagination, subject to our divine Will—that is what we are here for. If Jesus had been looking for happiness, he certainly never would have come. If Buddha had been looking for happiness, he certainly never would have come. So long as

thirst for the soft side, the good side, the easy side, the happy side for ourselves is in us, that very thirst will make our Devachan afterwards.

Q.—It was just said that every impression must be adjusted here and now; what is meant by that?

Ans.—We know that all day long we receive myriads of impressions through our five senses, through memory, through imagination, through thought, through desire, through feeling, through contact with others. How many of those impressions do we weigh in the divine scale? Of how many of those impressions do we say, "Now, that is a good impression; I want to deepen that, strengthen it, preserve it. I want to build that into my character. This is a bad thought, a bad memory, a bad feeling—I don't want to carry that or harbour that."

Mr. Crosbie used to say, "You can't prevent the birds from flying over your head, but you can prevent their nesting in your hair." So we can't prevent that ceaseless flow of impressions, because we are living on the plane of Kama Loka now; we are living on the plane of Devachan now; we are living on the Spiritual plane now. We have to recognize what earth-life is—the plane of mixed forces. In Devachan the forces are unmixed; in Kama Loka the forces are unmixed. If this weren't a plane of mixed forces, a world of mixed forces, then we couldn't have a perception of good and evil, of right and wrong, of pleasure and pain and the other qualities which the *Gita* calls "the pairs of opposites."

We don't *sift* our impressions. When they bring us a bill of fare at the hotel, we don't tell the waiter to begin with "A" and go all the way through; we select what is compatible with our need and our taste, and that is what we order. But when we pick up a newspaper, we "eat" the whole bill of fare, the whole thing. Think of the myriads of rotten impressions with which we store our minds every day—and we never take a mental bath! So, then, unless we sift our impressions, take a mental bath, we aren't fulfilling our duty as Ego, and after death we are loaded with the impressions that have to be discharged.

Q.—Is there any help possible for a student if he is not wise enough to come back, of himself? Can he have somebody help him come back from Devachan?

Ans.—We have to remember that from the standpoint of the purposes of soul, and of our being what we are and where we are in evolution, Devachan and Kama Loka are just as necessary for us as earth-life is. As we are, isn't air necessary? Isn't water necessary? Isn't fire or heat necessary? Yes. Isn't earth—that is, solid comestibles—necessary? Isn't exercise necessary? Isn't sleep necessary? Yes, those are all necessary things for the different constituents of our nature here.

Just so, the experience of Kama Loka is a necessary constituent of our being in the cycle of incarnation and the experience of Devachan is likewise a necessary cycle, a necessary experience.

But why should anyone want to go to Devachan? Reverse the question—Why should one want to come out of Devachan? It is *desire*, in either case. One desires to go to heaven and the other desires to stay away from it—or come out of it if he falls in. Both of these people are moved by desire. Devachan is the result of Spiritual desire. The man who is afraid to go into Devachan, or doesn't want to go into Devachan, is making himself go there. Whenever you go to thinking about anything, what are you doing? Beginning to transfer spiritual, intelligent and creative imagination to that state of which you are thinking.

Now, under law, if a Theosophist is interested in humanity—whether he is awake or asleep, alive or dead, sick or well, happy or unhappy—his whole thought is on the *purposes of Soul*. Then he is just as useful in Devachan, when he is there, naturally, as he is useful here. The statement has been made over and over again that Devachanees often affect for good those they love who are still on earth—even to the extent of benefiting them in their material circumstances. So, while a man may be dead and in Devachan, if his heart, his thought, his meditation, is on humanity, he is serving there. But in time he will reach that state where he will be more useful *here*

than he is in Devachan, and then we have a right to think that he will be helped out of it.

We are told that all workers for the Lodge of Masters, no matter of what degree, are helped out of Devachan if they themselves permit. That is a statement of H.P.B.'s which will be found reprinted in *Theosophy*, Volume III, page 37. [See *Vernal Blooms*, p. 162.] There have been a good many questions on this point. How and when is this permission given? Since we have lived many, many lives on earth before, and this one in addition, all of us have an immense amount of what might be called Karma in suspension; that is, we have set up infinitudes of causes—causes that in fact embrace the whole solar system, subjectively as well as objectively. Not all of that Karma can be precipitated in any one life or in any one after-death state. The "permission" given is not that of a "Lord of Devachan," a being, asked by a Devachanee, "Master, Sir, can I come out?" Nor is it a Lord who says to a Devachanee, "It is high time for you to return to birth; may I have your permission to push you back to earth? All of us can help in many ways."

What is the permission given? The permission given is *the causes set up*. What is a cause? It is that action of our own which draws to us the help of those of the same nature and with the same objective as inspires us, or which composes the best in us. It is the conduct of the student while alive which shows what his real motive and intent were. He might very well be asleep in Devachan, but Those able to see on that plane, as we see here, might see what the man's nature is, that he is simply oversleeping, and that he will be glad of the chance to come back to work. So, perhaps, a suggestion might be dropped into his mind that things are not what they seem, and then his will is set in motion, his reasoning is set in motion, and that is what brings him out of Devachan—nothing unnatural, nothing abnormal, nothing in any way that smacks of the personal god.

Q.—You speak of the 1500-year cycle. Will that cycle ever change?

Ans.—Surely; it is changing all the time. Some have the same cycle as they had a million

years ago, some have a shorter cycle and some have a longer cycle. The cycle is simply one of the sequences of states induced by the Ego in its ignorance or its misconception. As knowledge increases, whether in the individual or in the mass, as conscious differentiation and the orderly progression or evolution of all increases, it follows that Devachan will cease and Kama Loka will cease. Up to the middle of the Third Race, there was neither Kama Loka nor Devachan, we should remember; these states have come only since we became "fallen angels."

Q.—The statement was made that there are many cases in which a being in Devachan affects beneficially those still on earth, that benefit extending even to material circumstances. The question is: Is the Devachanee conscious of this?

Ans.—Why, no. He thinks he is still on earth, remember. The Devachanee does not know that he is dead, does not know that he is separated from those he has left. How could he know it? He is a million times closer to them than he ever was when he was alive, except in Devachanic moments while on earth. He has no idea that he is "up in heaven" and has surviving friends down on earth. He has no idea that he is clothed in a fine vesture of thought, in a fine state of substance; it is a fact, but he does not know it. The child in the womb does not know it is there; it is there, but it does not know it. So the Devachanee is not conscious of the actual effects produced here on the living being, but the effects are there just the same.

We have to get at the fundamental distinctions of states. The analogy is in our earth-life. Here we are awake in this world. Now, where are we when we lie down and close our eyes to go to sleep? It is the same ourselves; we are still here—that is, in the world of matter—but *we* are in another state, the dream state, we call it.

What is the difference between the dream state and the waking state? It is enormous. We ought to be able to figure that difference out for ourselves. It is the precise difference between the living man and the man in Devachan. When we are dreaming, we are not aware that we have left waking consciousness. The Devachanee has left physical embodiment, but he does not know it any more than we know when we are dreaming. And so through the various other post-mortem states, good, bad and indifferent, because Kama Loka has seven subdivisions, the same as ordinary waking consciousness has; Devachan has seven subdivisions, the same as ordinary waking consciousness has.

A Mahatma, an Adept, on the Devachanic plane is awake there, just as we are awake here, but he does not disturb the sleepers any more than we would if we saw a tired man asleep here. We would not go up to him and say, "Hey, Bill, I am awake; you are asleep; why don't you wake up?" That wouldn't be good for Bill—and, if Bill were a courageous man, it might not be good for us, either! Why should we assume because we see somebody asleep that he needs waking up? Why should we assume that because somebody is dead, he needs pulling out of that state? Are we "God" that we should decide the destinies of others for them?

All the time, since it is the same Ego, there is in Devachan the Spiritual consciousness. That consciousness is latent and inactive because it is purely in the position of a spectator but, since it is there, every once in a while the Devachanee has a half-waking instant. Have we not had that same experience in dream? We were dreaming, certainly; we did not completely wake up, but we *suspected* that we were dreaming. The same thing happens with a man in Kama Loka. That is what gets him out of it. So with a man in Devachan. After a while that feeling becomes more than a suspicion.

BEFORE 1875

In our May and June issues we printed articles of H.P.B.'s written prior to the publication of *Isis Unveiled* in 1877.

The original caption of "The Search After Occultism," reprinted in our May issue, was given in *The Spiritual Scientist* of Boston for September 23rd, 1875, as "From Madame H. P. Blavatsky to Her Correspondents: An Open Letter such as Few Can Write." Our text was taken from *The Modern Panarion* as indicated.

In our June issue was reprinted "The Science of Magic," originally published in *The Spiritual Scientist* on 14th October, 1875.

This remarkable group of articles appearing in this spiritualistic journal before the formation of the Theosophical Society represents a part of a definite concerted attempt to give a philosophic basis to spiritualism in America and to make the paper an organ for its promulgation and for the discussion of principles and a critical assessment of its phenomena.

The Spiritual Scientist had been started in Boston in 1874 by a young man by the name of E. Gerry Brown who had shown much pluck in his efforts to get at the truth and to give space to divergent views in spite of the strong opposition of the entrenched spiritualistic periodicals. He had written to Madame Blavatsky when she entered the lists in defence of the phenomena at the close of 1874. H. P. B.'s polemical articles, not only those in defence but her equally strong denunciations of impostors, had electrified the spiritualistic world. H. P. B.'s own powers had been referred to by Col. Olcott as entirely different from those of others and her connection with Eastern Brotherhoods hinted at. It was sought, therefore, to take advantage of this rising tide of enquiry and many well-known writers from other countries were invited to contribute serious articles to *The Spiritual Scientist*. A notice entitled "Important to Spiritualists" appeared in its issue for 17th April, 1875, pointing out these matters and appealing to the public for support in its new policy.

Madame Blavatsky instructed Col. Olcott who had drawn up the notice that it should be signed

"For the Committee of Seven, BROTHERHOOD OF LUXOR ::" and she drew his attention to the fact that the initial letter of each of the six paragraphs of his notice spelt the name of one of his Occult teachers. Such an intimation as this in a spiritualistic journal was well calculated to draw the attention of the whole spiritualistic world. E. Gerry Brown in his editorial of that date says:—

Who may be our unknown friends of the "Committee of Seven" we do not know, nor who the "Brotherhood of Luxor"; but we do know that we are most thankful for this proof of their interest, and he hopes that this event means "that the Eastern Spiritualistic Fraternity is about to lift the veil that has so long hid the Temple from our view."

Madame Blavatsky was well aware of the storm that would arise once this occult element was introduced before the spiritualists. She recorded at that time—"Ordered to begin telling the truth about the phenomena and their mediums. And now my martyrdom will begin. I will have all the spiritualists against me in addition to the Christians and the Sceptics."

Among those who finally opposed the new ideas was Gerry Brown himself. He had been helped substantially with finance, eminent writers had sent him articles, many subscribers had been obtained for his paper and he was even made to pass, as H.P.B. says, through a minor *diksha*, but it proved of no avail. He reverted to a narrow form of spiritualism and the scheme for the use of the paper was thus brought to an end. The spiritual impulse was then directed to the formation of a "philosophico-religious society" and orders for its formation were given to H.P.B. as early as July 1875, and this led to the formation of The Theosophical Society.

Following the publication of the notice "Important to Spiritualists" drawing attention to the existence of an occult brotherhood desirous of imparting some enlightenment to the West, the spiritualistic papers focused naturally the excitement, the doubts and the denials that ensued. One of these denials was dealt with in the article

"The Science of Magic" reprinted in our June number.

Another type of reply was sent to *The Spiritual Scientist* in the form of an article signed HIRAF ∴ This article displayed a miscellaneous assortment of information about the Rosicrucians, the Kabalah, Alchemy, etc. It was a light-hearted array of knowledge which can be appreciated when the pseudonym "Hiraf" has been deciphered. This somewhat mysterious and apparently Eastern designation with its five hieroglyphical dots was merely a device to cover a group of five young men, the initials of whose surnames composed the word HIRAF. They were members of a debating society and they took this opportunity to gather together what they could discover about these subjects and write learnedly thereon. The materials were turned over to the last named

of the group, a young barrister, Mr. Failes, who welded them into an article which appeared in the issues of July 1st and 8th. Madame Blavatsky immediately made use of it to write a lengthy reply which may be called her first occult shot. She answers the doubt about the existence of brotherhoods of the Secret Science by affirming from her own personal knowledge that they do exist "in India, Asia Minor and other countries."

It might be added that Mr. Failes assisted later in the drawing up of the by-laws of the Theosophical Society and both Hinricks and Ivins, whose identities were represented by the first two letters of the pseudonym, were also young lawyers who assisted H.P.B. in legal matters. Hinricks conducted H.P.B.'s libel suit against the *New York Sun* in 1890-91.

We reprint below the article entitled

A FEW QUESTIONS TO "HIRAF" ∴

[From *The Spiritual Scientist*, 15th and 22nd July 1875; we are indebted for the text to *The Modern Panarion* and the first volume of H.P.B.'s works published by The House of Rider.—EDS.]

Among the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honours or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious, in their petty vanity, to throw the veil of oblivion over their undoubted origin, the self-styled positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle, who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us, and see how, for the last thirty years, modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from "be-

yond the great gulf," how can we hope that Occultism, or Magic, which stands in relation to Spiritualism as the Infinite to the Finite, as the cause to the effect, or as unity to multifariousness, how can we hope, I say, that it will easily gain ground where Spiritualism is scoffed at? One who rejects *a priori*, or even doubts, the immortality of man's soul can never believe in its Creator, and, blind to what is heterogeneous in his eyes, will remain still more blind to the proceeding of the latter from Homogeneity. In relation to the Cabala, or the compound mystic text-book of the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true adept with the sacred flame of propagandism—to force him into defying public opinion, by displaying familiarity with that sublime work. Ridicule is the deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times, who would be

brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." This ably-written essay, notwithstanding some fundamental errors, which, though they are such would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching, indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case, though he is safe enough behind the mask of his fancy pseudonym—need not give him any apprehensions. There are few critics in this country of Positivism who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that enquirers may wish for, will undoubtedly scare off every theorist, unless he is perfectly sure of himself, which few are. But book-learning—and here I refer only to the subject of Occultism—vast as it may be, will always prove insufficient even to the analytical mind, the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements, unless supported by personal experience and practice. Hence Hiraf can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight *practical* experience. Still, it must not be understood that these present lines are intended to criticize our too modest essayist. Far from poor, ignorant me be such a presumptuous thought. My desire is simply to help him in his scientific but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might

desire to drink at his own source of knowledge.

In the first place, Hiraf doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries. As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will ever find *the chance* if they only "try" to meet some one to lead them to the door of one "who knows *when and how.*" If Hiraf is right about the seventh rule of the Brotherhood of the Rosy Cross which says that "the Rose-cruz *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the Rosicrucians do not now even exist, the last of that Fraternity having departed in the person of Cagliostro.¹

Hiraf ought to add to the word Rosicrucianism "that particular sect," at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiraf commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism,² attributing to the Rosicrucians the building of the Pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object

¹ Knowing but little about Occultism in Europe I may be mistaken; if so, any one who knows to the contrary will oblige me by correcting my error.

² The same mistake pervades the whole of that able book, *The Rosicrucians*, by Hargrave Jennings.

in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formulæ of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

While the first followers of the secret sciences, taught to the Chaldæans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed beyond the boundaries of truth and fell into fictions. In consequence of Pythagoras—so says Iamblichus—having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebes and obtained therein his initiation, and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables of the Grecian mythology that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' *The Rosicrucians*.) To call indifferently every Cabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned

Mosheim, it derives its name neither from the Latin word *Ros* (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now goes by another name. The founder of it, a German Reuter, of the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art, in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his *amende honorable* at the Holy Sepulchre. Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenes, those virtuous descendants of the botanical as well as astrological and magical Chaldæans—appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained for ever a mystery to many of the Brethren; but immediately after that, the exorciser and Reuter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of secrets.

As alchemists and conjurers they became proverbial. Later (I need not inform Hiram precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth

century), who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, "made before he became."

The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones, combined, the latter being the most secret of all. The Oriental Cabala, the practical, full, and *only* existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to be made," he will never become a practical Cabalist, and with all his learning will remain at the threshold of the "mysterious gate." The Cabala may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted: but it does exist and has lost none of the primitive secret powers of the ancient Chaldæans.¹ The

¹ For those who are able to understand intuitively what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only to a long series of inexplicable events which have taken place in our present century; to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count St. Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian War of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldæan Occultism, including the numerous societies of Freemasons, only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond Lully, a Rosicrucian, a Cabalist, could so easily supply King Edward I of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly

lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians—who, in order "to become and not to be made," have constantly put into practice the word of St. John, who says, "Heaven suffereth violence and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets, the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of sceptical doubt.

Hiraf is right again when he says that "knowing that their mysteries, if divulged, in the present chaotic state of society, would produce mere confusion and death," they shut up that knowledge within themselves. Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution. But still they *do* impart sometimes.

Once in such a *cercle vicieux*, Hiraf sins likewise in a certain comparison he makes between Christ, Boudha, and Khoung-foo-tsee, or Confucius. A comparison can hardly be made between the two former wise and spiritual *Illuminati*, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter; brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history. Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Boudha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his

defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ and Boudha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India. Khoung-footsee has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tse. Says the learned Ennemoser: "The spirits of Christ and Boudha have left indelible, eternal traces all over the face of the world. The doctrines of Confucius can be mentioned only as the most brilliant proceedings of cold human reasoning." Harvey, in his *Universal History*, has depicted the Chinese nation perfectly, in a few words: "Their heavy, childish, cold, sensual nature, explains the peculiarities of their history." Hence any comparison between the first two reformers and Confucius, in an essay on Rosicrucianism, in which Hiram treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though *he never* uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Cabala shall all be solved, and so rejected or accepted. The Count St. Germain is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the Occult Sciences taught by the Cabala tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Cabala is true, then St. Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Cabalas—that of the Rosicrucians and the

Oriental one; and, secondly, to say that the hope expressed by Hiram to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show many things; till then, let us heartily thank Hiram for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their self-sufficiency. As a practical follower of Eastern Spiritualism, I can confidently wait for the time when, with the timely help of those "who know," American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs.

The first Cabala in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side her wall," was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Eliazar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Cabalists, their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral traditions as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the Wise Men of Chaldæa, India, Persia and Egypt, and passed from one Initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God's great Theosophical Seminary. For the first time since the world's

creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations. In consequence of the personal ambition of this great prophet-medium, he succeeded in passing off his familiar spirit, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honours. The same influence prompted him to alter some of the principles of the great oral Cabala in order to make them the more secret. These principles were laid out in symbols by him in the first four books of the *Pentateuch*, but for some mysterious reasons he withheld them from *Deuteronomy*. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretation of the symbols. While the Oriental Cabala remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets—bidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the initiates were formidable still, and of all the most renowned Cabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Cabala is formed from two Hebrew words, meaning *to receive*, as in former times the initiate received it orally and directly from his Master, and the very Book of the *Sohar* was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered, through the ambition of Moses, by the Jews.

If the primitive Rosicrucians learned their first lessons of wisdom from Oriental masters, not so with their direct descendants, the fire-philosophers or Paracelsists; for in many things the Cabala of the latter *Illuminati* proves to be degenerated into a twin sister of the Jewish. Let us compare. Besides admitting the "*Shedim*," or intermediate spirits of the Jews—the elementary ones, which they divide into four classes, those of the air, of the water, the fire, and of minerals—

the Christian Cabalist believes like the Jewish, in Asmodeus, the *Ever-accursed One*, our good friend the orthodox Satan. Asmodeus, or Asmodi, is the chief of the elementary goblins. This doctrine alone differs considerably from the Oriental philosophy, which denies that the great Ain-soph (the Endless or Boundless) who made his existence known through the medium of the spiritual substance sent forth from his Infinite Light—the eldest of the ten Intelligences or Emanations—the first Sephira—could ever create an endless, macrocosmal evil. It (Oriental philosophy) teaches us that, though the first three spheres out of the seven—taking it for granted that our planet comes in fourth—are inhabited by elementary or future *men* (this might account for the modern doctrine of Re-incarnation, perhaps) and, though until they become such men they are beings with immortal souls in them and but the "grossest purgations of the celestial fire," still they do not belong to Eternal Evil. Every one of them has the chance in store of having its matter *reborn* on this "fourth sphere," which is our planet, and so have "the gross purgation" purified by the Immortal Breath of the Aged of the Aged, who endows every human being with a portion of his boundless self. Here, on our planet, commences the first spiritual transition, from the Infinite to the Finite, of the elementary matter which first proceeded from the pure Intelligence, or God, and also the operation of that pure Principle upon this material purgation. Thus begins the immortal man to prepare for Eternity.

In their primitive shape, the elementary spirits, so often mistaken in modern Spiritualism for the undeveloped or unprogressed spirits of our dead, stand in relation to our planet as we stand in relation to the Summer Land. When we use the term "disembodied spirit," we only repeat what the elementary ones most certainly think or say of us human beings, and if they are as yet devoid of immortal souls, they are, nevertheless, gifted with instinct and craft, and we appear as little material to them as the spirits of the fifth sphere appear to us. With our passage into each subsequent sphere, we throw off something of our primitive grossness. Hence, there is eternal progress—physical and spiritual—for every living

being. The transcendental knowledge and philosophy of the greatest Oriental Cabalists never penetrated beyond a certain mark, and the Hermetist, or rather Rosicrucian, if we would be precise, never went farther than to solve the majestic, but more limited problems of the Jewish Cabala, which we can divide thus:

1. The nature of the Supreme Being;
2. The origin, creation, and generation of the Universe, the *Macrocosmos*;
3. The creation, or generation, or *outflowing* of angels and man;
4. The ultimate destiny of angels, man, and the Universe; or the *inflowing*;
5. To point out to humanity the real meaning of the whole of the Hebrew Scriptures.

As it is, the real, the complete Cabala of the first ages of humanity is in possession, as I said before, of but a few Oriental philosophers, where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself, and have only dreamed it. Thousands will say it is all imagination; so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries, until the day when Humanity shall awake in a mass from its spiritual lethargy, and open its blind eyes to the dazzling light of Truth. A too premature discovery might blind them, perhaps for ever. Until then, the speculative theory of their existence, will be supported by what people erroneously believe to be *supernal* facts. Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they

select according to their best notions of respectability and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the former, will the glorious Truth arise among all these black clouds gathered in the East; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays. These rays will dissipate these clouds and the unhealthy mists of a thousand religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phœnix out of the ashes of its first parent Occultism, will unite for ever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush for ever the dragon's head—of Death!

I have but a few words more to say before I close. To admit the possibility of anyone becoming a practical Cabalist (or a Rosicrucian, we will call him, as the names seem to have become synonymous) who simply has the firm determination to "become" one, and hopes to get the secret knowledge through studying the Jewish Cabala, or every other one that may come into existence, without actually being initiated by another, and so being "made" such by someone who "knows," is as foolish as to hope to thread the famous labyrinth without the clue, or to open the secret locks of the ingenious inventors of the mediæval ages, without having possession of the keys. If the Christian New Testament, the easiest and youngest of all the Cabalas known to us, has presented such immense difficulties to those who would interpret its mysteries and secret meanings (which were they only once studied with the key of modern Spiritualism would open as simply as the casket in Æsop's fable), what hope can there be for a modern Occultist, learned only in theoretical knowledge, to ever attain his object? Occultism without practice will ever be like the statue of Pygmalion, and no one can animate it without infusing into it a spark of the sacred Divine Fire. The Jewish Cabala, the only authority of

the European Occultist, is all based on the secret meanings of the Hebrew scriptures, which, in their turn, indicate the keys to them, by signs *hidden* and unintelligible to the uninitiated. They afford no hope for the adepts to solve them practically. The Seventh Rule of the Rosicrucian "who became, but was not made" has its secret meaning, like every other phrase left by the Cabalists to posterity, in writing. The words: "The dead letter killeth," which Hiram quotes, can be applied in this case with still more justice than to the Christian teachings of the first apostles. A Rosicrucian had to struggle ALONE, and toil long years to find some of the preliminary secrets—the A B C of the great Cabala—only on account of his ordeal, during which were to be tried all his mental and physical energies. After that, if found worthy, the word "Try" was repeated to him for the last time before the final ceremony of the ordeal. When the High Priests of the Temple of Osiris, of Serapis, and others, brought the neophyte before the dreaded Goddess Isis, the word "Try" was pronounced for the last time; and then, if the neophyte could withstand that final mystery, the most dreaded as well as the most trying of all horrors for him who knew not what was in store for him; if he bravely "lifted the veil of Isis," he became an initiate, and had naught to fear more. He had passed the last ordeal, and no longer dreaded to meet face to face the inhabitants from "over the dark river."

The only cause for the horror and dread we feel in the presence of death, lies in its unsolved mystery. A Christian will always fear it, more or less; an initiate of the secret science, or a *true* Spiritualist, never; for both the latter have lifted the veil of Isis, and the great problem is solved by both, in theory and practice.

Many thousand years ago the wise King Solomon declared that "There is nothing new under the Sun," and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any section of it, but was known to the Cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently unconfirmed by any authority. But I will answer that where truth stares one in the

face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority? The scientist, who was an authority yesterday, becomes by the mere lucky chance of a contemporary discoverer, a worn-out hypothesist. How easily the astronomer of today forgets that all his science is but the picking up of crumbs left by the Chaldæan astrologists. What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants—I won't say of the Chaldæans—but even of the more modern Essenians. The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. While Europe has changed twenty times its appearance, and been turned upside down by religious and political revolutions and social cataclysms, Asia has remained stationary. What was, two thousand years ago, exists now with very little variation. Such practical knowledge as was possessed by the ancients could not die out so soon with such a people. The hope of finding remnants even of such wisdom as Ancient Asia possessed, ought to tempt our conceited modern science to explore her territory.

And thus is it that all we know of what we profess and live upon, comes to us from the scorned, despised Occultism of the East. Religion and sciences, laws and customs—all of these, are closely related to Occultism, and are but its result, its direct products, disguised by the hand of time, and palmed upon us under new pseudonyms. If people ask me for the proof, I will answer that it does not enter my province to teach others what they can learn themselves with very little difficulty, provided they give themselves the trouble to read and think over what they read. Besides, the time is near when all the old superstitions and the errors of centuries must be swept away by the hurricane of Truth. As the prophet Mohammed, when he perceived that the mountain would not come to him, went himself towards the mountain, so Modern Spiritualism made its unexpected

appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen.

Spiritualism is but a baby now, an unwelcome stranger, whom public opinion, like an unnatural foster-mother, tries to crush out of existence. But it is growing, and this same East may one day send some experienced, clever nurses to take care of it. The immediate danger of Salem tragedies has passed away. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders for the true Cause. The most difficult part is done; the door stands ajar; it remains for such minds as Hiram invites to help earnest truth-seekers to the key which will open for them the gates, and aid them to pass the threshold dividing this world from the next, "without rousing the dread sentries never seen upon this side of her wall." It belongs to the exact knowledge of the Occultist to explain and alter much of what seems "repulsive" in Spiritualism, to some of the too delicate Orthodox souls. The latter may object the more to Spiritualistic phenomena, on the ground that Cabalism is mixed up with it. They will begin to prove that Occultism, *if it does exist*, is the forbidden "Black Art," the sorcery for which people were burnt, not so long ago. In such a case I will humbly reply, that there is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed of *White* and *Black* magic. But so in Orthodox religion, likewise. When an Occultist is a real Rosicrucian, he is a thousand times purer and nobler, and more divine, than any of the holiest Orthodox priests; but when one of the latter gives himself up to the turbulent demon of his own vile passions, and so rouses all the fiends, they shout with joy at the sight of such a perversity, in what, pray, is this Orthodox priest better than the blackest of all the sorcerers' dealings with the Elementary "Dweller," or with the "Diakka" of A. J. Davis? Verily, we have *White* and *Black* Christianity, as well as *White* and *Black* magic.

O, you very Orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism, this purest of the children of Ancient Magic, can you tell me why, in such a case, you practise daily yourselves, all the most prominent rites of magic in your churches, and follow the antitypes of the very ceremonies of Occultism? Can you light a taper, or illuminate your altars with circles of wax lights, for instance, and not repeat the rites of magic? What is your altar with the vertical burning candles, but the modern mimicry of the original magic monolith with the Baal fires upon it? Don't you know that by doing so you are following right in the steps of the ancient fire-worshippers, the Persian Heathen Guebres? And your Pope's sparkling mitre, what is it but the direct descendant of the Mithraic Sacrifice, symbolical covering invented for the heads of the high priests of this very Occultism in Chaldæa? Having passed through numerous transformations it now rests in its last (?) Orthodox shape, upon the venerable head of your successor of St. Peter. Little do the devout worshippers of the Vatican suspect, when they lift up their eyes in mute adoration upon the head of their God on Earth, the Pope, that what they admire, is after all, but the caricatured head-dress, the amazon-like helmet of Pallas Athene, the heathen goddess Minerva! In fact, there is scarcely a rite or ceremony of the Christian Church, that does not descend from Occultism.

But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism, with the same right and logic as when we say the "New World," in speaking of America.

I will close by startling, perhaps, even Orthodox Spiritualists by re-affirming that all who have ever witnessed our modern materializations of genuine spirit-forms, have, unwittingly, become the initiated neophytes of the Ancient Mystery; for each and all of them have solved the problem of Death, have "lifted the veil of Isis."

H. P. BLAVATSKY

THEOSOPHICAL MEETINGS

Theosophical meetings have an import which is often lost sight of in the consideration of minor details. Thus, a great chance of doing service is too often lost at a time when it is most readily available. For Theosophical meetings are no idle gatherings where gossip goes the rounds. They are not conclaves for the mental satisfaction of highly trained intellects; nor do they provide a platform which can be used for personal glorification. They are certainly not congregations for emotional satisfaction. Their distinctive mark is impersonality; and because these meetings do not feed the lower emotions, they become invested with an atmosphere which is peculiarly their own and which cannot be found in any other association of men.

What, then, is the purpose of Theosophical meetings? To the hasty thinker the immediate answer which suggests itself is: The propagation of Theosophy. This is no doubt correct; but the ostensible—though it be true—often veils the inner vital and motivating aspects and should not on that account be permitted to carry us away from the fundamental principles that govern in such matters.

The truth of the matter is that, when certain conditions are fulfilled at the meetings, a higher force is drawn upon and the nobler part of the nature of those who attend is quickened and refreshed. It is this influx from on high to which Jesus referred when he said: "Where two or three are gathered together in my name, there am I in the midst of them." This gathering in His Name is not achieved by the mere repetition of "Jesus, Jesus." It is the establishing of an inner condition, the creation of a particular atmosphere that for the time being connects us to spiritual realms. When H. P. B. said: "Where thought can pass they can come," she referred to the particular condition and atmosphere which alone can form the channel for the passing of thought. A thread of glass cannot conduct the electric fluid, but a copper wire can. Each student has to find out for himself those particular wires within him which act as conductors for spiritual influences.

What, then, constitutes the barrier to the

passage of thought? What force obstructs the flow of these spiritual influences from on high? Our philosophy teaches that the greatest barrier to their influx is disunity. A group of men which is united by the common bond of "similarity of aim, purpose and teaching" is the chief desideratum. When this unity is attained, a divine atmosphere overspreads the group, and the nobler part of each one's nature is aroused and exercised. The speaker on the occasion may not be a student learned in the intricacies of abstruse metaphysics. Yet, because a spiritual sympathy prevails, a higher force is drawn upon and the speaker's words convey a meaning which is deeper and wider than is apparent on the surface. The atmosphere created by the common unity of divine purpose transcends the bars of our materialism and allows us to breathe even for a short time the air of a fuller and fresher life.

But this is not all. The impersonal, pure atmosphere thus created is felt by the student on the platform if his mind and heart are open to it and he has not memorized his remarks. He senses this spiritual unity and, inspired by its mounting impact, he finds new ideas crowding for expression—finds, too, that for an appreciable moment he has access to hoards of knowledge from which he can freely give out what best suits his listeners' needs. This bond of sympathy between the speaker and his audience is a very real one. How often has not a student, present as a listener, found that his own wandering mind seems to have impinged on that of the speaker and made the latter stop midway as though stopped or retarded by some palpable obstruction?

It is when the bond between the platform worker and his audience is recognized that we realize the heavy onus cast upon the sincere student-listener. Albeit unknown and unrecognized, his silent yet unremitting efforts contribute to the sustaining of the tone of the meeting. Is he failing in the radiation of a feeling of Brotherhood? Does he feel antagonistic to the speaker? Is he bored? Does he feel that, in the fitness of things, he, or some one else whom he prefers, should have been the speaker? By harbouring such thoughts he may cast a mental cloud upon the whole meeting and turn away all spiritual assis-

tance that would otherwise have streamed in from the higher invisible realms. Though he may not know it, he has obstructed the lines of communication and has not really understood the import of gathering together in a spirit of devotion. If he entertains any such feeling, he not only robs himself but also prevents others from assimilating that which they might otherwise have assimilated.

Yet each student finds that sooner or later some such undesirable feeling does assail him. What, then, is he to do? Shall he cut the Gordian knot by remaining absent so that the harm, if any, will be limited to himself alone? It seems logical to do so. But it is the logic of the lower mind that under the semblance of self-immolation seeks but to feed its own desires. Wherein, then, lies the fallacy of this position? To answer this question we shall have to turn to one more hidden yet profound aspect of Theosophical meetings.

When a student's presence becomes regular, he invests these meetings with a part of himself—a magnetism that is substantially his. Therefore, it but follows that the magnetism of any meeting is the combined result of the magnetic emanations of all the regular students. They pour—each individually—a part of their life-force into the meetings, so that, if they are absent, the absence produces a magnetic gap which translates itself into a lowering of the tone of the meeting. The absence does not mitigate the ill effect of the student's wrong attitude; it enhances it. But this sharing of magnetism is not one-sided. True, the student gives a portion of himself; but while so doing he

also receives a share of that beneficent force which he helps to build up. It resides in him and must remain in his safe-keeping until he brings it to the next meeting either refined or tainted by his thoughts, words and deeds.

The opportunity thus afforded for service is unique; for at all meetings, though he is only a part of the audience, a student may yet be able to contribute impersonally a quota of force which may make all the difference to the tone of the meeting. When he is present as a listener, does he have in the background of his consciousness the thought of Spiritual Brotherhood? If he has, he is an active participant in the meeting. When immersed in conjoint study, does he realize that by dwelling on high ideals he helps to purify the collective mind of the meeting? If he does, he becomes a conscious worker in a noble cause. When sitting among his brothers, does he feel that they have all gathered together in the name of the Great Ones, making it possible for them to shed their beneficent influence? If such be his attitude, he is assisting in an endeavour of a very high order. For him the audience is the world and the speaker but a channel through whom must flow the benign influence of the Great Ones to whose bidding he has devoted his life.

For deeper reflection these two quotations may be suggested:—

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.
Happy the man who lends a helping hand.

Say, my friend, remember that title: The Cause of Sublime Perfection. That is the name of Theosophy. Opposed to the idea of inherent sinfulness, it may work a change. Use the title now and then. So will I. Those three—(a) Perfectibility of Humanity; (b) Cause of Sublime Perfection; (c) Masters are living facts, and not cold abstractions—should be well spread abroad. They pulverize the awful wrong of inherent sin, they raise a hope in every man above a sot, they illuminate the sky of the future. We work for the future—oh, the glorious future!

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

Monsieur Alain Daniélou gave an illuminating address on "Folk Songs from All Over the World" at the Indian Institute of Culture, Basavangudi, Bangalore, on July 25th. He classified the different types of music, cyclic, melodic, harmonic, etc., and indicated their regional distribution, illustrating with nearly 20 records the wealth and variety of folk music throughout the world.

Among the points of special interest to students of Theosophy were the need of an open mind to appreciate any foreign musical system and the surprising and suggestive affinities between the songs of now widely separated peoples. The influence of Indian music had spread not only to near-by countries but, through Indonesia, to Japan and through the Near East to ancient Greece and Rome and modern Sicily. The Arabs had transmitted it to Spain and the Gypsies to Hungary, Roumania, etc. Ancient Indian classical music, even to instruments now obsolete in India, survived in remote Indonesian villages. Resemblances were claimed between primitive Indian and African forms. Tibetan music, said to combine Indian, Chinese and Turco-Mongol influences, had strongly influenced Russian music. The music of the American Red Indians was strongly reminiscent of that of Tibet; and a Welsh song was identified as of the Turco-Mongol family. Yodelling was found not only in Switzerland and among the Basques but also among some Polynesians and Pigmies, suggesting, surely, either long-forgotten contacts or a common cultural source. The account of racial origins presented in Theosophy may throw some light upon the riddle.

For folk music, the lecturer explained, was not, as popularly assumed, a spontaneous creation. It represented in each case the fragmentary remains of some ancient system. Compare what Madame Blavatsky writes in *The Secret Doctrine* about "the risings and falls of civilization" and of later cultures in some cases "retaining a relic of a lost culture, which thrived when the parent Root-Race was in its prime." (Vol. II, p. 721)

European folk music, Monsieur Daniélou said, was threatened by the wide-spread emphasis on harmony at the expense of melody, for folk music was essentially melodic. There was, moreover, in every country today, much that went under the name of music but which did not deserve to do so, being purely technical, whereas folk music was generally very sincere.

The industrial revolution left in the West some unforgettable memories of the drastic social dislocations and wide-spread misery which it caused before a *modus vivendi* between man and the machine could be brought about. These may be partly responsible for the concern which Unesco's Department of Social Sciences is manifesting in connection with the human problems involved in Technical Assistance to economically backward peoples. Dr. Alfred Metraux of that Department writes in the *Unesco Courier* for July on "The Dangers in Technical Change." He maintains that

no change will be accepted, or produce a lasting effect, unless it is based on a system of values... If a culture is to be transformed, the innovations introduced, while meeting the wishes of individuals, must not clash with attitudes deeply rooted in that culture.

According to him the resistance to reforms which the would-be benefactors consider unquestionably desirable may be due to the beneficiaries' perception of their far-reaching social consequences.

Eight other pages of that issue present illustrative material from a Unesco book designed to help Technical Assistance experts. This is *Cultural Patterns and Technical Change*, edited by Dr. Margaret Mead and announced for publication at the end of August. An interesting point cited from one chapter is that "the concepts of health and disease are part of man's view of the universe and his place within it."

There are people who believe that the good is normal and inherent, and only man's misdeed, carelessness or sin allows evil to intrude.

It is not only among some Indian tribes of the south-western United States that the belief is

found that loss of harmony with the universe is a disease or that it allows disease to enter. Dr. Ilza Veith, in *Some Philosophical Concepts of Early Chinese Medicine* (Transaction No. 4, Indian Institute of Culture, Basavangudi, Bangalore) showed a similar concept as basic in ancient Chinese medical thinking.

The *Courier* study mentions that the Hopi and the Papago see the maintenance of good relations with the universe—and hence of psychosomatic health—as dependent on having good thoughts and avoiding quarrels and aggressive acts. One is tempted to quote the words of Madame Blavatsky in another context: “If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers.”

Miss Adrienne Koch of the New York University, in an article in *The Virginia Quarterly Review* (Spring, 1953) “Toward an American Philosophy,” goes back at the outset to the ideals which inspired the founders of the U. S. A. Today a growing spirit of intolerance is threatening in that country—the “noble freedom” which endeared it to Madame Blavatsky, who became an American citizen. Miss Koch does well to remind us of the philosophy of democracy, one “more thoroughgoing and subtle than that of their predecessors,” which was formulated by Jefferson and Madison in the early days of the Republic. At its core was “the conjunction of power with liberty.” It defended the right to heresy, believing that if truth was but left free to compete with error the latter would be vanquished; but it opposed the right to abuse liberty of thought and speech, which would destroy liberty itself. Jefferson’s reflection is quoted:—

...perhaps, the single thing which may be required of others, before tolerance to them, would be an oath that they would allow tolerance to others.

This is a formula that might with profit be applied to political inquisitors as well as to religious fanatics desirous of State favours for their cult.

Obviously, short of all men’s having reached the stage where they can govern themselves, justice and equal rights cannot be maintained

without power but, as Miss Koch writes, “power without liberty is tyranny.”

The saying of Lord Acton that “power corrupts” is quoted in season and out of season. According to Theosophy, power does not necessarily corrupt. Knowledge itself gives power, but it depends on the motive whether power shall be beneficently or selfishly employed. Hence the warning of Mr. Judge that knowledge itself “must be carefully obtained with a pure motive.” Was power abused by the Divine Kings of universal tradition? Is it abused by the Masters, who are truly Lords of Power but also full of compassion for orphan humanity? Respect for the free mental action of another is a cardinal principle with every true Theosophist.

That power *per se* is nothing to fear has been recognized by Western thinkers like de Toqueville and Woodrow Wilson. Scott Buchanan recalled in his recently published *Essay in Politics* that both had held that “power that is unjustly distributed corrupts; just power educates and ennobles.”

The discovery of electronic experts that language development lends itself to statistical calculation as to the carrying out consistently of whatever type and structure a language employs is mentioned by Mr. Joshua Whatmough in his article, “New Ideas on How Language Began.” (*The American Mercury*, June 1953) He thinks it probable that this feature was present, in a rudimentary way, at the very birth of language. He finds this same process of selection “inherent in all linguistic history; but it is combined with historic change or variation.” He mentions the restricted number of possible speech sounds utilized in any language, but his trial and error hypothesis seems inadequate to account for the formation of the few original roots. True, one of the Masters wrote of the long ages of silence required for the evolution and mutual comprehension of speech, but according to Theosophy Mr. Whatmough is wrong in setting the rise of language among “a class of subhuman beings.” According to *The Secret Doctrine* (II. 199 fn.),

Language is certainly coeval with reason, and could never have been developed before men became one

with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man.

Leaving aside strictly imitative words and the mantramic and other potencies enshrined in words as sounds, Mr. Whatmough's definition of words as conventional symbols with agreed connotations seems satisfactory. Would he, however, accept, as an amplification of the regularity of historical change which he recognizes, the Theosophical proposition of languages having "their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death"? (S.D., II. 199)

His idea, moreover, that such abstractions as "Freedom and justice, and their opposites, cannot be...symbolized and given a meaning—without the help of language" is acceptable only if an objectively communicable meaning be referred to. For, finite though our intellects are, our language is "far more limited and conditioned even than our minds." (*Transactions of the Blavatsky Lodge*, p. 17) "Language," moreover, "proceeding in cycles, is not always adequate to express *spiritual* thoughts." (S.D., II. 199 fn.)

Mr. Norman Cousins in his Editorial in *The Saturday Review* for June 27th draws attention to the recent Signet publication, *Your Body and Your Mind*, which reprints Dr. Frank Slaughter's *Medicine for Moderns*, detailing "the terrible effects of hate and fear and tension" on the human body. It is now clear that doctors not trained in the "psychosomatic concept are as far behind as was the medicine of the ancient tribes."

But most interestingly he points out that the reading of good books (he asks us to note the adjective "good") is now considered by leading physicians as both health-building and health-saving. Some reasons given for this are: it enables distraught modern man to experience some "silence...the nation's most critical shortage" and to "sit still and think"; it offers both an "adventure in sharing" and fruitful solitude; it gives man a chance to come "to terms with himself," which seldom "can be done on the run," especially, he adds, "when a man is in pursuit of practically everything in behalf of practically nothing."

That doctors now regard good books as necessary for the healing of their patients is fortunate, for too many are retreating from ideas nowadays "and seem to regard books as things fit for hiding or even burning." Mr. Cousins holds that books are only one means toward meditation, but that it is well to welcome every move in the direction of man's greater mental and physical health, adding that a good book "exercises and replenishes the mind." W. Q. Judge bore witness that good books may also inspire:—

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. (*Letters That Have Helped Me*, Part I, Letter XI)

In the same Letter he said that "some abstruse theological writings of Plotinus...and also an explanation of the wanderings of Ulysses" had an ennobling effect on him, adding:—

Then there is the *Gita*. All these are instinct with a life of their own which changes the vibrations. Vibration is the key to it all.

THE MYSTIC THOUGHT

When will come rest? Is it alone the silent grave
That can bring true peace to the restless soul
That striving, yearns to reach some distant goal,
Toss'd like a boat on the crest of a mighty wave?
Is there oblivion in the cold, dark tomb
To dull the heart and kill the abject fear
Which loads the sense, when unknown dangers loom
From regions that our sense perceives not here?
When from the soul goes forth the mystic thought
That we have higher purpose than we know,
And each must reap the fruit he cares to sow,
Or learn the duties he himself has taught;
Can this be killed?—no, surely!—but that lamp can save
That burns within us here—and burns beyond the grave.

P. H. DALBIAC

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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