



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
 O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth for ever and doth illumine even the darkest corners of the earth.
 O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

THE THEOSOPHICAL PATH

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SHIFTING OUR CENTER OF CONSCIOUSNESS

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And therefore as a stranger give it welcome.
 There are more things in heaven and earth, Horatio,
 Than are dreamt of in your philosophy.

The time is out of joint. . . . — *Hamlet*, I, v

WHAT ails the world? Can its ills be cured by shifting politics, changing forms of government which change themselves with time, or by a change of mind and heart which actually will produce effectual results that every normal man today feels are needed — if for nothing else than to divert into harmless channels the psychic energy gathering for the crisis which all, clearly or vaguely, feel impending? But what about politics? Had we naught but politics to depend upon, I for one feel that the case would pass from being desperate to being hopeless. Fortunately there is a way out.

I have always felt that the Theosophist, as an individual man, could and should follow what politics he pleases — if indeed he cares to fol-

low any; but I have likewise felt that ethics, individual and collective, are an incomparably more practical and interesting phase of human life. Political theories change and vary from century to century, or oftener; and what one age thinks is the proper way in which to conduct the affairs of the world, is usually rejected in the next age. That is one reason why we Theosophists do not touch upon politics in our private or public gatherings. They are strictly banned therefrom because of the obvious fact that men usually fight like Kilkenny cats about politics, and fight as foolishly; but all men agree upon the fundamental verities of morals or ethics — and the grand lessons taught by philosophy, and the inspiration of religion as contrasted with religions, are, both of them, of unsurpassed importance in their sway over human thought and imagination. As a rule it is only when men have lost confidence in religious matters, or have come to look upon philosophy as a dry-as-dust system of empty speculation without practical value, that they turn to politics in order to find what seems to them an interesting and sometimes, alas! a lucrative pursuit and outlet for latent energy.

As regards politics, we hold that what individuals want to think or believe or practise as political theory is a matter for each individual to decide for himself. We simply do not concern ourselves, as an organization, with politics, and as such we are traditionally and rigidly non-political in every sense of the word. Personally I consider politics as being too futile a waste of time. Even in any one era, like our own, what one part of the world believes to be the political salvation of mankind, another part of the world rejects perhaps with contempt and holds in odium.

You cannot get men to come together into bonds of genuine brotherhood on a political platform of any kind. Political unions are proverbially loose and unstable; and the obvious reason is that politics do not reach into and touch the deeper springs of man's heart that are common to all men, nor fascinate the higher reaches of his mind. In other words, politics are not interesting enough. We Theosophists, I repeat, as an organization do not bother with these things; but as individuals, our members think, and can think, and do think, whatever they please, and they act in accordance with their opinions and conscience — at least as far as I know; and I am so slightly interested that I have never taken the trouble to inform myself more fully on the matter.

Now, as regards the sometimes mooted question of the individual

ownership of money and property, I myself, as a follower and student of the ancient and traditional path of discipleship, believe that no permanent, no enduring, no genuine happiness, can be found merely in the ownership of material things at any time. In other words I might even be said to believe in and to accept the old statement found in the Christian New Testament, summarized somewhat as follows: "Except ye leave father and mother, wife or child, and property, and follow me, ye cannot enter into the kingdom of the gods." Obviously, this stern mandate applies only so far as the man is concerned who is desirous of becoming one with that sublime Brotherhood of noble-hearted Men whose whole life is devoted to the betterment of the human race as a whole; for if such individual disciple have family-attachments or property-attachments, he is thereby bound to them, and his energies and interests are more or less diffused and dissipated thereby.

This, however, in its application to mankind as a majority, in no wise signifies that a man should neglect any smallest duty if he has already assumed it; nor should he leave father or mother, or wife or child, or even property, until he has made proper, equitable, and generous provision in all senses of the word for those depending upon him, and taken proper care for the administration of the property which every true man must realize he holds in trust for the happiness of others. Remember that a man's future destiny depends upon that which his heart most loves now. If his heart is set solely upon acquiring personal property for himself and for those associated with him, how indeed can he free himself from the bonds of personal ties, from the bonds which hold him fast in the worldly life? That of course is not politics; but it is ethics and religion and philosophy and true science, because when properly understood its meaning is this: *Love* not these things; set not your heart upon them so that your heart thereby becomes enchained, becomes bound, becomes shackled. Use them, however, as you use all other good things of earth; but use them as a master of them, not as a slave to them.

Lest I be misunderstood, let me say here once for all, that I have absolutely no patience with nor sympathy for, the actions of the man who abandons those who are dependent upon him merely for the sake of pursuing his own career, even if it be a spiritual career. A man cannot fulfil a greater duty if he wilfully and cruelly neglects or ignores the smaller duty. A man who does at all times and in all places even his worldly duties is the man who is on the right path. Should it happen to a man —

and this is one of those rare, exceedingly rare cases — that he is called to follow the path of chelaship, *i. e.* of discipleship, he cannot make a proper beginning in following this path if he plays the part of a coward by ignoring the duties he has already assumed. These duties he must either first fulfil and then become free in an honorable and upright and kindly way and by mutual understanding with those depending upon him, and after providing for them; or, if they are already provided for, then by mutual agreement that after a time at least, he shall be free to follow the dictates of his soul. The Theosophist above everything is not a non-social being; the Theosophist recognises his social obligations as keenly as anyone, and perhaps more keenly than the vast majority. The Theosophist believes in marriage; he believes in being a good citizen, for he cannot be a good Theosophist unless he is a good husband and father, son and brother, and does his duty by the state under whose protection he lives. And this applies to all, irrespective of who they are.

The Theosophist as a believer in and teacher of brotherhood and peace, which includes amelioration and betterment in human relations of all kinds, is *de facto* a believer in law and order, and an upholder of established authority; and as a good citizen he therefore recognises his duty to his country and obedience to the laws under which he lives. He realizes that believing in brotherhood as a universal fact of being, he should therefore first exemplify it in his actions and conduct by becoming in himself a living example of order, good will, and willing acquiescence in the laws of the country where he lives; the while always seeking in every lawful and proper way for an improvement in the social structure, for the changing of imperfect or bad laws into better ones; and in doing what good he can as an individual to his fellowmen.

What I am trying to say in these brief and rather aphoristic sentences is that we, not only as Theosophists but as earnest men and women, should strive at all times to weaken the merely personal and selfish bonds which cramp the winging flight of our souls into higher regions, and which, because of the action of such selfish desires and bonds, cause by conflict and friction, both with ourselves and with others who hold the same views and who act similarly, the larger part of the human misery and moral degradation in the world.

It is not money *per se* that is the root of all evil; it is the selfish love of it. Money in the hands of a noble and a wise and a good man, can be a most useful instrument for helping mankind. It is in the selfish love

of these things for oneself alone, or for the sake of those immediately associated with one to the detriment of others not so closely associated, that lies the evil and the consequent wrong-doing; the wrong is not in the property or in the money itself; and this is what Jesus the Avatâra meant, and what all the great Sages and Seers of all the ages have meant and have taught: Tie not your heart unto the things of earth, but enter into the profound deeps of the spirit within you, and there you will find utter freedom and immense peace and ineffable happiness.

The wise man is he who lives in the world and uses the things of the world — never in a merely worldly way, but with wisdom and kindness and due regard for the rights of others, yet with his heart free from all attachment to these worldly things, and free from all love thereof. This is the chela-path, this is the path of the disciple — at least in the beginning of it; and therefore this is the reason why I have answered the question which has been more than once asked of me: “G. de P., if someone gave to you ten million dollars, would you accept it? And if so, what would you do with this money?” My answer has been immediate: “Gladly would I accept it, and devote it all to works of usefulness and beneficence for mankind. For myself, not one penny; I am pledged to personal poverty; yet I am no idiot, I know the power of a good instrument in the Master’s hand; and money can be an instrument for good; property should be an instrument for good. It is not these things themselves that injure; it is our selfish reaction to their influence which is injurious — not only to ourselves but to others.” Do you catch the thought?

Consequently, though the Theosophical Society as a Society shuns politics — and personally I look upon them as pestiferous, though I know that this statement means treading upon a great many sensitive toes — yet every individual member of the Theosophical Society holds and practises such politics as he pleases. I think the world is approaching the time when it will realize that the only way in which men can ‘save themselves,’ to use an old-fashioned term, and ‘save the world,’ is by *being*, and not by preaching — whether it be preaching politics or philosophy or religion. Politics, at least such as we understand them today, will vanish away as an illusion, and I believe a pestiferous illusion, once men realize what riches lie in the human heart, the great secret mysteries that lie there: love and brotherhood, compassion and peace, the love of a man to be a man, and to grow, to improve himself, *i. e.*, his

mind and his morals, and his yearning to allow his instincts for right and justice towards all full play and activity. These are the **great things** that should come into the world, for the world's universal benefit; and I believe that some day a great man will appear with an **idea**, or a series of ideas, of a spiritual and intellectual character, which will show the present tottering civilization the sure way to safety, human concord, and peace; and bring about, not a crash as some wrongly suppose, but, to change the figure of speech a bit, a new super-structure of thought and ideals on a nobly strengthened social foundation. It is, after all, **ideas** that rule the world; and it is precisely because people miscalculate and wrongly suppose that money is a thing in itself, and that politics are things in themselves having intrinsic value, and that property is a **thing** in itself of absolute value, that these last feeble instruments and products of human endeavor have their grip on mankind and wield **their** sway over human hearts.

Men make politics, men make money, men make things, **men make** property, men make civilizations. It is ideas that rule the world, and it is likewise from men that come ideas. Let us then change our ideas, and follow ideas which are composite of good, ideas based on universal brotherhood, ideas of intrinsic moral beauty, ideas of spiritual and intellectual grandeur, ideas which in time will bring about a confraternity not only of the people of the earth, but of all the smaller social units that go to make up a nation. Then, with these ideas permeating our consciousness, we shall not need to bother about petty politics and the rights or non-rights of private property, or what not. The world of humans will then run as easily and smoothly as a well-ordered mechanism; and we shall have happiness and peace all over our globe.

This is not the pipe-dream of a vaguely visioning and idealistic dreamer. It is an actuality which can be put into practical operation simply by an extrapolation of our thinking and of our feeling into new standards of human conduct; and in such a new world men will be judged not only by what they do or produce, but by what they think, because thoughts of brotherly and humane benevolence will then be carried into constructive action. They will then not be judged by what they have or own. Property will not be the standard of righteousness nor of the proprieties, nor again of respectability. We must shift our moral center of gravity to ethics, where it rightly and truly belongs, and away from property where it has been falsely placed during the

last few thousand years because of unfortunate contributing historical causes. It is easier far to make such shift or extrapolation of values to their natural, proper, and therefore legitimate sphere, than it is to continue being involved through centuries of the future in the horrible struggles of an international or internecine character with their bitter animosities and unforgetting hatreds, their dislocations of social and political life, and the consequent misery weighing so heavily upon us all. There is not a single logical or reasonable argument to be urged against it — this extrapolation of our thinking and of our feeling, — except ignorance, prejudice, and dense human stupidity, due to the inertia brought about by moral somnolence and empty disbelief in our own powers to carve our destiny shapely.

It would seem to be undoubtedly true that unless there come upon the world a new outlook and a change of our habit, mental and psychical, of envisaging events through the distorted lenses of our present-day sense of values, our already badly shaken civilization runs a danger of sliding down into a welter of confusion, despair, and human misery, such as the annals of known history have not yet chronicled. The peoples of the earth gathered into nations must learn to look upon each other, and to treat each other, with the same decorum, high sense of honor, and instinct for mutual service, that it is customary to find among gentlemen; instead of continuing to follow courses of conduct based upon the very shaky foundations of opportunism, expediency, and convenience, that have so often governed and disgraced international relations in the past, thus presenting a picture of international morals probably far beneath even the standard held by the average man in the street. The case is by no means hopeless however, for the remedy is simple indeed, practical and practicable, and lies merely in a shifting of our center of gravity of consciousness from politics and profit to morals and mutual service. The average intelligent business-man today has come to realize that a successful enterprise must be founded upon honesty and service; otherwise he is doomed to failure; and there is no ostensible, indeed no actual, reason why nations should follow courses which even the average man would consider disgraceful in his own case. The whole secret lies in a change of outlook, in a change of vision; and then the apparent difficulties will be understood for what they are, illusions; and they will be gladly cast aside for the standards prevailing along the pathway of safety, progress, happiness, and peace.

I certainly and most emphatically do not wish to give the impression, when speaking of the loss in recent centuries of a sense of ethical values, which arose in a translation therefrom of our center of gravity of consciousness to property as the pivot around which our national and individual interest revolves, that the Theosophist is in any wise blind to, unconscious of, or indifferent to, the really great and sometimes harrowing misery that exists in the world in individual cases because of a lack of proper resources or support. Very much to the contrary. The philosophical Theosophist can point to such conditions with emphatic finger as an illustration in proof of the power which material possessions have gained over both human heart and mind; for the insane race for wealth and the desire for acquisition for the individual himself, even to the detriment of his fellows, have blinded him to one of the primal human duties: a brotherly regard for, consideration of, and in needful cases proper care of, one's fellowmen less fortunately placed by karma — or destiny — than he himself is.

It is good indeed to note that during recent times the whole tendency of the best men in the various countries of the world is towards doing everything possible, both through the state and by the individual, to ameliorate the condition of the needy, combined with the growing realization that essential values lie not in property but in human beneficence, and in that universal brotherhood which is inherent in any properly organized and enduring social structure.

Some of the noblest men who have ever lived have suffered all the pangs of personal humiliation, as well as the great disadvantages of dire poverty, while it is a commonplace of history that great riches have often lain at the disposition of the unworthy or of the incompetent. The world is rapidly moving towards a time — provided its course be not interrupted or broken by some catastrophe — when it will be recognised far more keenly than now it is that every human being has an inherent right, in the words of our National Constitution, to "life, liberty, and the pursuit of happiness," and that it is one of the noblest duties of an enlightened State not merely to provide equal opportunities for all, but actively to aid those who, from one cause or another, often greatly to their credit, are not accumulators of property. Such things as the need of old-age pensions, free education, and the providing of work for every willing hand, have become commonplaces of conversation, and rightly so.

Yet, admitting all this, and much more, and after stating that the tendency above alluded to is all to the good, I take occasion to point out that the root of all the world's troubles in the past has lain in the wrong centering of our human sense of permanent values as in property rather than as inherently residing in human beings themselves. The natural and inevitable consequence has found its culmination in the present-day world-wide unrest, conflict, endless arguments, and a talk about rights *ad nauseam*; but we discover very little talk about the duty which a man owes to his fellowmen. Once our center of gravity of moral consciousness is taken from property as the pivot of civilization, and placed in man himself as the center of all greatest and primal values, then 99 per cent. of the world's constantly recurring paroxysms of agitation, perturbation, and violence will vanish; and human relations of whatever kind, international, national, social, or political, will automatically adjust themselves to and for the common good. Universal Brotherhood — as we understand it, not as merely vague sentimentalism, but a recognition of human solidarity based on Nature's own laws — is after all, as the Theosophist has always taught, the keynote of any true civilization, and without it no civilization can ever endure.

. . . . but something ere the end,
 Some work of noble note, may yet be done,
 Not unbecoming men that strove with Gods.
 The lights begin to twinkle from the rocks:
 The long day wanes: the slow moon climbs: the deep
 Moans round with many voices. Come, my friends,
 'Tis not too late to seek a newer world.

— TENNYSON'S *Ulysses*

ARE THEOSOPHISTS PAGANS?

H. T. EDGE, M. A., D. LITT.

YES; but this means no reproach to Theosophists, for I intend to show that the word 'Pagan' is a term of reproach, one of those words used by people to depreciate and misrepresent what they regard as opposed to them. On Good Friday the Episcopal Church prays God's mercy for all Jews, Turks, Infidels, and Heretics; and the well-known missionary hymn speaks of the heathen in his blindness bowing down to wood and stone. Similar misrepresentations can be made against Chris-

tianity, as indeed they are by some anti-christian bigots even in Christian countries. A Pagan means originally a country-dweller, an outsider; as does also the word 'heathen'; but it has come to mean anyone who does not hold our own views as regards religion. When I use the word 'Pagan' here, I imply a title of respect; for I am using it as synonymous with a believer in that ancient and universal Wisdom-Religion or Secret Doctrine, which, as Theosophy teaches, is the original and common source of all religions.

What was called Paganism by the growing Christian Church in the times of the Roman emperors was the last surviving relics of a knowledge of this ancient Wisdom-Religion. The Christian Church grew up in an age of declining spirituality and of increasing materialism; the ancient beliefs had themselves decayed and lost their hold on the people. The Roman Empire was a melting-pot in which seethed a medley of faiths; and Christianity is the resultant effect of many contrary influences, Pagan, Jewish, Eastern, etc., welded together by political influences and crystallized into a formal creed. Christianity, in fact, is the offshoot of Paganism, and Pagan beliefs and practices can be traced in it throughout. Let us consider the most important contrasts between the Wisdom-Religion and Christianity (as the latter is usually understood).

MONOTHEISM AND POLYTHEISM

Christianity teaches one supreme God, separate from the universe, which he has created, presumably out of nothing. But polytheism teaches that, between the supreme deity and the world as we see it, there must be hierarchies of intermediate and descending powers. Such a teaching was familiar to the early Christian Church, but it was gradually eliminated under the influence of warring sects, ecclesiastical councils, and political policies, until now its only survival is to be found in a few passages in the Bible referring to principalities and powers and thrones and dominions and angels and archangels. Originally these names referred to the hierarchies of celestial powers just mentioned, and the system is to be found in full in the teachings of those Gnostic and Neoplatonist Christians who were afterwards expelled as heretics — another word of reproach. The doctrine was that the Divine Power descends through a series of emanations of celestial powers, of ever inferior degree, until it reaches our visible earth, so that the earth is it-

self divinely informed by virtue of its derivation and direct descent from the highest divinity.

This gives the key to the real meaning of polytheism. It does not mean a mere multiplication of supreme personal gods, such as the god of monotheistic religion. It means that the ancients recognised that the Supreme Deity is present throughout the universe, and that the universe itself is but an aggregation of divine and creative and intelligent powers, ruling and inspiring every part. And since there could be no such thing as a blind unintelligent force, all these powers must be living, conscious, and intelligent. Therefore we find them represented by names such as those of the Greek and Roman pantheons, or those of India or ancient Scandinavia. In the history of religions, polytheism is the rule, and monotheism the exception; and in this day we have largely outgrown the foolish pride which allowed us to think that we were competent to look down from a height of superior wisdom upon the whole of antiquity and the vast majority of mankind. To support this false view we have belittled and misrepresented polytheism, turning the word into a label of reproach; but the signs of the times show that a reconsideration of our views and a reinstatement of ancient beliefs is due and will be welcome.

RESTRICTION OF THE SCOPE OF RELIGION

The above leads directly to what here follows; for, owing to the influence of monotheism, the field of interest and inquiry covered by religion has become confined to a very small part of life. What religion teaches us about ourselves and the world we live in is so meager that, to satisfy the craving for knowledge, there have grown up other fields of inquiry, distinct from religion and often hostile to it — science, philosophy, and a miscellaneous assortment of social and political speculative doctrines which form no part of religion and do not take it into account unless as a partner.

But the ancient idea of religion was that it included the whole field of inquiry and inspired alike every human interest. Under our present system a large part of the field of knowledge has been left unprovided for; since religion tells us nothing about the constitution of ourselves or of the universe, science confines itself to a particular outward aspect of these things, and philosophy can hardly be said to have a practical bearing. We must mention what is now vaguely called 'psychology,' a name for various experimental and speculative cults, sadly in need of

some guiding principle, and having but a dubious bearing upon the question of beneficial results.

All this, then, shows that religion has neglected a vital part of its duty. And here it may perhaps be conceded, for purposes of argument, that in the dark ages which preceded us Christianity may have assumed the form best suited to the needs of the people. This we do not affirm, and our point is that Christianity does not satisfy the needs of today, and is in need of restatement if it is to meet the demands of the inquiring mind of our times.

THE ESSENTIAL DIVINITY OF MAN

Christian teachers of today take very enlightened views in many cases, and there is no reproach, but on the contrary commendation for them; but it will not be going far wrong if we state what might be called the characteristic Christian view briefly as follows. Man, originally created pure and innocent, *falls*, succumbing to the seduction of the evil deity, and becomes thereby sinful and doomed to destruction; but is saved by the vicarious sacrifice of Jesus, the son of God, who takes upon himself the sins of the world. Man therefore is represented as being 'born in sin,' incapable of salvation by his own efforts, and requiring the intercession of this Savior. But the ancients taught man that he was essentially divine, being in truth an emanation from deity and therefore containing within himself all the potentialities of deity. Salvation was to be achieved by the exercise of man's own aspiration, will, and intelligence, enabling him to attach his self-conscious essence to the Spiritual part of his nature, and to save it from being carried down to destruction by the desires and lusts of the lower world. It is highly important that this nobler view of our own nature should prevail, since religion has fostered a view so contrary in its nature and import; and science is abetting the process by its teachings as to the purely animal origin of man. Self-respect is needed and cannot be dispensed with; it will save us alike from despair and from vanity; for along with man's scepticism about his spiritual nature there comes a puffed-up self-conceit about his lower nature and his prowess in material concerns.

THE LAW OF CONSEQUENCES

Science has accustomed us to expect order and sequence in the realms of Nature which it studies; but science does not concern itself with

the moral world, nor does religion give us any definite teachings as to the law of consequences in our lives. For the orderly working of natural intelligences has been substituted the will of God; although religious people actually talk a great deal about Nature, as though Nature were a rival deity. Theosophy, in its presentation of the ancient Wisdom-Religion (Paganism), recognises the harmonious operation of cause and effect everywhere. Nothing happens either by chance (an idle word) or by arbitrary decree, but every experience is the natural consequence of precedent causes. The causes are set in motion by the being who experiences the result. This is called the Law of Karman. This great principle is violated by the doctrine that the consequences of our evil deeds and mistakes can be evaded or transferred to another being. Further, such a doctrine takes no account of the effects which our evil deeds may produce upon others; nor does the ordinary doctrinal view provide for the due fulfilment of man's unrealized efforts for good.

Such philosophical questions are proper to religion in its true sense, though they seem to have been eliminated from it during the dark ages. It is time that religion was reinstated in this respect. But it is impossible to make any sense out of human life, so long as we regard man as living but a brief period on earth, without either a past behind him or a corresponding future ahead of him. The pattern of a life is not discerned by viewing so small a fragment thereof. The lost doctrine of reincarnation needs to be brought back, in order that we may view life as a whole and have scope to demonstrate the perfectly just workings of the law of consequences and responsibility for all our acts.

SELF-KNOWLEDGE

How can man learn the mysteries of his own nature, the secrets of life and death? How can he become conscious of his spiritual nature and learn to exercise the powers to which that fact entitles him? Not from religion as it is known today; not from a science too exclusively concerned with interpreting the physical universe; nor from a materialistic biology, or experimental dabbings in what is called 'psychology,' nor yet from the lessons of psychic quacks and self-styled teachers of oriental mysticism. It can only be done by reviving a knowledge of that ancient and universal Wisdom-Religion or Secret Doctrine whereof Theosophy is the modern presentation. The symbolism of ancient cults (called Pagan) shows us that knowledge of the existence of such a sys-

tem was once universally diffused. But the evolutionary progress of mankind includes dark cycles; and it is during one of these that our present fragmentary knowledge has grown up; so that today, in place of one all-embracing gnosis, we have a number of separate departments — religion, science, philosophy — each fatally handicapped by its separation from the others. To unify the field of knowledge must be our aim; and this is to be done, not by attempting to patch together the fragments, but by restoring their original unity. Man, being essentially divine, and endowed with the power of self-conscious choice, must save himself by his own efforts, assisted however by his natural guides and instructors, namely, those who stand ahead of him in evolution, just as a parent teaches a child, or an expert teaches a neophyte. The expression 'Secret Doctrine' merely records the fact that the Wisdom-Religion is not generally known in dark cycles of the world's history; but it is not secret to those who are fit to unlock its mysteries. Knowledge of any kind is taught in schools, by professors, to pupils; and it is not otherwise with the knowledge of which we are now speaking.

IS RELIGION HOSTILE TO KNOWLEDGE?

It would be idle to say that Theosophists are seeking to impose upon people a new belief, for Theosophy so evidently answers the questions which are everywhere being asked. The foundations of belief are being overhauled today as never before; but the unaided efforts of thoughtful and inquisitive minds are in great need of co-ordination and of a definite direction. These needs are supplied by Theosophists, whose purpose is to show the foundations of belief, and to reveal in the ancient mythologies that Wisdom-Religion which is the parent of all religions. Theosophy may be said to be the champion of Christianity, since it aims to show Christians what a sublime thing their religion really is, and to rescue that faith from the condition into which it has degenerated. It has been a standing reproach against religion that it has so often found itself in conflict with the desire for knowledge; and it is needless here to air the familiar theme of the religious persecution of great innovators in the realm of inquiry. The desire to know has often been represented as impious. Knowledge confers upon its possessor a new-found freedom, which may not suit the view of those who are anxious to keep his footsteps in the narrow way and the beaten path; nor will the plea that this freedom is often abused suffice for a wholesale con-

demnation of intellectual inquiry in general. It is a paramount teaching of the Wisdom-Religion that man, at a particular stage of his evolutionary progress, acquired the faculty of self-conscious mind, the power of free choice, the ability to distinguish between good and evil. This power was derived by man from certain divine beings who were themselves men in a former cycle of evolution, and whose duty it now is to become the teachers and inspirers of their younger brothers. We find this teaching conveyed in symbolic form in the early chapters of the Bible, where man is at first an innocent being dwelling in Eden. But knowledge is awakened in him by the 'Serpent,' who gives him the fruit of the Tree of Knowledge. This teaching has been perverted, so that man's teacher has been represented as his would-be destroyer, and the Serpent has become the Devil. We find the same doctrine in the old Greek story of Prometheus, who brings to mankind fire from heaven, thus quickening their intelligence and endowing them with useful arts. Countless variants of this story are to be found scattered throughout the religious myths of the world, and all to the same effect. Man, formerly incapable of good or evil, and without self-consciousness and free will, is awakened and quickened by the influence of beings higher than himself; and the result is that man becomes a pilgrim, learning through his mistakes. He goes far astray, but in the end is saved by the very same power which first inspired him.

Knowledge can never be the enemy of man's soul. The real enemy is selfishness, which causes him to turn his knowledge to destructive uses. If people are forbidden the legitimate use of a thing, they will resort to illegitimate means. It is a poor religion which feels itself obliged to prohibit inquiry, or sees in inquiry a foe. Today we see eminent divines upholding the doctrines of science and seeking ways to harmonize them with the teachings of religion. This proves that the undying spirit of man is asserting itself, and justifies Theosophists in claiming that they are responding to a need.

THE HERITAGE OF THE PAST

The doctrine of evolution refers to a general principle, and modern science has been studying the physical aspect of it; but it needs to be studied as a whole. For evolution applies not merely to visible organisms but to the invisible lives which animate them; and the evolution of man concerns his spiritual, mental, emotional, and psychic nature,

besides the physical. The progress of evolution is cyclical or spiral, so that it carries the evolving being (whether man or any other being) through downward and upward curves, though always forward. Humanity, having attained its greatest materiality at an epoch now in the past, is at present ascending an upward curve. This means that we return to the same level as that which we had reached on the downward curve; and therefore are recovering some of the knowledge which was ours before. Hence the importance of a study of the records of the ancient Wisdom-Religion, as preserved in myth and symbol; a study which is giving the very clues of which humanity today is in search. If this be called a return to Paganism, the expression must be used in a different sense from the derogatory one usually intended.

It is generally admitted that recent experiences have given a blow to our self-satisfaction, causing us to question the stability of standards which have served us so long. But this does not mean that we are going all to pieces; it means that we must dig deeper. Archaeologists can reconstruct the splendor of ancient architecture by uncovering its ruins; and in the same way the mighty knowledge of our ancestors has been buried beneath its ruins and can be disinterred and reconstructed. If charges of superstition are to be brought, they lie rather against those who advocate the customary and orthodox views, whether in religion, or in science, or in rationalism. Those who make so much fuss about evidence and proof are accustomed to misinterpret historical evidence to suit their own foregone conclusions; while the plain laws as to the credibility of human testimony are stretched to the limit in either direction in support of predetermined conclusions.

Theosophists are not seeking to superimpose a sort of occult world on the top of a real world; that so-called real world is getting shaky, and Theosophy endeavors to make it more real. Pagans may be accused of introducing gods into a dead world of Nature, actuated by blind forces and moving without purpose or end; but actually they are interpreting Nature in a better way than our science has been able to do, and they are rapidly converting science to their view.

CH'AN (ZEN) BUDDHISM AND ITS RELATION TO ART

OSVALD SIRÉN

THE legendary story of the origin of Ch'an Buddhism¹ runs as follows: When Śâkyamuni once was teaching a group of students on the Mountain of the Holy Vulture he used no words but simply lifted his hand which held some flowers. Nobody understood the meaning of this silent gesture except the old Mahâkâsyapa who smiled at the Master. The latter in perceiving this, opened his 'golden-tongued mouth' and proclaimed: "I have the most precious spiritual treasure which I now hand over to you, O venerable Mahâkâsyapa."

It was, according to Ch'an tradition, a spiritual message that could be handed over only from mind to mind, or heart to heart, too deep and universal for intellectual analysis. As is well known, Mahâkâsyapa became Śâkyamuni's first successor as a leader of the Buddhist congregation, but no historical records or Indian writings speak about his connexion with Ch'an; it is brought out only in Chinese books of the eleventh century. The story may be an invention of Ch'an historians of this or a somewhat earlier period, whose intention was to illustrate the prevailing comprehension of Ch'an as the essence of Buddhism, the secret or inner current of Śâkyamuni's teaching, which could not be communicated in words but simply through silence and action.

A line of twenty-eight patriarchs was established between Śâkyamuni and Bodhi-Dharma, who became the last of the Indian patriarchs. The history of Ch'an before it reached China is thus shrouded in complete mystery; it emerges as a separate school of Buddhism only in its Chinese form. The earliest Chinese book, still preserved, which relates the history of Ch'an is called *Records of the Transmission of the Lamp*, written in 1004, but this is based on books of the fifth and sixth centuries, now destroyed.

The account of Bodhi-Dharma's life included in this book is evi-

1. The word *Ch'an* is an abbreviation of *Ch'anna*, the Chinese rendering of *dhyâna*, a Sanskrit term which usually is translated into European languages as *concentration* or *meditation*. As the word is employed by the Chinese, it implies a great deal more. The Japanese pronunciation of the same word is *Zen*.

dently a legend made up by his followers rather than a historical narrative but it has served as the main source for later presentations of the same subject. (Minor parts of the same material are also found in an earlier book called *Biographies of the High Priests*, compiled in 645.) The Chinese sources have been largely translated into English by Prof. D. T. Suzuki and utilized particularly in his *Essays in Zen Buddhism* (London, 1927), where more circumstantial material is to be found than in any other book known to us. Of the greatest importance for a closer study of the Ch'an philosophy are, however, the *Lankavatâra-Sûtra* and the so-called *Platform Sûtra on the Treasure of the Law*, also known as the *Sûtra spoken by the Sixth Patriarch*, the two scriptures which contain the most orthodox presentation of the Ch'an teachings. The former has been translated and discussed by Suzuki, the latter edited in English by Dih Ping Tzse, and these translations have been condensed and re-edited in a more easily accessible form by Mr. Dwight Goddard in a book published under the somewhat misleading title: *A Buddhist Bible* (Vermont, 1932).

Through the above-mentioned publications the history and philosophy of Ch'an Buddhism have become easily attainable also to Western students, and we have no intention of repeating here the traditions about Bodhi-Dharma and his successor in the patriarchate. Our endeavor at this place is simply to gather a few points from the utterances of the Ch'an masters and the scriptures which formed the basis of their teaching, in order to give an idea of its religious and philosophical import and the particular way in which Ch'an conveyed the principal tenets of the Ancient Wisdom which time and again has been brought out by teachers of various schools. The Ch'an School became gradually the most Chinese form of Buddhism and saturated at certain periods the whole cultural life of the nation. In the eighth century, under the glorious T'ang dynasty and most particularly through the activities of the Sixth Patriarch, Hui-nêng, it took on a thoroughly Chinese form and was presented in a colloquial language that made it comprehensible to the people. It is true that Ch'an also had to pass through periods of persecution prompted by the conservative Confucian party, but it could never be completely suppressed; it did not decay and lose its spiritual impetus like some of the other schools of Buddhism, but lived on and served as a most potent undercurrent of spiritual inspiration. During the Southern Sung period, in the twelfth century, it grew into a very

widespread movement fecundating in particular art and philosophy, which became evident also in the so-called Neo-Confucian School of Chu Hsi and his followers. Among the artists who took it up, some were actually living as monks in the Ch'an temples, but to most of them it was simply a psychological undercurrent in their creative activity. Yet, even if they did not study it or submit to a special Ch'an training, they absorbed something of its ideas and worked from a point of view which was closely associated with that of the Ch'an students.

The reason for this recurrent success and tenacious perseverance of Ch'an Buddhism in China, where so many of the other Buddhist schools gradually decayed and lost their hold over men's minds, may be sought not only in the inherent vitality of its message and its very broad and practical scope, but also in its close correspondence with indigenous currents of thought which had their source in Chinese Taoism. The Chinese Ch'an masters were more or less familiar with Taoistic concepts and they presented their teachings in a form which was more easily acceptable to their countrymen than other kinds of Buddhism in which the metaphysical and dialectical subtleties of Indian philosophy were more prominent. Some of these Ch'an masters, as a matter of fact, went so far in their endeavor to harmonize their teachings with the ideas of Lao-tzū as to accept the term Tao as a synonym for Buddhahood. One of them declared right out: "Buddha is Tao, Tao is dhyāna (ch'an)," and the master Lin-chi (d. 867) is said to have composed the following stanza:

Buddha-nature is the symbol of purity;
 Dharma (law or truth) -mind is the symbol of enlightenment;
 The Tao is the Way of unobstructed truth.
 In essence these three are truly One,
 But by themselves they are merely words.
 The mind of the Tao-man should be pure, enlightened, and free.

But in whichever way these names or words were used, they could not conceal the fact that Ch'an drew its life from a different source from Taoism: it was a form of Mahāyāna Buddhism stripped of most of the metaphysical elements, a Chinese interpretation of the doctrine of Enlightenment which, after all, was a central pillar in the teaching of Buddha and which also involved a moral discipline quite foreign to Taoism. It has been said that Buddhism through Ch'an ceased to be a foreign importation and became a native Chinese religion, a statement which

applies rather to the manner of presentation than to the inherent system of thought. If this had not been of purely Buddhist origin and contained the essentials of Śâkyamuni's teaching, Ch'an would not have held its place long after Taoism had lost its hold over leading minds and become an excuse for self-indulgence and superstitious practices.

The most concise summing up of the principles of the Ch'an teaching is found in the following words traditionally ascribed to Bodhi-Dharma:

A special transmission outside the scriptures;
 No dependence upon words and letters;
 Pointing directly to the heart (intuitive mind) of man;
 Seeing into one's own nature and attainment of Buddhahood.

Whether the stanza was composed by the First Patriarch or by a later man (as is more probable), it contains in a nutshell the meaning and method of Ch'an. According to tradition it had been transmitted from Sage to Sage, ever since the time of Śâkyamuni himself, not by writing but from mouth to ear, so to say, by life and example, by action and application, by symbols and suggestions. The Sixth Patriarch confirmed this in the following words: "This teaching was handed down from the past Patriarchs; it is not a system of my invention. Those who wish to hear the teaching should purify their minds first, and after hearing it, they ought to clear up their own doubts as the Sages did in the past." And when an inquirer asked him whether he could impart any secret wisdom beside that which had been handed down from generation to generation, he answered: "What I can tell you is not esoteric; if you turn your light inwardly, you will find what is esoteric within you."

This is the way in which all mystics have spoken, whatever age or school they may have belonged to: Look within yourself; the treasure of wisdom is buried in your own consciousness; if you wish to find it, you must search it out, excavate it by your proper efforts. The teacher can only point out the way, etc. But in doing this he may use various means and methods, fitting the age and the surroundings in which he lives. The Ch'an masters were Chinese, imbued with the Chinese mode of thinking and talking, and this may to some extent account for their perplexingly abrupt and paradoxical manner of imparting their instruction. The Chinese language itself and the way in which it is commonly used, whether in writing or speaking, is not analytical like Western

languages, but suggestive and evocative; it usually implies more than the logical sequence of certain thoughts and leaves a large margin for individual interpretation. The words as well as the written characters become symbols appealing to the imaginative faculty of man rather than to his reasoning mind, or blinds hiding the meaning for those who are not attuned to the ideas of the speaker and his point of view. It is altogether of a more symbolic, *i.e.* , artistic, kind than the modern languages of the Western world.

The Ch'an teachers were evidently far advanced in using words as symbols or blinds; they did it to such an extent that it sometimes is hard to tell whether their intention was to conceal or to communicate their ideas. Their appeal was usually to the student's intuitive faculty rather than to his reasoning mind. A mental shock was considered more valuable than a logical exposition, if it could be administered so that it served to 'open the third eye,' or arouse the creative imagination. Naturally such methods appealed in particular to poets and painters to whom the appearances of the objective world were merely symbols of inner realities. As an example of the Ch'an method of interpretation the following stanza may be quoted:

Empty-handed I go, and yet the spade is my hands;
I walk on foot, and yet on the back of an ox I am riding.
When I pass over the bridge,
Lo, the water floweth not, but the bridge doth flow.

The phenomenal world is filled with mirages of the mind; nothing of it is real; all things change and shift as the mind is moving. This point of view is most graphically illustrated by the following incident from the life of Hui-nêng: The master once came to a place where some monks were arguing on the fluttering of a pennant. One of them said: "The pennant is an inanimate object and it is the wind that makes it move." Another said: "Both wind and pennant are inanimate things and the flapping is an impossibility." A third monk protested: "The flapping is due to a certain combination of cause and condition," and a fourth one proposed an explanation in the following words: "After all, there is no flapping pennant but it is the wind that is moving by itself." As the monks could not agree, Hui-nêng interrupted them with the remark: "It is neither wind nor pennant but your own mind which flaps."

The reply is most characteristic of the Ch'an attitude, according to which nothing really exists except as a reflexion of the mind. The forms

and phenomena which we perceive through the activity of the senses or by the discrimination of the intellect have no permanence or existence of their own. They form an ever-changing stream of transformations and they would disappear altogether if the ceaseless operations of the reasoning mind and the senses could be stopped. If we want to obtain some knowledge about the reality behind the appearances, their essence or 'Suchness,' we must raise ourselves to a state beyond intellection or ordinary thinking in terms of opposites. The thinker must be completely identified with the thought, the perceiver with his object of perception, and ordinary distinctions fade away. It is evident that such a state cannot be described in words which are subject to the reasoning mind, nor conditioned by any terms; it is the state of 'Suchness' which also has been called the 'Great Void.' But it should be distinctly understood that this expression by no means implies nothingness or absence of life. Quite the contrary, it signifies the highest form of reality, the universal aspect of life, a state of existence which contains everything but which cannot be realized by man before he has become self-conscious in the highest part of his being. "When you hear me talk about the void, do not fall into the idea of vacuity," said the Sixth Patriarch, and continued:

It is of the utmost importance that we should not fall into that idea, because when a man sits quietly and keeps his mind blank, he would be abiding in a state of the 'voidness of indifference.' The illimitable void of the Universe is capable of holding myriads of things. . . . Space takes in all these and so does the voidness of our nature. We say that Essence of Mind is great because it embraces all things, since all things are within our nature.

The doctrine of the void (*śūnyatā*) and of mind-only (*chittamātra*) as presented by the Ch'an philosophers was, no doubt, less speculative than the philosophy of Nāgārjuna, yet a teaching of deep significance and decisive importance for the whole Ch'an training. It was based mainly on the *Lankavatāra-sūtra* where it is presented in words very much like those of the Ch'an masters, as may be seen from the following quotations:

What appears to be external does not exist in reality, it is, indeed, mind that is seen as multiplicity; the body, property, and abode are nothing but mind.

To think that primary elements really exist is due to wrong discrimination and nothing else. When the truth of 'Mind-only' is understood, there are no external objects to be seen; they are all due to the discrimination of what one sees in one's mind.

It is better to cherish the notion of an ego-substance than to entertain the notion of emptiness derived from the view of being and non-being; for those who so believe fail to understand the fundamental fact that the external world is nothing but a manifestation of the mind.

The great fallacy is not simply to cling to the phenomena of the objective world but, still more, to believe that such objective forms represent the only kind of existence and that their absence ('non-being') is the same as nothingness. This is far from true, because reality (existence) is a matter of consciousness.

When appearances and names are put away and all discrimination ceases, that which remains is the true and essential nature of things and, as nothing can be predicated as to the nature of essence, it is called 'Suchness' of Reality. This universal, undifferentiated, inscrutable Suchness is the one Reality but it is variously characterized as Truth, Mind-Essence, Transcendental Intelligence, Noble Wisdom," etc.

It is the same ultimate reality which also is characterized as illimitable Space or the all-containing Void, symbols which evidently have a relation also to the painters' conceptions and modes of expression.

We need hardly dwell on the well-known fact that the Chinese painters, and particularly those who worked in Indian ink, utilized space as a most important means of artistic expression, but it may be pointed out that their ideas of space and their methods of rendering it were far from the same in European art. Space was not to them a cubic volume that could be circumscribed by lines and planes, nor a definite extension that could be geometrically constructed; it was something illimitable and incalculable which might be, to some extent, suggested by the relation of forms and tonal values but which always extended beyond every material indication and carried a suggestion of the infinite. To call it atmosphere or something similar would hardly be correct, because it is not necessarily dependent on tones, vapors, or washes of ink; it is just as often rendered simply by the bare silk or paper, the empty background from which the forms emerge. The formal effectiveness of their space-compositions is, indeed, most closely connected with the position of the objects, which is quite irregular and often surprising, but the underlying concept, or the source from which it springs, is certainly not merely a formal or decorative device. When fully developed, as in the compositions of the Ch'an painters, where the forms often are reduced to a minimum in proportion to the surrounding emptiness, the enveloping space becomes like an echo or a reflexion of the great void which is

the very essence of the painter's intuitive mind. The correspondence may not be demonstrable, it may be a matter of feeling or intuition rather than a conscious calculation, yet it seems quite obvious when we know something about the psychological attitude which was developed by the Ch'an training. The painters who had arrived at an experience of the inner meaning of things or the essence of reality could hardly avoid using symbols of the same kind as the philosophers. As the things which they conceived were parts of their own consciousness, alive with their own vitality, they were given an added significance by their relation to the illimitable space, the great void which is the symbol of ultimate reality.

The reason why we do not grasp the reality behind the appearances is our habit of dwelling simply on the discriminations of the intellectual mind. We are entangled by its mirages; we take them for realities and run after them "like animals who, driven by thirst, in summer-time run wildly after imaginary springs." Thus we shut ourselves from the source of knowledge that we carry within us, the faculty of the intuitive mind or Buddha-nature, which is of the same essence as the Universal consciousness. The way to knowledge goes through man's own higher nature, his power of identifying himself with this, and thus with all the myriad things that exist in our universe. This conception is further developed in the *Lankavatâra-sûtra* where three different aspects of mind or consciousness are distinguished, *i. e.*, the discriminating mind, the intuitive mind, and the Universal Mind.

The discriminating mind is the cause of the sense-minds and is their support and with them is kept functioning as it describes and becomes attached to a world of objects, and then, by means of its habit-energy, it defiles the face of Universal Mind. Thus Universal Mind becomes the storage and clearing-house of all the accumulated products of thought and action since beginningless time.

Between Universal Mind and the individual discriminating mind is the intuitive mind (*manas*) which is dependent upon Universal Mind for its cause and support and enters into relations with both. It partakes of the universality of the Universal Mind, shares in its purity and like it is above form and momentariness. . . . But the intuitive mind enters (also) into relations with the lower mind-system, shares its experiences and reflects upon its activities.

The intuitive mind or *manas* is thus the link between the universal all-compassing mind by which it shares in transcendental intelligence and the differentiating mind-system which is dependent on sensuous

perceptions and tied to the phenomenal world. It is further characterized in the sūtra as follows:

While it is not an individualized organ like the intellectual mind, it has that which is much better — direct dependence upon Universal Mind. While intuition does not give information that can be analysed or discriminated, it gives that which is far superior — self-realization through identification.

The word intuition is here evidently used as a designation for man's highest faculty of perception, a kind of spiritual illumination which manifests only when the thoughts and sense-impressions of personal life have been brought into silence. It is the deepest form of meditation, which however, as sometimes pointed out by the Ch'an masters, does not necessarily require the sitting in certain postures or strict formal exercises, but which may just as well be attained while the man is walking or working, if his mind is unobstructed and he meets an experience that lights the flame. It is the mysterious event which is called *wu* or *kai wu* (to become, to apprehend) in Chinese, and *satori* in Japanese, and is the very aim of all Ch'an training. According to Suzuki it means "the unfolding of a new world hitherto unperceived in the confusion of a dualistically-trained mind" — a personal experience by which the whole outlook of life is changed. Many expressions are used for it, such as, for instance: "the opening of the mind-flower," the "removing of the bar," or "the brightening up of the mind-mechanism"; and it is illustrated by striking incidents from the lives of the students. The following may serve as an example:

As Nan-yüeh Huai-jang, a master of the T'ang period, saw one of his pupils seated crosslegged all the day meditating, he asked: "What seekest thou here thus sitting crosslegged?" The pupil answered: "My desire is to become a Buddha." Thereupon the master took up a brick and began to polish it on a stone. "What workest thou on so hard, my master?" asked the pupil. "I am trying to turn this into a mirror," came the answer. "No amount of polishing will make a mirror of the brick, sir!" "If so, no amount of sitting cross-legged, as thou doest, will make of thee a Buddha." "What shall I have to do then?" "It is like driving a cart; when it moveth not, wilt thou whip the cart or the ox?"

The pupil made no answer, but the master explained further: "Dhyâna does not consist in sitting or lying; the Buddha has no fixed forms. If thou seekest Buddhahood by thus sitting cross-legged, thou

murderest him. So long as thou freest thyself not from sitting so, thou comest never to the truth."

The master evidently wanted to break the set molds of the pupil's mind and make him realize that the quest in which he was engaged, meant something far beyond any formal exercises. The main thing was to make himself interiorly free, to remove the obstacles and open the way for the light, so that it might penetrate his whole consciousness. The light is the same in all; it is the Buddha-nature by which man is potentially omniscient and through which he may see and comprehend the truth. "You should know, that so far as Buddha-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that the one realizes it, while the other is kept in ignorance of it," said the Sixth Patriarch. And he explains further how, when it is fully active and realized by the man, it becomes *prajñā*, wisdom:

The *Prajñā* immanent in the essence of mind of everyone may be likened to the rain the moisture of which refreshes alike sentient beings, such as all living creatures as well as trees and plants. . . . When rain comes in deluges, plants which are not deep-rooted are washed away, and eventually they succumb. The same holds true of the slow-witted when they hear about the teaching of the 'Sudden School.' The *Prajñā* immanent in them is exactly the same with that of the very wise man; but they fail to enlighten themselves when the Dharma (truth or law) is made known to them, because they are so thickly veiled by erroneous views and deep-rooted infections in the same way as the sun is thickly veiled by the clouds and unable to show its light until the clouds are blown away.

The efforts of the Ch'an students were to a large extent directed to the brushing away of these clouds, the cleaning of the mind by proper work, life, and meditation. But the opening of the intuitive faculty or the 'third eye,' as it also was called, could not be forced or coerced by outward means, postures, or practices, nor by the accumulation of intellectual knowledge or the repetition of sacred formulas as in some other schools of Buddhism. It had to grow naturally as the flower grows and then open into bloom when the season was ripe. To quote the *Lankavatāra-sūtra*:

So long as the mind is distracted and making conscious efforts, there can be no culmination as regards the various vehicles; it is only when the mind is alone and quiet that it is able to forsake the discriminations of the external world and seek realization of an inner realm.

The words remind us to some extent of the old critics' remarks about 'the divine painter,' he who works not by deliberation but from an irresistible creative impulse, something that is stronger than his ordinary personality and which makes him akin to the 'Great Creator,' the Universal Mind of Nature. In order to reach this state man must rise above all the distinctions and divisions of the discriminating mind, or clean it so that it becomes like a bright mirror; only the spirit can reflect spiritual truth. Therefore it was said by a Ch'an master:

Ignore the distinction of subject and object; let the essence of mind and all the phenomenal objects be in a state of thusness. Then you will be in Samâdhi all the time.

Or as said by Hung-jên, the Fifth Patriarch:

The deepest truth lies in the principle of identity. It is due to one's ignorance that the *mani* (jewel) is taken for a piece of brick, but lo! when one is suddenly awakened to self-enlightenment, it is realized that one is in possession of the real jewel. . . . Those who entertain a dualistic view of the world are to be pitied. . . . When we know that between this body and the Buddha there is nothing to separate one from the other, what is the use of seeking after Nirvâna (as something external)?

It is all to be found in the innermost consciousness of man, the spiritual heart or essence of his being.

Applied in the field of artistic activity this is a definition of the highest form of conception, the purest kind of inspiration: The knower becomes the object of his knowledge, the artist the thing he visions or conceives, and if he possesses the proper means of exteriorization, he will transmit in symbols or shapes or signs something which contains a spark of that eternal stream of life or consciousness which abides when forms decay.

When the distinctions fade away into relativity and the significance of things is esteemed not according to intellectual concepts and outward appearances but by their relation to the spiritual consciousness of man, the small and the large, the high and the low, may become of equal importance. A single flower may reveal as much as a whole forest, a grain of dust be as wonderful as a mountain. This essential truth which evidently had a direct bearing on the attitude of the painters is illustrated in many sayings by the Ch'an masters, as for instance the following by Yüan-wu (1063-1135), a monk of the Sung period:

One particle of dust is raised and the great earth lies therein; one flower blooms, and the universe rises with it. But where should our eyes be fixed when the dust

is not yet stirred and the flower has not yet bloomed? Therefore it is said that like cutting a bundle of thread one cut cuts all asunder and in dyeing a bundle of thread one dyeing will dye all in the same color. Now, yourself get out of all entangling relations and rip them to pieces but do not lose track of your own inner treasure, for it is through this that the high and the low, universally responding, and the advanced and the backward, making no distinction, each manifests itself in full perfection.

The inner treasure is the essence of mind, the Buddha-nature or spiritual consciousness which sees and grasps things without deliberations or definitions. The principal aim of the Ch'an discipline was to awaken this part of the students' inner nature, to make them self-conscious in a spiritual rather than in an intellectual sense. It was for this purpose that some of the greatest teachers used the so-called direct or sudden method, as already described. One or two more examples of this highly characteristic paradoxical way of touching or shaking the student's mind may here be related.

Lin-chi, a master of the ninth century, once delivered a sermon saying:

"Over a mass of reddish flesh there sits a true man who has no title; he is all the time coming in and out from your sense-organs. If you have not yet testified to the fact, look, look!" A monk came forward and asked: "Who is this true man of no title?" Lin-chi came down from his chair of teaching, took hold of the monk and exclaimed: "Speak, speak!" And then in letting him go he remarked: "What worthless stuff is this true man of no title!"

The colloquy illustrates a most practical way of demonstrating the truth closest at hand: 'the inner man of no title' could be grasped right there by those who understood his immanence. Explanatory words would, indeed, be less to the point, they would only involve the student in external images and speculations which make him hesitate, doubt and ask, instead of grasping the truth on the spur of the moment. If the thing is not realized immediately, it is gone; if talked about, it evaporates. Life is action, and the deepest experiences are those by which our lives are built. "When ignorant people have ideas, they merely talk about them but wise men keep them within their minds and put them into practice," said the Sixth Patriarch, and to this he added some words defining the difference between the mind-activity of the foolish and the wise:

There is also a class of foolish people who sit quietly and try to keep their minds blank; they refrain from thinking of anything and call themselves great.

Concerning this erroneous view I have no patience to speak. You should know that the capacity of the mind is very great since it pervades the whole Universe wherever the domain of the Law extends.

Indeed, the intuitive mind of man or his Buddha-nature is essentially pure and free, a limitless microcosm which holds or reflects everything that exists in the Great Universe — an idea quite opposite to negativity, blankness or vacuity, though it was sometimes expressed as the void or the silence beyond all definitions.

Yiin-men, a Ch'an master of the T'ang period, once appeared in the pulpit and said: "In the school of Ch'an no words are needed; what then is the ultimate essence of Ch'an teaching?" In proposing the question himself he also answered it by extending both his arms and without any further remarks came down from the pulpit. Similar methods were time and again used by the Ch'an masters when they found the mystery too deep for any words. On other occasions they simply resorted to the question or uttered an exclamation. Said a master: "We are here as if immersed in water, head and shoulders underneath the great ocean, and yet how piteously we are extending our hands for water!" Therefore, when he was asked by a monk: "What is myself?" he replied: "What would you do with a self?" As the monk could not realize the ocean of truth in which we are living but extended his hands somewhere beyond for the water of knowledge, he at once shut himself off from the immediate experience of truth.

All these sayings and examples are more or less characteristic of the intuitive methods of the 'Sudden or Southern School.' But it may be recalled that since the eighth century there has existed also another kind of Ch'an, known as the 'Gradual or Northern School' in which more stress was laid on the intellectual development of the students. The division of Ch'an into these two schools occurred at the death of the Fifth Patriarch, Hung-jên in 675. The master conferred the patriarchal robe on Hui-nêng (637-712), a man of little learning but great character and intuition, who had served as a rice-pounder in the monastery and never been prominent among the students. He had, to begin with, to fly from the monastery and hide in the wilderness so as to escape the evil schemes of his opponents; but he soon revealed his superior spiritual powers and became the acknowledged leader of the principal Ch'an school in the South. Yet, some of the students gathered around Shên-hsiu (d. 706), who had been Hung-jên's most learned and prominent

pupil and who now transferred his activity to the North, where he founded another branch of Ch'an which however did not exercise the same influence or live on as long as the Southern School.

The main point of division between the two schools of Ch'an referred to the human mind and the way of obtaining enlightenment. According to the Southern School, the enlightenment is an instantaneous act of intuition; it has no gradations but takes place suddenly when the illusions of the mind have been brushed away. In the Northern School the emphasis was laid on the gradual development of the mind, a slower process involving more intellectual study and moral advice. Both methods are based on the *Lankâvatâra-sûtra*, where two different types of mind are characterized: Some men will obtain enlightenment only after a long practice of meditation, pursued perhaps during many lives; to others it comes all of a sudden, apparently without conscious (intellectual) effort. The latter may reveal a superior state of spiritual development, but the former is evidently a necessary stage for reaching it. A representative of the modern Zen school in Japan makes the following remark:

The teaching of Shên-hsiu is to be heeded as the practical advice to those who are actually engaged in the study of Zen, but it fails to describe the character of experience known as 'the seeing into one's own Nature' which was the special message of Hui-nêng.

When once a pupil of Shên-hsiu came to Hui-nêng to be instructed, the latter asked him what was the teaching of Shên-hsiu. The monk replied: "The master usually teaches us to stop the working of our minds and to sit quietly in meditation for a long time without lying down." To this Hui-nêng remarked: "To stop the working of mind and to sit quietly in meditation is a disease and not Ch'an, and there is no profit whatever to be gained from a long sitting." When further asked about Shên-hsiu's teachings in regard to morality (*śīla*), meditation (*dhyâna*) and wisdom (*prajñâ*), the monk said that according to his master "refraining from all evil is morality, practising good is wisdom, and purifying the mind is meditation," a statement which drew from Hui-nêng a most characteristic explanation of his point of view:

The teaching of your master is for the guidance of the followers of the Mahâyâna School while mine is for those of the Supreme School. Because someone realizes the Dharma quicker and deeper than others, this accounts for the difference in interpretation. . . . In expounding the Law, I do not deviate from the authority

of the Essence of Mind (*i. e.*, I speak what I realize intuitively). To do it otherwise would betray ignorance of the Essence of Mind (or Self-Nature). Morality, meditation, and wisdom — all these are forms of Essence of Mind. When it is free from improprieties it is morality; when free from ignorance it is wisdom, when it is not disturbed it is meditation. If you obtain a thorough understanding of it, you will know that nothing dualistic obtains in it. . . . For him who has once had a thorough understanding of his own Nature (Essence of Mind) no special posture as a form of meditation is to be recommended; everything and anything is good to him, sitting or lying or standing. He enjoys perfect freedom of spirit, he moves along as he feels, and yet he does nothing wrong, he is always acting in accord with his Self-Nature, his work is play. This is what I call 'seeing into one's own Nature' (or realizing the Essence of the Mind), and this is done instantaneously, not gradually or stage by stage.

This conception of the Self-Nature or Essence of Mind is evidently very closely related to the definitions of Tao offered by Chuang-tzū and other Taoists: He who knows Tao accomplishes everything without exertion. Within is the repose, the inaction, the intuition of fitness by which all things may be accomplished. "The divine man fulfils his destiny, he acts in accordance with his Nature" (*i. e.*, his Essence of Mind) — just as the 'divine painter.' "Cherish that which is within you and shut off that which is without, for much knowledge is a curse," — another saying by Chuang-tzū which, indeed, might just as well have been formulated by a Ch'an philosopher. Nothing would be easier than to quote several sayings of the same import. The general attitude of the Taoists and the Ch'an philosophers towards man's inner nature was essentially the same (which also may be observed in the field of art), but their ways and methods of approaching the ideals were developed in quite different directions. The doctrine of inactivity and non-resistance became for the Taoists an inducement to negative indolence and self-indulgence; it seems as if they often took a sensuous infatuation for spiritual inspiration.

The Ch'an students were constantly on guard against such mistakes; they were no romantic dreamers or indolent nature-worshipers but men of action accustomed to hard work. The Ch'an monasteries were places of such neatness and order that "neat as a Ch'an temple" became a common saying. The students were here occupied with regular field-work as well as mental exercises; "no work, no food" was a well-known dictum by Hui-nêng. Their whole education was directed to the development of will-power and complete self-mastery, though not the rigid

outward discipline but rather the self-mastery which results when the higher nature of man is allowed to hold the reins. Consequently the Ch'an training became a preparation for statesmen and rulers just as much as for artists and philosophers; it fitted them for life by developing their character, their will-power and self-reliance. The teachings which they absorbed became to them spiritual realities; when they once had experienced the flash of enlightenment or the opening of the intuitive comprehension (*kai wu*), nothing could stop them from proceeding along the path.

This is figuratively brought out, for instance, in the story about the Ch'an master of the ninth century and his pupil who was pushing a wheelbarrow. As the monk came along with the wheelbarrow to a place where the master was sitting with outstretched feet, he cried out: "Draw in your feet!" "What has been extended cannot be retracted," replied the master. "What has been started cannot be stopped," was the retort of the monk, who simply went on pushing the wheelbarrow right across the master's feet. When later in the day the master came to meet the monks in the Preaching Hall, he carried an ax and said: "The one who wounded my feet should come to the front." The monk in question stepped out and stood with craned head. But the master put down the ax.

It is possible that the story has a symbolic significance, the wheelbarrow standing for the 'Wheel of Life and Death' which cannot be stopped until the last seed of phenomenal perception is destroyed,² but it also illustrates the sincerity of the monk's conviction, something which to him was a spiritual fact worthy to be asserted by life or death.

And there are other stories of a similar kind tending to prove that ideas which to Western minds may appear abstruse or impractical were to the Ch'an students replete with significance and of immediate value for their daily life. It may well be admitted that these men too were subject to illusions and deceptive impulses, but whatever conclusions they arrived at, they did not hesitate to apply them in their own lives, to transform them into actions and thus to find out their own value. Their mistakes became experiences by which they made progress as they never lost confidence in their interior resources. They knew that life is a movement that never ceases, a stream which floats on, whether we wish it or not. They realized that the only way of converting into

2. Cf. Waley, *Zen Buddhism etc.* (London, 1922) p. 20.

full values what life has in store for us, is by living completely in the present moment, by grasping it by the wings as it flies and not after it has flown. For those who know how to do this, time becomes an illusion; one sudden experience which penetrates deep into the consciousness may become of greater value than years of intellectual study, one apparently trivial incident may open the spring of a hidden source. It all depends on which side of a man's nature is touched and awakened to full consciousness. The pitfalls are numerous as there are many veils to be thrown off before we can see in our innermost Nature which, indeed, is the same as the Heart of the Universe.

But how can such things be made intelligible in words or visual shapes? In poetry, perhaps, when it is no longer descriptive but retains an echo of the thing behind the words; in painting which is not imitative but a spontaneous expression of the creative vision. In order to be true and alive these things must be done on the spur of the moment, before the light has faded or the 'spirit-resonance' has died away. It is evident that no kind of painting could be better fitted for such expressions than the Indian ink-work which by its very nature requires the greatest spontaneity in the handling of the means of expression. It must be done quickly and irretrievably. As the paper soaks up the ink, every stroke of the brush must be definite, no after corrections or alterations are possible. As is well known, this required the most careful and assiduous training, psychological as well as technical, because the brush-strokes became reflexions from the mind transmitted by the skill of the hand. Indian ink-painting in its purest form became thus a kind of Ch'an practice, an example of what the 'direct method' of Ch'an meant when applied to art. The close correspondence, so evident and aesthetically significant, has been pointed out by several authors and most explicitly in the following beautiful words by Suzuki:

Life delineates itself on the canvas called time; and time never repeats, once gone for ever gone; and so is an act, once done, it is never undone. Life is a *sumiye* (ink) painting, which must be executed once and for all time and without hesitation, without intellection, and no corrections are permissible or possible. Life is not like an oil painting which can be rubbed out and done over time and again until the artist is satisfied. With the *sumiye* painting, any brush-stroke painted over a second time results in a smudge; the life has left it. All corrections show when the ink dries. So is life. We can never retract what we have once committed to deeds, nay, what once has passed through consciousness can never be rubbed out. Zen therefore ought to be caught while the thing is going on, neither before nor after.

It is an act of one instant. . . . This fleeting, unrepeatable and ungraspable character of life is delineated graphically by Zen masters who have compared it to lightning or spark produced by the percussion of stones.

The painting on the scroll is only a projection of the one which exists in the master's mind, a record of the thing that flashed across the mirror of his soul. It may have been provoked by an incident or an object, but it is no longer the event or the shape that counts, but its repercussion, the indelible traces that it left on the mind. The thing itself becomes a vibration of life; how much it conveys or expresses will depend on the sensitiveness of the receiver and the immediate response of the transmitting instruments. No painter who did not possess a full command of the technical means could ever transmit such fleeting glimpses or momentary reflexions from a realm beyond sensual perception. The brush had to respond instantaneously and unremittingly to the pulse-beat of the creative soul; the material labor had to be reduced to a minimum, a few strokes or splashes which could serve to re-awaken the vision in the beholder's mind.

The works of the Ch'an painters might often seem lightly done, thrown off without the least exertion, but the rapidity of the execution would certainly not have been possible, if the masters had not passed through a long and assiduous training. It was like the sudden enlightenment, the *kai wu* or *satori*, which comes on the spur of the moment, when the mind has been cleaned of all beclouding thoughts and attuned to the silent music that accompanies every manifestation of life. The painters called this *ch'i yün*, 'the spirit-resonance,' or the reverberation of 'the Universal Mind'; they listened to it in the innermost recesses of their own consciousness as well as in every phenomenon of Nature, the mountains and the brooks, the winds and waves, the flowers and the falling leaves — all revealed to them a reflexion or an echo of the 'Universal Mind.' We may call this poetry, or pantheistic romanticism, but to these painters it was actual life and reality. The things that they did grew out of their own soul, they were parts of their own life and character; it was no longer of importance what they represented, whether it was large or small, a whole landscape or only some fruits or flowers, if only it served to transmit some glimpse from a world that has no limits, embracing infinity of space and eternity of time as the enlightened mind of the creative master.

THE HIERARCHICAL LINE

A. GOUD

(Translated from *Het Theosophisch Pad*, May-June, 1934)

IN recent years more than in the past the important teaching about 'Hierarchies' has been given attention in our Theosophical literature. Perhaps it may be said that this teaching, like so many others, has passed from the esoteric realm into the more public field of discussion.

What is understood by hierarchies in general, and how the universe is built by hierarchies, need therefore no further elucidation here. Instead, we desire to discuss some of the deductions from this important doctrine, because, to our mind, these in general have not been fully understood.

One of the points to which we would draw attention is this: When we thoroughly realize the fact that the Universe is built by hierarchies of beings, with consciousness ever more elevated, ever widening; that these hierarchies of beings mutually are linked together in an all-encompassing whole, the lower ever striving upward, the higher always stretching their hands downward to help their brothers in climbing the upward path, then we see that actual advance in knowledge, real growth in the immense fields of consciousness, is not a thing which we can master independently, merely with our intellectual faculties, but that it is indeed a matter of growth, of becoming, of a union in our consciousness with beings on a higher scale of the ladder of infinitely ascending life.

In his *Fundamentals of the Esoteric Philosophy* (p. 143) Dr. de Purucker says, that even the so-called Laws of Nature and the Law of Karma are simply the different workings of consciousness in Nature; truly and really, he says, are they "*habits, habits of beings . . . , the action of entities in Nature,*" beings which are connected with the building and the maintenance of the Cosmos.

For us Occidentals with our strongly developed individual and materialistically tainted consciousness, it is most difficult to get an immediate and correct conception of this, and to accept the deductions ensuing therefrom. But all things tend to prove that we are gradually outgrowing our nineteenth century conceptions. The latest developments in

modern science, as well as the general trend of thought, give food to the conception that all Nature is *living*, and that it is *consciousness*, not mechanical force and matter, which lies at the foundation of the Universe. This doctrine of the hierarchies of conscious beings in the Universe must have, to our way of thinking, an exceedingly important influence in deepening our conceptions of life and in making us realize the profound reality of the well-known watchwords: "Love is the cement of the Universe."

In the first place this importance comes to the fore in our relations in, and the building up of, the Theosophical Movement itself, which teaches the Doctrine of Hierarchies as a fundamental fact in Nature. Theosophy, according to the definition given by H. P. Blavatsky in *The Key to Theosophy*, is "Divine Wisdom, the wisdom of the gods." The gods being the hierarchy following the human hierarchy, the Masters of Wisdom and Compassion and Peace impart that Wisdom to mankind through the intermediary of their Messengers, as far as mankind is able to receive it.

Now it lies within the experience of every one of us who with sympathetic ear has listened to such a Messenger or in some way come into contact, that it was not the teachings received that impressed us so much as that by their presence, as it were, a veil was lifted from our consciousness, and we felt ourselves in touch for a short moment with a field of consciousness which far surpassed that of our normal everyday life, and which made us see things in another and more spiritual light.

The Messenger, who to a lesser or a greater degree is one "of the same race" as Those who sent him, gave besides the teachings *per se*, a part of himself as it were, as the Mânasaputras, the "Sons of Mind," millions of years ago, imparted to the men of the Third Race, with their scarcely developed intellect, the fire of their own Intellectuality, as told in *The Secret Doctrine*. It stands to reason, therefore, that the teaching as such cannot be separated from the one who imparts to us this teaching, but that there is an inviolable bond between that Wisdom of the Gods, which Theosophy is, and the *Bearers* of that Wisdom.

We published in this issue an article of Mrs. Annie Besant, written in 1890, when there was no split in the T. S., an eloquent plea for H. P. Blavatsky. It was at that time, as is well-known, that H. P. B. was discredited by the report of the Psychological Research Society, and

certain prominent members of the T. S. then took the fatal standpoint, that even if the Foundress might not be able to vindicate herself, the Theosophical teachings were not affected by it; and they resorted to the foolish policy of asking H. P. Blavatsky, the bringer of the teachings, to keep herself in the background! It was against this that Mrs. Besant in forceful language protested, and it shows indeed how little understanding her followers had of the real greatness of H. P. B. and their total lack of knowledge of the inner structure of the Movement.

It is not our intention to cast aspersion on these followers of H. P. B. and reproach them with their weakness of character — history shows that sometimes great courage is required to defend in the face of public opinion an unpopular cause with one's own person — yet it is a fact that many of the injurious effects of that hostile attack, which was wholly based on fraud, bad faith, and religious prejudice, would have been prevented, if H. P. B. could have been considered by her members as the Messenger of the Great Ones behind her, whom they had the duty to defend.

Times are changing rapidly and after forty years we see an outsider, in a review of the second volume of the *Complete Works of H. P. Blavatsky*, Centennial Edition (Rider, London), state the following:

. . . As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality.

In her many loves, her many hatreds, her astounding vigour of expression — not always 'elegant,' as they used to say, but invariably strong and terse — it is clear that it was she mainly who founded the Theosophical Society. Without her it would never have been; not one of her colleagues possessed her strength, wit, forceful 'push,' real knowledge.

This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the T. S.; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H. P. B. may be hailed as the greatest figure of her age.

Her personality is almost unique; as careless of personal consequences as of personal conventions, regarding as sacred only what she held to be truth, she assailed the religionists and the scientists of her day with quite unmistakable impartiality. Frequently she may have been wrong; she never failed to be intellectually honest.

With no friends save those she gained by her immense labours, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her mes-

sage won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H. P. B.'s accomplishment.

— V. B. N., in the *Sunday Referee*, London, January 7, 1934

If all those around H. P. Blavatsky at the time could have seen her as this writer, not connected with the Theosophical Movement, sees her (and in his judgment, moreover, he does not stand alone), this would have contributed forcefully to the influence of the Movement which, as this writer says, maintained itself notwithstanding all difficulties, because H. P. B. and her Message were of a character far exceeding the standard of their time; and further and not of least significance, as we know from other sources, because the Masters behind her did not allow her mission to fail.

It is said that the truly great ones among us can receive recognition only from those who to a certain extent have the element of greatness in themselves, so that after all the question is as to how far their followers possess intellectual and *character* development that alone enables them to recognise the Messenger. For us, who perhaps have not arrived so far, it is a fortunate thing that we have in our Theosophical Society an organization, built according to Nature itself along hierarchical lines, with an ideal objective as to the education of its members, this ideal imbodyed in the famous words of H. P. B.'s Teacher:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception. . . .

Now we do not at all intend to assert that all the members of our Society, or even a majority of them have lived up to this ideal; indeed, we think that a large number of people outside the Theosophical Movement may actually also be as near to a realization of it as we are; yet *the ideal, the model* or pattern of a Theosophical life is given, to which every one who enters the Society with sincere intentions will pay attention in greater or less degree according to his power. And the fact that the Masters exist — that they are indeed not far away, but, as we believe, are supporting and sustaining every sincere effort on our part to help our fellow-men and to bring to them the liberating message of Theosophy; the fact that Their Messenger is among us as our Leader and Teacher, the living Link between them and us and for that reason

able to lead the Movement along right lines and guard it against false steps, makes this ideal for us a very real thing, which we may follow to our best ability. How different our world to-day would look, if this ideal form of government could become a factor in the building up of our social relations as a whole! How much more powerful also the Theosophical Movement would be, if the numerous Theosophical Organizations could arrive at a recognition of this indeed fundamental Theosophical form of government!

The rising of numerous vigorous young workers in our Society, the constant increase in membership, and the harmony and good-will which prevail in all circles among us — to what are these due but to the inspiring influence of the 'man at the helm,' whom all esteem and trust, who is Leader and Teacher by virtue of his hierarchical position, by virtue of 'the grace of God' in the correct original meaning of these words.

We have no fear that among us something may happen of the kind which we related above about H. P. B. Yet it is well that we all bear in mind, that to accomplish his work, the Teacher needs our efficacious support, that we ought to realize ever more fully that it is absolutely necessary to hold up his hands, not only with our good-will, but by an ever-increasing devotion of heart and mind to the Work which he represents and to our responsibility for its financial support. "Money is the sinew" of this peaceful, spiritual "war," as he himself said many years ago, and those among us who annually spend considerable sums for the sustenance of our work realize too well that much more might be accomplished by the Leader if he were fortified by greater financial help from all.

Dr. de Purucker, in the latest issue of *The Theosophical Forum*, answered a question concerning an opinion issuing from certain quarters, that after H. P. B.'s death the Society was left without guidance, and that not before 1975 would a new Messenger come to continue H. P. B.'s work. The question and the complete answer the Leader gives, we publish in this issue. We surmise that the Leader enlarges so extensively on this matter in order to answer, once and for all, this question, which has been repeatedly the subject of discussion already, and also for the reason, as he himself declares, in order to have on record for the future a correct statement of the facts.

Reading this article one cannot escape the pathetic thought that the Leader, perhaps intentionally, does not touch upon the deplorable

fact that Theosophists who thus cling to the letter, are prevented from seeing that, as much now as in the time of H. P. B., the living link with the Masters exists.

Only a little earnest study, made with 'an open mind,' would awake them intuitively to the fact that the work of our present Leader is of the same character as that of H. P. B.; that he has enabled us by his works, *Theosophy and Modern Science* and *The Fundamentals of the Esoteric Philosophy* to understand H. P. B.'s *The Secret Doctrine* better; in short, that he too is a spiritual teacher. Though it is of no importance to make comparisons, or to question ourselves as to which of the Teachers, beginning with H. P. B., has been the greatest, for the earnest student, who studies the present Leader's effort, it is quite clear that he too is surely allied to these "titanic intellects," behind the Theosophical Movement, of whom he so often speaks.

Is it so difficult to recognise the Messenger? Is there any grave danger of being misled? We do not think so, if one with a keen intellect and without prejudice puts himself to the task of finding this out for himself. And surely it is of the utmost importance to do this now, if one will not run the risk of letting the Messenger, expected in 1975, pass then unnoticed; for he must of necessity be of the same character. A deep, profound study of Theosophy, of the Hierarchies which in loving harmony govern the spiritual worlds, will change the whole aspect of life and lead us on to the heights of consciousness, where these problems are not problems any more.

EVOLVING SOULS

G. DE PURUCKER, D. LITT.

A FRIEND to whom I said that 'Evolving Souls' might be an interesting subject, replied, "Why don't you write about 'Revolving Souls?'" I said, "I will"; and indeed the difference between these two expressions, as is shown in the Jewish Qabbâlâh, the Theosophy of the Hebrews — in other words, between the evolution and *revolution* of spirit into matter and of matter again into spirit — is but slight. We may truly say that souls revolve along the pathways of life from the eternity of their past into the eternity of the future; and that therefore the doctors of the Qabbâlâh were right when they used the term *Gilgûlem* to signify

this revolution of destiny from an un-self-conscious god-spark — a life-atom of the spirit, so to say,— through all the ranges and stages of ilimitable duration, and on all the planes and worlds of being, unto perfection. They also used the term otherwise; but that's another story!

Absolute perfection? No; because there are no 'absolutes' anywhere in the Boundless. How can there be? How can you reach an end, whence there is nothing further in the way of growth or progress? Could you reach an end, then you must have started from a beginning; for a semi-eternity of an entity or a thing — in other words, a thing which is eternal and endless in one direction but has beginning in another, is a logical monstrosity. If we had a beginning (speaking of 'we' as the immortal element in us) then we sprang from something other than ourselves, something other than our highest, which is the highest in the Cosmos, for it is in fact that aggregate of divine powers which rules the Universe and of which we are sparks — growing, evolving, *revolving* sparks.

In order that we may have no misunderstanding as regards these two words 'evolving' and 'souls,' I will explain. In the first place, 'evolution' is a word of Latin origin, as you know, and it means the 'rolling outwards,' the 'unwrapping,' of that which is within. Why is it, even on our physical plane and in the ordinary affairs of agriculture, that a seed which is sown produces always its like? An apple-seed produces an apple-tree always. It will not produce a fig-tree, a banana-plant, a strawberry-vine, or anything but an apple-tree; and similarly all through manifested existence. Why? I repeat. Because at the heart of that seed, behind and within it, is its own Essential Self, its individual characteristic, which is what the ancient Stoics called the 'spermatic logos' (seed-logos) — in other words, a spiritual essence, an individuality, which obviously can produce nothing but itself. This is evolution: the coming forth of what is within; and nothing can come forth except that which *is* within.

Theosophists, in addition to being evolutionists in our own sense of that word, are also emanationists. This word 'emanation' is also from the Latin, with a meaning very closely akin to the meaning of evolution. Emanation comes from a Latin compound meaning 'the flowing out' of what is within, and the difference between the flowing out of what is within and the unrolling or unwrapping of what has been *inrolled* and *inwrapped* is very small indeed. We make a distinction, however, between

these two terms. We speak of the emanation of the gods from their still more divine parents; yet you might just as correctly speak of the *evolution* of the divine beings governing the Cosmos as to say that they *emanated* from their divine forebears. Notwithstanding, we use the word 'evolution' more particularly for the unwrapping or the unrolling or the coming out into manifested activity or energetic manifestation of the diviner parts which are within these lower, growing things. And these growing things are entities also, and are what we call 'souls.'

They are not 'spirits.' A spirit is something still higher. A spirit is what Theosophists call a Monad. This word 'Monad' is from the Greek, and means 'One'—a unity, a center, indissoluble, immortal, which tastes never of dissolution or death: whereas souls are compounded entities; they grow; they pass through stages; they pass from the imperfect to the more perfect, from the young to the mature, from maturity to age; and when age sets in, then finally comes the blessed relief: what is called dissolution or death, bringing rest and peace and joy.

Oh, foolish minds and hungry hearts, which dream of 'immortality' for themselves as if it were the greatest boon that some divine being could confer upon poor, wretched, erring, imperfect entities, such as human beings are! Think a moment! Who would want to be immortal as he is now? Merciful gods! Such an immortality to me would be an immortality in hell! Think of the arrogance of us humans when we arrogate to ourselves our exclusive appanage, supposedly, of an immortality lasting throughout endless duration! Why should we be the only exceptions in an infinite universe, in which everywhere is evidence that human entities are but one group, one family, one stock, among illimitable multitudes, countless hosts, of other entities, all growing, all evolving? Why should we be the only exceptions? Is there anything in Nature that permits us to arrogate to ourselves this supposed immortality, towards which, blind as we are, many of us, we aspire?

I am not here referring to our Theosophical thinkers, because their studies of Theosophy have taught them better, although I do not make this exception in any sense whatsoever as claiming a superiority of moral or intellectual kind above the rest of our fellow humans. But the average Westerner, the average Occidental, does not even know what true immortality is. It means an unbroken continuation of the full self-consciousness of the thing that presently is, that is at present. How then about all the other entities, the infinite universe full as it is of gods and

of spiritual beings of all-various grades and stages? Look also at the beings below us. Why are they to be excluded from such supposititious 'immortality'? Have the beasts no souls? Most certainly they have — souls of their own type and condition. Are we humans the only entities in the boundless universe who are conscious, who can think, who can reason? I repeat, we are but one family, one stock, one cross-section, as it were, through the infinite Boundless. We humans see but ourselves, governed by our own emotions, our own thoughts; and just because we are imperfect creatures, we think we are the only ones who are fit and capable of these things! Do not children reason in similar manner in their infantile imaginings?

Immortality for such as we! Why, we are composite creatures, we human souls! We are souls when in the body, but after its dissolution we are but a dissolving compound, breaking up in order that the truly immortal element in us, the divine spark, may be freed and pass to its own.

Some time ago a friend handed me an issue of *The Forum*, a well-known American magazine, saying: "Professor, I wish you would look at this article by Clarence Darrow entitled 'The Myth of the Human Soul.'" I did so. But I found that Mr. Darrow did not talk much about the human soul, as such, in this article: he talked about 'immortality,' but obviously did not know what real immortality might be. He thought that it meant a continuation of human life as it is on this earth, a continuation of this human, personal, limited, weak, consciousness as we have it.

Now, I have much respect for this gentleman; I believe him to be an absolutely honest and sincere man. But mere honesty and sincerity are no guarantees of truth. The old proverb has it that a very warm place is beautifully paved with good intentions. Good intentions are not enough. We must have knowledge; and we can get it.

Mr. Darrow's ideas were those of the maturity and full bloom of his manhood some thirty years ago; and I think that his mind and his consciousness were dwelling upon the science and theology, and the psychological ideas of thirty years ago. I pitied him. He was not up to date even in physical science. He was not up to date even in the modern theology of the Christendom against which he inveighs so powerfully. I pitied him because I respected him. Could Mr. Darrow wish to be immortal as Clarence Darrow, with all the memory of his long life, all

the haunting sadness of the trials at which he has been one of the prominent factors, all the recollections of the instances of human misery and sorrow and pain of which he has been the witness, carrying these things into endless eternity and never being able to forget them or wipe them from his consciousness?

How about such an immortality, then? Not merely the human beings who raven and who live by rapine and violence, but all the other things and entities (take the beasts on this earth as an instance, for they would have as much right to such an immortality as man) — what kind of immortality would such a condition then be? Would it not be, as I said anon, to every thinking and compassionate soul, existence in an endless and living hell?

No! Nature is more merciful. Nature, as the divine consciousnesses of the gods have controlled its building, has arranged affairs so that there is a blessed period of oblivion and a cleansing of the pages soiled with mistakes and errors, suffering and pain. Then, when the Reincarnating Ego returns into manifested existence, it begins anew and begins to write upon the clean and sweet sheet of a new life. How much better is this than a hungering after something which is not only unnatural but wrong, and which those very beings who now long for it, would revolt from if they had it. I leave the thought with you for your considerate reflexion and pass on.

A soul, then, is a growing thing, a composite thing, which is builded around what we call a 'Monadical Ray'; that is to say, a soul is a compound energy; being a composite thing, it is composite of energies; but this divine, this spiritual, ray, around which the soul-structure is builded, that indeed is immortal as human beings understand immortality, because it lasts from the beginning of what we call a Solar Manvantara to the end — in other words, from the beginning of our solar system to its end: and this Monadical Ray lives as a spiritual being in the bosom of its parent Monad with unbroken consciousness: it continues without interruption or lapse of continuity.

But souls are not that. Souls, being composite things, must have rest, as all composite entities must; they must have periods of peace and repose for recuperation; and it is in this recuperation that they gain strength for the next expression of themselves in the next incarnation on earth. A familiar example to us humans, which may perhaps make the idea more clear to you, is the rest which our composite physical body

needs at the end of each day's work. We sleep and rest and recuperate, and awake in the morning refreshed and ready for the new day's duties.

Now, what is the structure of a soul builded or composed, as above said, around this Spiritual Ray, this Spiritual Energy, which is the core of the being of every soul — in other words, the core of the being, the heart of the being, of you and of me and indeed of every other growing, evolving, unwrapping, unfolding entity, thus unfolding its own inner dormant powers — what is the structure of such a soul, of your soul and of mine? Being a compound entity, it is formed, composed, builded up as a temporary structure, of what Theosophists call the 'life-atoms,' which are life-centers, individualized energies, elemental souls. In other words, they are souls at a stage of evolution still lower than the human soul which they help to build up and in which the Monadic Ray functions, as just described.

Is this clear? It is so simple, and in itself contains no difficulty at all. The difficulty is not in the Theosophical teaching, believe me; it is the miseducation, or rather the lack of education in spiritual things in the West, that makes these so simple ideas appear difficult to understand. Let me try to illustrate this by turning to a human body. Everything, everywhere in our own Universe, is a composite thing, builded of entities inferior to the entity which uses them by working through them, as man's soul uses and works through the life-atoms which compose his physical body, which latter of course is just such a composite vitalized mechanism.

But each one of these life-atoms which compose man's physical body in their immense aggregate is also an embryo-soul, as the human soul in its own far more evolved state is an embryo-god. Do you get this idea? In it lies the key of the whole philosophy in so far as this part of Theosophy is concerned. That particular Monadic Ray which manifests through the composite entity which in life we call the human soul, is our Essential Self, and the human soul through which it so manifests was in far past time, aeons upon aeons ago, a life-atom, a life-center — in other words it was then an elemental soul, evolving towards humanity.

I have attempted to set forth in other writings how it is that these souls, whether of mankind or of equivalent entities on other planets or in other worlds, are brought together when reïmbodiment occurs into the same state of existence; and this will explain, if you remember what was then said, how it is that the human soul is at the same time a com-

posite entity, subject to death and dissolution, and yet is capable of reforming itself in order to provide the same vehicle that it formerly was, for the Monadic Ray in its next incarnation. The secret lies in the fact, as I have just said, that the human soul is composed of these life-atoms, which belong to the corresponding ethereal plane of man's intermediate nature. If it were possible to dissolve our physical body at will; to disintegrate the life-atoms of which it is composed so that it vanishes; and then if it were possible to collect by an effort of the will the same identic life-atoms again into the same human bodily shape, you would have the entire picture before you; for that is precisely what happens when reincarnation takes place.

Progress is the keynote of life — growth, evolution, evolving outwards that which is within, pouring forth that which is locked up within us; and in exact proportion as any entity is enabled to self-express itself, to express its own inner faculties and powers, just in the same proportion can you classify it as 'inferior,' 'intermediate,' or 'high.' The life-atoms which compose the human body are themselves such embryousouls or elemental souls, centers of consciousness; therefore also are they energies. Even our modern science now is beginning to see and to teach the old doctrine and truth of Nature, the old doctrine of the Wisdom-Religion, that energy and matter are fundamentally one thing; in other words, Spirit and Substance are fundamentally one thing. Were they not, then you would have in the Infinite, two Infinities — an absurdity. An infinite extension of energy on the one hand, and an infinite extension of matter on the other hand, but eternally different and not springing forth from the same Reality back of both.

The Boundless All would then contain two Infinities — one which we may call the light-side or day-side of Nature, consisting of the actually existing incomputable hosts and multitudes of beings, which have grown to divinity, to godhood, through all the intermediate stages; and on the other hand, another infinite of material entities and things: these being the two Infinities just spoken of; and, as you see, this is a logical and also a natural impossibility.

So, then, any such life-atom is, on its lower or vehicular side, or body-side, substantial; and on its superior or energetic side it is an energy, a center through which pour out into manifestation, through which are unfolded, are unwrapped, are sent forth, all the energies and powers and substances inherent in the entity, innate in it and belonging to an in-

ner aggregate, the Monadic Ray, otherwise, the characteristic individuality of the spiritual being. Just pause a moment with this thought and realize the marvelous manner in which Nature is builded, and therefore how man's own constitution is builded — for man is an inseparable part of the Universal All!

Everything works for everything else; everything helps everything else. Theosophists have but one 'heresy,' to use the popular Western term, and this we call "the heresy of separateness"— the idea that anything can stand alone and be essentially different from the Universe of which it is an inseparable part. No; everything is interlocked and interlinked and bound together with everything else. Nothing is absolutely alone in the Boundless.

Now, these life-atoms are so immensely numerous that the loftiest flights of human imagination fall powerless to conceive, even by an adumbration, the countless hosts that they are. I use the term 'life-atoms,' because it is our Theosophical term; but please do not imagine that these life-atoms are but another term for the atoms of physical chemistry. A life-atom is the elemental energy, the center, the vital center, which *ensouls* the physical atom of chemistry; and behind this life-atom in its turn is the elemental soul. I might add in passing, subject to future modification when our scientists shall have acquired greater knowledge of the chemical electrons, that we could perhaps, without wandering too far from the truth, say that a life-atom is virtually the same as the electron of modern chemical physics — with this most important proviso however, that this life-atom is *in itself ensouled* by the elemental soul, a condition which of course the modern chemist would probably pause before admitting, because he knows nothing whatsoever of elemental souls. At any rate, if his thought wanders away from his laboratory into the realms of philosophy and he has adumbrations of this idea, he very rarely incorporates his philosophic reflexions in speech or textbook.

If a man thinks that he can work unto himself or think unto himself alone, he greatly errs. There is no such possibility. Whatever he does is done from a preceding cause impelling him to do that act or to think that thought; and in so doing or thinking he acts as a self-conscious energy, as a self-conscious energetic power, producing results which instantly become new causes, which in their turn produce new effects, these latter again becoming causes, thus starting a chain of causation

for which he himself is wholly responsible. This, in brief, is an outline of what Theosophists call Karman, the Theosophical Doctrine of Consequences, of Cause and Effect. It implies a chain of causation, coming to each one of us out of the infinite past, passing through our human existence as a mere stage on the pathway of life, and going on with us (because this chain is we ourselves, formed of our own actions), into the eternity of the future.

We make ourselves what we are. We carve our own future destiny and become what we will to be. We are indeed now what we have thought and what we have done, for ourselves, and to ourselves, in the past. No outside God is to blame; Nature is not to blame; I am to blame for not being better, higher, nobler, than I am. So are you. You see the justice of this, of course. It means that there is no caprice in Nature. A man is his own soul-architect, the builder of his own bodies, the shaper of his own soul, the maker of his own destiny. See the dignity that this confers upon the human species: for it implies that man has the power of free will and choice, however limited it may be by his past karman, at any moment of his existence. This power or faculty is godlike, because only the gods — those divine beings who have passed through the human stage in aeons long gone by — only they have this wonderful power of acting in full and untrammelled consciousness, of carving out the destiny that a man in his present stage of evolution does more or less imperfectly, and more or less blindly.

These life-atoms in which we live and work on all planes of our being — not merely the life-atoms of this physical body, but the life-centers, the life-atoms, of the intermediate and more ethereal vehicles which 'step down' the tremendous energies of our spiritual nature — these life-atoms are beings for which we are more or less responsible, in so far as our thoughts and acts more or less mold their future, too. By our thoughts and acts we are binding ourselves to them by links of ineluctable destiny, links which are unbreakable, until we have straightened out the tangles and untied the knots.

And these life-atoms: whence came they? Came they to us by chance? What is chance? It is a word expressing our ignorance. Nay, they came to us because we are their parents. Let me try to illustrate my meaning by a very simple fact. Put an acorn into the soil and let it grow. In time it will produce a noble tree, an oak; and this oak will give birth to many other acorns proceeding from its heart, from itself.

These life-atoms are our children, the offspring of our spirit. For what are they really? Not only elemental souls, but, if I may adopt the terms of our physical body, they are blood of our spiritual blood, bone of our spiritual bone. They come into manifestation from the highest parts of our nature, as our spiritual thoughts — for a thought is an energy, and being an energy it is a substance; therefore, is it a thing; and being en-souled by a spiritual energy it is what we call a 'soul.'

What are these gods of whom Theosophy teaches? They are those who passed through the stage of manhood in aeons and aeons and aeons of bygone time, as we are now passing through the human stage towards godhood, destined to take our place some day as divine beings, forming another universe like unto our own lovely Galaxy that we see over our heads.

Yes, these life-atoms sprang from us, even as we sprang from the gods in a similar way. That is why man has a divine nature, because each one of us is rooted in one of these gods, springing forth from that god in the beginning as an un-self-conscious god-spark, coming from the highest part of that being when formerly imbodyed in a past universe — in other words, when that divinity was a man or some entity equivalent to a man, or mayhap inferior or superior to a man. Even as the life-atoms of our bodies and intermediate nature have sprung from us, so we, in far past aeons, sprang forth from the higher nature of such at present Divine Beings as a thought or as an emotion — in other words as an energy or as a ray; and we then began to grow along the pathway which has culminated in our present humanity.

Nature works after the same manner everywhere — for there is but one universal rule and law of natural existence; and the birth of a little child from its physical mother on earth is an exemplification of precisely the same rule of things that prevails everywhere. The details differ very widely indeed; but the details are nothing as compared with the rule. It is the principle or the law that is important in the present thought.

Every entity is a self-contained being, an energetic engine, whether that engine be on the divine plane, or the spiritual plane, or the intellectual plane, or the emotional plane, or the vital-astral plane, or the physical plane; and being such a vital engine it produces what is within itself, throwing forth constantly streams of energies. Everything works for everything else. No man can be in nature a complete law unto himself.

He must obey over-ruling natural powers which intrinsically are his own spiritual nature. Obedience in this sense is the noblest rule in life, because the highest, and man's obedience is due to these controlling powers of the Universe which gave him birth and towards reunion with which he is journeying on his long, long, long pilgrimage. He began as a life-atom in the beginning of our universe; he grew; he evolved; he poured forth those qualities and faculties from within himself at each succeeding stage; and by so pouring forth and exercising his innate powers he grew from the inferior to the better. Thus the process continued until he became what he now is — a human soul, a composite entity formed of other life-atoms, this soul to which the Monadic Ray of his inner nature has given birth and in which soul he is self-expressing himself, as that Monadic Ray. In this soul formed of these hosts of life-atoms, he is teaching these, his children, and leading them on and upwards, which is a god-like thing to do.

And he, this human, this man, where can he stop on the pathways of destiny? Where may he stop? There are no beginnings and no ends, considered as absolutes; there are beginnings and ends only of *conditions* or *states*. A man is growing, even as the life-atoms composing all his vehicles are growing,— invisible and ethereal, and exterior and visible — for these are likewise entities on the upward path. And in time to come the human being, by continuously and in larger and fuller measure pouring forth from within the divine attributes of his own spiritual entity, his Monad, enlightened by his own god in proportion as he so pours forth from his heart of being, from his heart of hearts, his own inner capacities and powers, causes the life-atoms of his body to respond ever more quickly, more magnetically, more electrically, if you will; and he thus elevates them also. Thus it is that he grows by evolution on all planes, becoming as time goes on a larger and better exponent of the illimitable faculties which are locked within his own heart of hearts. Look, then, at the destiny before you. You see the comfort of these teachings; you see the logic of them; you see the peace they bring; you see what you, as entities, are destined to become.

I sometimes feel, as I read articles like the one earlier referred to, that my very heart melts within me for pity. What can be done to help our fellows to knowledge? Here was a great-hearted man, kindly, full of the instincts of humanity, unquestionably honest, and yet I tell you without any chopping of words, that to me, in this article he prattles

like a little child. To me it is devoid of the least spiritual intuition. Why is it that he cannot see what you and I may see? First, his will is against it, this arising out of miseducation in the past, the feeling that he has reached truth and that it is too difficult to look any farther. When this conviction comes upon any man, no matter what his age, it is time that he bestir himself. Not only is it egoism but it is the beginning of the crystallization of his ethereal, intermediate nature.

There is an old Sanskrit saying which is often quoted in the Sanskrit writings. It is this: "Whatsoever thing a divine entity yearns to become, that very thing it will become." Yes, and the same principle of Nature applies to all conscious beings.

In conclusion, a word of warning: A man can deprive himself of inner spiritual illumination: can shut the door against the entrance into his mind of the light from his inner god, by refusing to believe his own instincts and intuitions, by looking outside and turning to the say-so and dicta of what he may hear from others or read in books, and by accepting them as authority without subjecting them to the closest scrutiny of his soul. The Sages say: "As a man thinks, so is he."

STUDIES IN ORPHISM*

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V. TWO INTERPRETATIONS OF THE ZAGREUS-DIONYSOS MYTH

1. INTRODUCTION

HELENA PETROVNA BLAVATSKY has called attention to the fact that:

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.¹

Indeed, there are few Myths in any religious system worthy of the name, but have a *historical* as well as a *scientific* foundation. "Myths," justly observes Pococke,² "are now proved to be fables, *just in proportion as we misunderstand them: truths, in proportion as they were once understood.*"³

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1. *The Secret Doctrine*, I, p. 341. 2. E. Pococke, *India in Greece or Truth in Mythology*, London, 1852, Pref., p. viii. 3. *The Secret Doctrine*, I, p. 339.

She also declares that there are “*seven* keys which open the Mysteries, past and future.”⁴

As truly stated by Ragon:

The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.⁵

But,

shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar*, abstain from furnishing proofs — as good as any — only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbological department, has not yet dawned?⁶

Allegory and personification are essential to the genius of antiquity, and this fact that several keys are requisite to an understanding of the significance of mythology is explicitly stated by the Neo-Platonist Salust as follows:

Fables may be interpreted theologically, physiologically, psychologically, physically, and lastly, compositely. Fables are theological which make use of nothing corporeal but which speculate upon the very essence of the Gods themselves: such as the fable which asserts Kronos devoured his children: for it occultly intimates the nature of an intellectual or spiritual god, since the intellect returns unto itself. But we speculate upon fables physiologically when we refer to the energies of the Gods in the world: as when considering Kronos to be the same as Time we call the moments of time his children and state that the children are devoured by their parent. We employ fables psychologically when we contemplate the energies of the soul: because the intellections of our souls, though by a discursive energy they proceed into other things, yet abide in their parents. Fables are regarded physically when divinities are considered to be and are named by corporeal objects, such as Isis, earth; Osiris, humidity; Typhon, heat, etc. . . . Of these various interpretations of myths the theological are characteristic of philosophers; the physical and psychological of the poets; but the composite belong to the Mysteries since it is the intention of all mystic rites to conjoin us with the world and the Gods.⁷

2. ASTRONOMICAL KEY

The Astronomical significance of the myth of the Mystic Savior, invariably present in all its various forms, can be easily recognised at least in its broad outlines. It is thus given by Madame Blavatsky:

The Christians . . . adhere to a religion entirely based upon the solar and lunar

4. *Op. cit.*, I, p. 325.

5. *Op. cit.*, I, p. 363.

6. *Op. cit.*, I, p. 323.

7. *On the Gods and the World*, IV.

worships. It is useless and vain for the Protestants to exclaim against the Roman Catholics for their "Mariolatry," based on the ancient cult of lunar goddesses, when they themselves worship Jehovah [that is, the equivalent of the Orphic Demiurge], pre-eminently a *lunar* god, and when both Churches have accepted in their theologies the "*Sun*"-Christ and the lunar trinity.⁸

It was in the Bacchus myth that lay concealed for long and dreary centuries both the future vindication of the reviled "gods of the nations," and the last clue to the enigma of Jehovah.⁹

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatar, the glorified Spiritual *Christos*. . . .¹⁰

The astronomical import of the following points in the Zagreus-Dionysos Myth are obvious as soon as attention is called to them. Dionysos is born prematurely at the death of Semele on Christmas Day — that is, at the time of the winter-solstice, just at the point in the sun's path which marks the beginning of the new year: at that point which ushers in the new season of springtime growth and rebirth; but as the winter is still doomed to linger on for some time, this birth is immature, a seven months' child, and the Reborn Savior is born maturely from the thigh of Zeus not at Christmas but at Easter, in the joyous spring-time of the Resurrection.

So also the symbolism of the sacred dress, which was worn during the celebration of the Mysteries, has an evident connexion with the astronomical meaning of the myth. The purple robe typified the Solar heat, and the fawn-skin, which was thrown over this, hanging from the right shoulder, symbolized by its spots the heavenly vault at night, the moon and the assemblage of stars, as is stated by Diodorus.¹¹ The golden belt, which completed the ceremonial dress, typified the Ocean of life, aglow from the rays of the Spiritual Sun. Furthermore, it is declared in the myth that when Dionysos was born from the thigh of Zeus, Hermes, the Psychopomp, or Guide of the Soul, received the infant divinity on a *fawn-skin*. The symbolism of the sacred dress is clearly given in the following Orphic fragment:

He who desires in pomp of sacred dress
The sun's resplendent body to express,
Should first a robe assume of purple bright,
Like fair bright beams combin'd with fiery light:
On his right shoulder, next, a fawn's broad hide

8. *The Secret Doctrine*, I, p. 388.

9. *Isis Unveiled*, II, p. 527.

10. *The Secret Doctrine*, II, pp. 419-20.

11. Diodorus Siculus, I, 11.

Widely diversified with spotted pride
 Should hang, an image of the pole divine,
 And Daedal stars, whose orbs eternal shine.
 A golden splendid zone, then, o'er the vest
 He next should throw, and bind it round his breast:
 In mighty token, how with golden light,
 The rising sun, from earth's last bounds and night
 Sudden emerges and with matchless force,
 Darts through old Ocean's billows in his course.¹²

While treating of the mythical and historical Orpheus some of the points of solar connexion in the Dionysos Myth were noted.¹³ And it is important to keep in mind that Dionysos typifies the spiritual Night-Sun and is distinct both from Helios, the symbol of the physical sun, and from Apollo, the occult potency of the spiritual Day-Sun. Thus, Dionysos is Nyktelios, Lord of the Night, and Nyktipolos or Night-wandering, and Aristophanes represents the Mystics as calling upon Iakchos, the Eleusinian Mystery-name of Zagreus-Dionysos as "the Morning Star that shinest *nightly*."¹⁴ Macrobius quotes an Orphic verse which speaks of "The Sun whom men call Dionysos," while another Orphic fragment says: "He is called Dionysos because he *whirls in circular motion through the immeasurably extended heavens*." And the Eumolpic verses state that "Dionysos with face of flame glistens like a star with its rays." Lastly Diodorus, in speaking of Osiris, observes:

And when these are translated into Greek, Osiris means many-eyed, for throwing his rays on all sides, he seems to behold the whole earth and sea as if with many eyes. And the Poet (Homer) thus speaks of him in these words: "Helios, who sees and hears all things." And among the Hellenes some of the most ancient mythologists called Dionysos Osiris or Seirios (that is, the Scorching or Hot-One), by a slight change of name.¹⁵

Many of the epithets of Dionysos are likewise obviously of a solar significance. Thus, he is Antauges, the Sparkler; Aithiopais, the child of the Sun-Burnt-Land; Chrysopes, the Golden-faced; Chrysokomes, the Golden-haired; Chrysomitres or Gold-mitred; Pyropos or Fiery-faced;

12. Macrobius, *Saturnalia*, I, 18 (Taylor's Translation); Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. *Pamphleteer*, London, 1816, pp. 480-1.

13. *Studies in Orphism*, I, THE THEOSOPHICAL PATH, II, 4, April, 1912, pp. 256-257, 260, 267-9 [or issue of July, 1933].

14. *The Frogs*, v, 343 (Rogers' Translation).

15. Diodorus Siculus, I, 11.

Pyrisoros or Fire-engendered; and Pyrigenes or Fire-born. Also the following fragment of an Orphic Invocation was presumably addressed to Dionysos:

“Oh, all-ruling Sun, Spirit of the Universe; Power of the Universe; Light of the Universe!”

Finally, the solar significance of the Dionysos myth is disclosed by the four animal-symbols which are associated with the god: the ram, Aries; the bull, Taurus; the lion, Leo; and the serpent, Draco. These four symbols are presumably identical with the Evangelical zoolatry, that is, the worship of the sacred animals associated with the writers of the Four Gospels, namely, the bull, the eagle (a substitute for the ram), the lion, and the angel (“in reality the Cherub, or Seraph, the fiery-winged serpent.”)¹⁶

It should be noted that all four of the animal-symbols are associated not only with Dionysos, but with Phanes, the first of the macrocosmic powers, and with Zeus, the Demiurge, as well. Thus Proklos says:

These things Orpheus has revealed about Phanes; for the first God bears with him the heads of animals, of a bull, of a serpent, and of a lion — all sprung from the Primeval Egg.¹⁷

And again:

The Theologer (Orpheus) places around him (Phanes) the heads of a ram, a bull, a lion and a serpent.¹⁸

When Zagreus was attacked by Titans he assumed among other forms the shape of a ram, and likewise he was transformed into a ram by Zeus when Hera attempted to destroy Dionysos by making his guardians Ino and Athamas frenzied.¹⁹

The bull, symbolical of virile strength, and the lion, typifying the destructive power of the sun, are common solar emblems. Therefore, Zagreus, as the mighty Horned Hunter, a figure which unites the horn of the bull with the predatory instincts of the lion, is addressed in the *Bacchae* of Euripides as “Mountain Bull and Lion of the Burning Flame.”²⁰

The bull, and especially the serpent, play important rôles in the

16. *The Secret Doctrine*, I, p. 363.

17. I. P. Cory, *Ancient Fragments*, 2d ed., London, 1832, p. 299.

18. I. P. Cory, *Ancient Fragments*, 2d ed., London, 1832, p. 299.

19. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September, 1912, pp. 169-70 [or issue of July, 1934, p. 84].

20. *Ibid.*, p. 168 [p. 83.]

Zagreus-Dionysos myth, for Zeus assumed the form of a dragon when he begot Zagreus, as is shown by the following quotation from St. Clement of Alexandria:

Pherephatta (one of the many names of the Earth Goddess) has a child in the form of a bull, as a . . . poet (that is, Orpheus) sings, "The bull the dragon's father and the father of the bull, the dragon; on a hill the herdsman's hidden ox-goad," alluding, I suppose, under the phrase "the herdsman's ox-goad" to the thyrsos or mystic wand carried by the Bacchanals.²¹

We have already perceived that the mystic worshipers invoke Dionysos in the *Bacchae* of Euripides as "Snake of the Hundred Heads."²²

Serpents or images of serpents were regularly carried in the mystic processions held in honor of Dionysos, while the god himself as an infant was snake-crowned. Therefore, in art the Maenads or inspired women-followers of Dionysos are often represented either as carrying serpents, or as having them interwoven in their hair, and it has been rightly pointed out that:

The connexion between the serpent and Dionysos as the solar Lord of Time appears somewhat occultly in those myths in which the Sun-god slays some draconic monster, spawn of earth, which has been warmed into life by his beams; as Apollo slays the Python and Dionysos Kampe, the Winding-one; that is, the sun in his resistless career across the heavens, reaches the turning-points in the East and the West, and devours and destroys the circles and cycles of time, which he himself marks out and brings into existence.²³

The serpent symbol has four principal points of contact with Dionysos; first, as a type of earth-life; secondly, as a symbol of time and eternity; thirdly, as a type of wisdom; and fourthly, as a solar emblem. Thus in the Egyptian "Book of the Dead" we read:

I am the Serpent-soul of the Earth, whose length is years laid out, and I am born daily. I am the Soul of the Earth in the parts of the earth. I am laid out and am born, decay and become young daily.²⁴

This is the life-giving serpent that broods over the waters of space and appears twined around the Orphic Mundane Egg. Sanchoniathon says in the Phoenician Cosmogony:

21. *Protrep.*, II, 16.

22. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 4, September, 1912, p. 168 [or issue of July, 1934, p. 83].

23. Robert Brown, Jr., *The Great Dionysiak Myth*, London, 1878, II, pp. 72-3.

24. Chapter lxxxvii.

The serpent was esteemed . . . to be the most inspired of all the reptiles and of a fiery nature; inasmuch as it exhibits an incredible swiftness, moving by its spirit, without either hands or feet or any of those external members by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course and darting forward with whatever degree of swiftness it pleases. It is, moreover, long-lived and has the quality not only of putting off its old age and assuming a second growth but of receiving at the same time an increase of its size and strength. . . . Upon which account this animal is introduced in the sacred rites and *Mysteries*.²⁵

St. Justin, the early Christian Apologist, is surely correct when he says:

Along with each of those whom you esteem Gods there is painted a serpent, a *great symbol and mystery*.²⁶

3. PSYCHOLOGICAL KEY

The ceremonies of the *Mysteries* are their cloak. The simple look only at the garment, but the initiated see not merely the cloak but also that which the cloak conceals. As Dionysos in the sky is the toiling Savior Sun, ever rising and ever setting, ever causing life to bud in the spring, to flower in the summer, to die in the winter, and to be reborn next Easter-time; so Dionysos in man is the Deliverer who frees human souls from their cave-prisons of the flesh, triumphing over death, for he did himself descend into the underworld and yet arose therefrom, thus teaching man that "Whoso shall lose his life shall yet find it." He is the bestower of the sacred bliss in that he reveals how to live freely according to the dictates of nature. He is the soul of all life, the dispenser of real wealth and wisdom, and doth offer his gifts freely to all the peoples of the earth. As the human soul, the spiritual life of man, the individuality which by rebirth is regenerated and restored to its pristine nobility, he shows how man can rebecome a god.

This psychological key is given by Macrobius in his Neoplatonic commentary on the *Somnium Scipionis*:

By Dionysos the Orphics meant to signify the Hylie Nous (that is, the human soul incarnated in the material world), which is born from the Impartible or Indivisible (the Divine Mind), and is separated in various parts (the different personalities). Therefore in the Orphic *Mysteries* Dionysos is represented by traditions as torn into separate limbs and the pieces buried in a tomb made empty by

25. I. P. Cory, *Ancient Fragments*, 2d ed., London, 1832, pp. 17-18.

26. *First Apology*, xxvii.

the resurrection of the God intact; which signifies that the Nous (the human soul) which we call the Mind, by making itself divisible from being indivisible and by becoming indivisible from being divisible incarnates in all forms of nature and yet does not abandon the mysteries of its own being.²⁷

So also Hermeias says:

“This God (Dionysos) is the cause of rebirth.”²⁸

Therefore, there can be no doubt but that the story of the murder and resurrection of Zagreus-Dionysos is the story of how the Pilgrim-soul loses and later regains its heaven-born wings — the story of the deathless and birthless soul, successively resurrecting and reincarnating, living through death and life, returning to earth again and yet again; the Divine Man for whom “the hour shall never strike,” the first-begotten, fire-born son of the Father-in-heaven; for in the words of Proklos: “The whole demiurgic (or creative) activity of the Gods has its end in rebirth.”²⁹ And again:

The Spirit Within us is the true image of Dionysos. He therefore who acts erroneously in regard to It and who after the manner of the Titans sunders Its impartible nature through manifold falsehood certainly sins against Dionysos himself.³⁰

Furthermore, that the Greeks thus interpreted the myth, is expressly stated by the great Christian Neoplatonist, Origen.³¹

Thus Plutarch declares:

We have heard the theologists both in verse and in prose say that the Deity is of its nature incorruptible and eternal, but yet because of a decree of fate and of reason, It suffers changes by Itself, being sometimes kindled into a fire and making all things alike, and at other times becoming manifold in different shapes, appearances, and powers, like unto the world. . . . The wiser men, cloaking their meaning from the profane, call the change into fire “Apollo” from Its unity,³² and Phoibos from Its purity and incorruption; but the condition and change of turning and conversion into air, water, and earth, and the production of the stars and the various kinds of plants and animals, they enigmatically denote by the terms “Exile” and “Dismemberment” and they then call the God “Dionysos, Zagreus, Nykteilos, and Isodaites”³³ They also tell of certain destructions and disappearances, deceases and rebirths, which are riddles and fables pertaining to the aforementioned transforma-

27. I, 12.

28. In *Phaedone*, p. 87.

29. In *Timaeo*, V, 31.

30. In *Cratylo*, quoted by Thomas Taylor, *Works of Plato*, London, 1804, V, p. 693.

31. *Contra Celsum*, IV, 17.

32. As though the word Apollo was derived from α and $\pi\omicron\lambda\lambda\omicron\iota$, meaning not many, or one.

33. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September, 1912, pp. 172-4 [or issue of July, 1934, pp. 86-8].

tions; and they sing the Dithyrambic Song in honor of Dionysos, filled with suffering and allusions to a change of state that brought with it wanderings backwards and forwards and dispersion. . . .³⁴ The stories that are related about the dismemberment of Dionysos and the attack of the Titans upon him and of their tasting his slain body and their punishment afterwards . . . are but a myth representing the rebirth of the soul. For what is unreasonable, disorderly, and boisterous, being not divine but demoniacal, the ancients term Titans, that is, tormented and punished, from *τινω* the Greek word, meaning to punish.³⁵

Consequently, in view of such explicit and manifold testimony from antiquity, it is certain that the myth of the dismemberment of Zagreus was intended to be a dramatic version of the history of the wanderings of the Pilgrim-soul throughout the material universe.

Demeter, the Earth-Goddess, is the mother, and Zeus, the God of Heaven, the father, because the soul is the child both of heaven and of earth. Dionysos is Dimeter, having two mothers — Demeter, the immortal Goddess, and Semele, the mortal Virgin; because the soul is a Pilgrim from the heavenly homeland incarnated in humanity.³⁶

The symbology of the Sacred Marriages of the myth is thus explained by Proklos:

Theologians signify this by means of "Sacred Marriages," which in brief symbolize the interaction of divine causation. When they perceive this interaction to occur between elements of the same kind, they name it "the marriage of Hera and Zeus," of "Heaven and Earth," "of Kronos and Rhea"; but when between lower and higher, they designate it "the marriage of Demeter and Zeus," and when between superior and inferior they call it "the marriage of Zeus and Kore," (that is, the Earth Goddess as a maid).³⁷

We have previously noted that the adjective Liknites is an important epithet of Dionysos.³⁸ It is thus explained by Hesychios: "Liknites — a title of Dionysos, from the cradle in which they put children to sleep." In Greek the name Liknon was given both to a fan and to a shovel-shaped basket. It served three purposes, for it was used, first, as a fan to winnow grain; secondly, as a basket to hold grain and fruit; and thirdly, as a cradle for a baby. Thus Servius in commenting upon Vergil's words, "Iacchus' Mystic fan," says:

34. *On the Ei at Apollo's Temple at Delphi*, ix.

35. *On the Eating of Flesh*, Or. I, 7.

36. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September, 1912, pp. 169, 172 [or issue of July, 1934, pp. 84, 86].

37. *In Parmenide*, II, 214.

38. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September, 1912, p. 172 [or issue of July, 1934 p. 87].

The mystic fan of Iacchus, that is, the sieve of the threshing-floor. He (Vergil) calls it the mystic fan of Iacchus, because the rites of Father Liber (the Latin name of Dionysos Soter, Dionysos the Savior) had reference to the purification of the soul, and men were purified through his Mysteries as grain is purified by fans. It is on this account that Isis is said to have placed the limbs of Osiris, when they had been torn apart by Typhon, on a sieve, for Father Liber (Dionysos Soter) is the same person (as Osiris), he in whose Mysteries the fan plays a part, because as we said he purifies souls. Wherefore, also he is called Liber because he Liberates or saves, and it is he, who, Orpheus said, was torn asunder by the Titans. Some add that Father Liber was called by the Greeks Liknites. Moreover, the fan is called by them Liknon, in which (as a cradle) he is said to have been placed directly after he was born. Others explain its being called "Mystic" by saying that the fan is a large wicker vessel in which peasants, because of its large size, are wont to heap their first fruits and consecrate it to Liber and Libera (Persephone, the Earth goddess as a maid). Hence it is called "Mystic."³⁹

Harpocraton adds that:

"The Liknon was serviceable for every rite of Initiation, for every sacrifice."⁴⁰ It was used not only in the celebration of the "Sacred Marriages," but according to Plutarch it was customary at Athens, during the celebration of ordinary marriages, for a boy, both of whose parents were alive, while carrying a Liknon filled with loaves, to pronounce the words, "Bad have I fled, better have I found" — a formula evidently adopted from the ritual of the Mysteries.⁴¹ In this connexion it is also interesting to note that the early Christian Church in the celebration of its Eucharist employed two "mystic or sacred fans" — a custom which still survives in the Greek and Armenian churches.⁴²

Therefore the significance of the epithet Liknites and the symbology of the Liknon is evident: as a sieve or fan it symbolized purification; as a basket filled with the first fruits it served as a symbol of rebirth; and lastly as the cradle of the Holy Babe it typifies the "Manger" of Scripture story.

In considering the symbolical meaning of Hera, the relentless enemy of Zagreus-Dionysos, the following ancient statements are suggestive. Chrysippos, a Stoic philosopher of the third century B. C., says:

"Hera is matter and Zeus is Spirit."⁴³ If this interpretation is cor-

39. *Commentary upon Vergil's Georgics* IV, 166.

40. s. v. τὸ λίκνον.

41. *Proverbial Sayings of Alexander*, xvi, 1255.

42. Cyril of Scythiopolis, *Life of St. Euthymius*, 70, and the *Euchologeion* (a Service Book of the Eastern Church).

43. Clemens Alexandrinus, *Homiletics*, V, 18, 668; Origen, *Contra Celsum*, IV, 48.

rect, Hera must signify primordial matter, as the antagonistic pole of the pair of opposites, Spirit and Matter — a conception which is essentially different from that of receptive organic matter, which is suffused and vivified by the incarnated Spirit-soul, for this latter conception of matter is typified by the Earth-Goddess, Demeter-Kore-Semele, and not the antagonistic and quarrelsome Hera. Furthermore, Olympiodorus says:

Hera is the supervising guardian of motion and progression, that is, the spirit of vibratory change, which is of course antagonistic to the essential peace and serenity of the spirit.⁴⁴

The Curetes were not only the protectors of the infancy of Zeus but are also appointed guardians of Zagreus, and carry the kettledrum and the tambourine, typifying the natural pendulum-movement, the cyclic swing and rhythm of organic life.

The Titans, however, as murderers of Zagreus, the ministers of Hera's revenge, symbolize the confused movements of a perverted personal life, enslaved to the emotions; hence they carry the "false gifts" with which to beguile the Holy Babe: the top, symbolic of motion; the dice, typifying a life ruled by the pairs of opposites, the sensations of pleasure and pain; the mirror, suggestive of illusions; and the thyrsos, emblematic of rebirth. The giddy, spinning top, and the maddening throw of the gambler with its attendant ruin, hardly require any further comment. The symbolism of the mirror proved very interesting to the ancients. In the language of Proklos it signifies the inability of the material world to receive the fulness of spiritual perfection; it is the phenomenal world which beguiles the young soul by its illusions and false reflexions. Plotinos, in referring to the mirror of Dionysos, which psychologically speaking typifies the image of the Higher Self in man (his lower self or personality), says that the souls of men when they have once seen the image of their true selves will hasten above, since the soul, having become divided, must retrace its path and return to its originally spiritual state. And just as when it saw its reflexion in the material world, it went forth after it, so it must now contemplate its type or idea in the immaterial, noëtic, or spiritual world, and be joined thereto.⁴⁵

Olympiodorus observes that:

44. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., Pamphleteer, London, 1816, p. 473.

45. *Ennead*, IV, 3.

The thyrsos is a symbol of the material and parted substance from its scattered condition; and on this account it is a *Titanic* plant. This it was customary to extend before Dionysos instead of his paternal scepter; and through this they called him down into a partial nature. Indeed, the *Titans* are Thyrsos-bearers; and Prometheus concealed fire in a thyrsos or reed; after which he is considered as bringing celestial light into generation, or leading the soul into the body, or calling forth the Divine Light (the whole being ungenerated) into generated existence. Hence Sokrates calls the multitude Thyrsos-bearers Orphically, as living according to a Titanic life.⁴⁶

From this explanation, it appears that the thyrsos as a symbol of rebirth, physiologically speaking, typifies the nervous system centered in the spinal-cord surmounted by the brain. Therefore the Bakchic wand is topped by the pine cone, which also represents "the heart of Zagreus," which was discovered by Athena to be still throbbing, and given by her to Zeus — the heart from which the reborn Dionysos sprang into being and which contains within itself the true explanation of the mythical "imponderable, incorruptible, incombustible bone believed throughout the Middle Ages to be the necessary nucleus of the resurrection body." The ivy-leaves, "never sere," which are commonly intertwined around the cone-summit of the thyrsos, also typify immortality. From the macrocosmic standpoint the cone symbolizes the Mundane Egg.

A word or two ought to be added in regard to the "Symbols of Power" entrusted to Zagreus by his father, namely, the paternal scepter and the golden apple. The golden apple was from the Tree of Life that sprang into being at the marriage of Zeus and Hera in the Garden of the Hesperides. Thus, a mythical parallelism between this Greek myth and the story told in *Genesis* immediately suggests itself. The mystic objects, whether the "Symbols of Power," or the "False Toys," are all connected with the story of the soul's fall into matter; and the play of the infant Zagreus, is the evolution of the physical world by means of the involution of the Spiritual.

As Dionysos is the human soul, so the Titans are the earth-powers, and the arts that they employed to ensnare Zagreus are symbolical of the apparently divisible energies of the earth-powers, the powers of generation. They typify the animal nature or the powers of evil and darkness, who, however, are ultimately saved in the persons of their progeny, man-

46. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., *Pamphleteer*, London, 1816, p. 477.

kind, by reason of their feast upon the flesh of the slain Savior. This portion of the myth is the origin of the symbolical rite of the Eucharist. The Titans are physical and material powers which divert the Soul from its true Path by means of its longing for things of sense. The artificial whitening of the Titans' naturally black faces, symbolizes the disguise and deceit of man's lower or animal nature in its attempts to mislead and confuse the wavering soul. There was a direct reference to this part of the myth in the Orphic Baptism.⁴⁷

The metamorphoses assumed by Zagreus while attempting to escape from the stifling grasp of the Titans, typify the manifold incarnations of the soul in the course of its Pilgrimage through the material universe. The dismemberment of Zagreus represents the Fall: the descent of the soul into a body, the incarnation of spirit. The limbs are first boiled because water is a symbol of the astral world and the soul first falls into the elemental astral kingdoms. The limbs are later roasted by fire, the myth thereby typifying the reascend of the soul, purified by its journey through the Cycle of Suffering. The soul is torn to pieces, that is, scattered abroad throughout the universe by incarnation. Therefore Zeus, the Divine Father in Heaven, when the soul reascends to its original home, converts the Titans, physical and material powers, into his own essence by reducing them to ashes by means of his thunderbolt.

Olympiodorus says:

In the first place, then, we are composed of fragments, because through falling into generation, our life has proceeded into the most distant and extreme division, but from Titanic fragments, because the Titans are the ultimate artificers of things and stand immediately next to whatever is constituted from them. But further, our irrational life is Titanic, by which the rational and higher life is torn to pieces. And hence when we disperse the Dionysos or the intuitive intellect contained in the secret recesses of our own nature, breaking in pieces the kindred and divine form of our essence, which communicates, as it were, both with things subordinate and things supreme, then we become Titans; but when we establish ourselves in union with this Dionysiac or kindred form, we become Bakchoi, or perfect guardians of our irrational life; for Dionysos . . . is himself a guardian divinity, dissolving at his pleasure the bonds by which the soul is united to the body. . . . But it is necessary that the passive part of our irrational nature through which we are bound to the body and which is nothing more than the resounding echo, as it were, of soul, should suffer the punishment incurred by descent (into a body). For when the soul casts aside the peculiarity of her own nature, she requires a separate but at the

47. *Studies in Orphism*, III, THE THEOSOPHICAL PATH, III, 1, July, 1912, p. 49 [or issue of April, 1934, pp. 500-1].

same time a multiform body, that she may again become in need of the common form, which she has lost through Titanic dispersion into matter.⁴⁸

Damascius says:

“This union with the Deity should be an all-perfect at-one-ment, a return upwards of our soul to the Divine.”⁴⁹

The throbbing ‘heart of Dionysos’ is said to have been preserved by Athena, the wisdom-guardian of life, because while the soul is distributed in the world of generation, the material world of birth and decay, it is, nevertheless, preserved entire by the protecting power of the Divine Intelligence. So, also, Apollo, the source of union and harmony, is called by Proklos “the key-keeper of the fountain of life,” and as the representative of spiritual life Apollo gathers up the scattered limbs of Zagreus that they may be properly buried, that is, converted into spirit.⁵⁰ But the coffin of Zagreus at Delphi was only a cenotaph because in the significant words of Macrobius, “the tomb of Dionysos was made empty by the resurrection of the God *intact*.”⁵¹

Olympiodorus thus explains the myth:

The form of that which is universal is plucked off, torn in pieces and scattered into generation, and Dionysos is the Monad of the Titans. . . . In another aspect, Dionysos is the supervising guardian of generation because he presides over life and death. . . . But Zeus is said to have hurled his thunder at the Titans; the thunder signifying a conversion on high; for fire naturally ascends, and therefore Zeus by this means converts the Titans to his own essence. . . . It is necessary first of all for the soul to place a likeness of herself in the body. Secondly, it is necessary for her to sympathize with the image as being of like idea, for every external form or substance is wrought into an identity with its interior essence through an ingenerated tendency thereto. In the third place, being situated in a divided nature it is necessary that she should be torn in pieces and fall into a last separation until through the action of a life of purification she shall raise herself from the dispersion, loose the bond of sympathy, and act, as of herself without the external image, having become established according to the first created life. The like things are fabled in the myth; for Dionysos because his image was formed in a mirror, pursued it and thus became distributed into everything, but Apollo collected him and brought him up, being a divinity of purification and the true savior of Dionysos and on this account he is styled in sacred hymns Dionysites.⁵²

48. Quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., *Pamphleteer*, London, 1816, pp. 473-5.

49. *Vita Isidori*, Photius, ccxlii, 526.

50. *Hymns to the Sun*, v, 3.

51. Context given on p. 329 [or in this issue, pp. 198-9].

52. In *Phaedone*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed., *Pamphleteer*, London, 1816, pp. 473, 476.

In the variant forms assumed in the different national myths of the mystic savior, the symbology of the second Sacred Marriage differs somewhat. Sometimes, instead of being represented as a second mystic union of the Divine All-Father with the Earth-Goddess as a mortal virgin, the normal type, it becomes the sacred marriage of the divine son, as was noted while considering the myth of Orpheus and Eurydice, and as is to be seen in the legend of St. Catherine, the Bride of Christ.⁵³ Although in the myth Dionysos is represented as having two mothers, nevertheless he is also called "the Motherless Mystery," in reference to his birth from the thigh of Zeus, because the soul is not generated upon earth but is a sojourner from heaven.⁵⁴

It is thus evident that Orphism, by means of its mystery-drama of Zagreus-Dionysos, taught allegorically the great central truths of the eternity, the pre-existence, and the rebirth of the human soul, and the unfoldment of life in accordance with the law of justice.

Can we not still hear the genuine followers of Orpheus declare? —

That which we seek is but our other Self,
Other and Higher, neither wholly like
Nor wholly different, the half-life the Gods
Retained when half was given. For each
The complement of each, in truth
A double essence, human and divine.
So that the God is hidden in the man.
Soul 's but a particle of God, sent down to man,
Which doth in turn reveal the world and God.
Thine eyes have seen the soul of man, the deathless soul,
Defeated, struggling, purified and blest.
It shall be well with thee as 'tis with us
If only thou art true. The World of life,
The world of death, are but the opposing sides
Of one great orb, and the light shines on both.⁵⁵

53. *Studies in Orphism*, I, THE THEOSOPHICAL PATH, II, 4, April, 1912, p. 260 [or in the issue of July, 1933, p. 92].

54. *Studies in Orphism*, IV, THE THEOSOPHICAL PATH, III, 3, September, 1912, p. 169 [or in the issue of July, 1934, p. 81].

55. Lewis Morris: *Epic of Hades*.

LATENT POSSIBILITIES IN THE FRATER- NIZATION MOVEMENT

J. EMORY CLAPP*

AS a preliminary to a consideration of the subject 'Latent Possibilities in the Fraternization Movement,' it would be well to investigate the purpose which those who inspired the formation of the Theosophical Society had in view. I think that the great majority of Theosophists belonging to the various organizations believe that those Great Ones whom we speak of as the Masters of Wisdom and Compassion, those highly evolved human beings whom we have the privilege of calling our Elder Brothers, sent H. P. Blavatsky as their Messenger to bring the esoteric philosophy, now known as Theosophy, again to the western world, and that the Theosophical Society was founded as a vehicle for this purpose. In view of this fact we shall doubtless find in their words much that will help us to understand just what they hoped would be accomplished by the Theosophical Society. Fortunately, we have a considerable volume of their teachings contained in a series of letters which are now available to all in a book published under the title *The Mahatma Letters to A. P. Sinnett*, with which most of you are probably familiar.

One who makes a study of this book cannot but be impressed by the fact that the term 'Universal Brotherhood' was one that meant a great deal to the Masters. On page 17 of the book mentioned we find the following:

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us, as I tried to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

Again, on page 24, occurs the statement:

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity, started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

*An Address delivered at the Second International Inter-Theosophical Convention at Rochester, N. Y., June 16, 1934.

And finally as the ultimate desideratum, listen to the words of the Master M.:

It is he alone who has the love of Humanity at heart, who is capable of grasping thoroughly the idea of a regenerating, practical Brotherhood who is entitled to the possession of our secrets.

In the foregoing quotations we see certain possibilities which were visualized by the Masters, and we note that even they do not profess to have fully attained that point in evolutionary progress where there is a full realization of all the possibilities implied in the words 'Universal Brotherhood,' because they speak of it as the "aspiration of the true adept." Therefore, this seems to me to be one of the great possibilities latent in the Fraternization Movement, for if we read further on page 252, previously referred to, we note that "*selfishness and exclusiveness*" are not only insuperable obstacles to the attainment of Universal Brotherhood, but that they are an "explanation of that great wreck and desolation which has come to our land and threatens all lands — yours first of all." Those Theosophists who fail to recognise the significance of these words by refusing to join in the Fraternization Movement may see in the Master's words whither their thoughts and actions are leading.

On page 367 the Masters issue this pregnant warning:

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies. Try to identify yourself with your fellows, rather than to contract your circle of affinities. However caused . . . a crisis is here, and it is a time for the utmost practicable expansion of your moral powers. It is not the moment for reproaches or vindictive recriminations, but for united struggle.

Can we not, from these inspiring expressions of the Masters, find latent possibilities — that is, possibilities which have not yet been realized by Theosophists, toward which we can resolutely set our face as toward a goal? The very beginning of this effort, I believe, should be our attempt to understand all that is included in this term, Universal Brotherhood. Let us not consider it something so simple as to be unworthy of consideration, for if it is the aspiration of the true adept, it must be something that is worthy of great effort; something which we should study deeply and analyse thoroughly. It cannot be merely a sentimental or emotional ideal. It must be something that is inherent in the very structure and organization of the Universe.

To my mind much light can be thrown upon the matter by studying the doctrine of Hierarchies which H. P. B. has so much to say about in *The Secret Doctrine*. Properly understood, Universal Brotherhood is the basis or foundation on which every one of the great Religions has been built. It is perhaps most clearly expressed in the Buddhist religion where it is defined as "non-separateness," and its negation is called "the great heresy of separateness."

I have expressed the belief that the purpose of the T. S. was to act as a vehicle for the dissemination of Theosophy, and this belief is founded upon a lifelong study of this Religion-Philosophy-Science, from which I have gathered the conception that Universal Brotherhood is not only the foundation of Theosophy, it is the very core and essence of the teaching, that about which everything else revolves, and without which there could be no such thing as Theosophy. I think we are generally agreed that it is Theosophy which, if understood by humanity at large — and if that understanding led to the attempt to practise and live Theosophy — would result in the bringing about of a veritable Utopia upon this earth.

Now I should like to ask, what is the greatest obstacle to the consummation of the effort last mentioned? Is it not the failure of Theosophists to unite whole-heartedly as a unit in the effort; the failure to practise brotherhood even among ourselves, let alone with the world at large? All through the Theosophical teachings, as given in the words of the Masters, by H. P. Blavatsky, and by other true and devoted teachers, emphasis is laid on the fact that true Theosophy is the height of altruism; that no one can be a Theosophist who is seeking selfish benefit, and that all that is gained in the true sense must be laid upon the altar of service to Humanity. Let us turn again to *The Mahatma Letters to A. P. Sinnett*, and we shall see how strongly the Masters urge unity, and the joining together with others in organization. I quote:

By the act of joining other sympathizers in this organization they are stimulated to effort and incite each other to investigate. Unity always gives strength; and since Occultism in our days resembles a "Forlorn Hope," union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile current of prejudice and fanaticism.

It is the old fable of the bundle of sticks; taken separately, the sticks can be easily broken one at a time by the opposing forces. United in a close and harmonious bundle they will withstand an enormous

amount of pressure. The moral is obvious. Are we, as Theosophists, devoted enough, unselfish enough, and wise enough whole-heartedly to unite our efforts to teach brotherhood, to practise brotherhood, and to help to raise Humanity out of the awful chasm of despair and ignorance in which it is plunged?

I should now like to ask you to journey with me into the realms of thought given us by our revered H. P. B. On page 48 of *The Key to Theosophy* (second and revised American edition), she quotes with strong approval the words of an F. T. S., quoting from *The Theosophist*:

Men have been deceived and deluded long enough; they must break their idols, put away their shams, and go to work for themselves — nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbor's garden a loathsome weed will disappear from his own, and so this garden of the gods — Humanity — shall blossom as a rose.

Again, in speaking of the future of the Theosophical Society, she speaks of the possibilities latent should the T. S. be carried successfully into this, the twentieth century. I quote:

It will gradually leaven and permeate the large mass of thinking and intelligent people with its large minded and noble ideas of religion, duty and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teachings, through the philosophy which it has rendered accessible and intelligible to the western mind, the West will learn to understand and appreciate the East at its true value Mankind will be saved from the terrible dangers, both mental and bodily which are inevitable when that unfolding [of psychical powers] takes place as it threatens to do in a hotbed of selfishness and all evil passions. (p. 255)

Here we have placed before our eyes two pictures; one of sublime beauty and the other of horror. I believe that we can say without exaggeration that with us Theosophists there rests the power of choice as to which of these two possibilities shall be realized. If we will put aside our prejudices, uniting with devoted Theosophists of other organizations and working whole-heartedly and unselfishly along the lines visualized by H. P. B. in the first picture, I do not think there is the slightest doubt that we can realize the goal which she has envisioned. By so doing we will insure “a Brotherhood of Humanity, a real Universal Fraternity” such as the Masters desired, according to their own state-

ment, and this "would make itself known throughout the world and arrest the attention of the highest minds." Arresting the attention of the highest minds would result in their co-operation in the creation of a real Brotherhood of Humanity which would soon be accepted by the 'man in the street' — the average man; for as the *Bhagavad-Gîtâ* states, "whatever is practised by the most excellent men, that also is practised by others. The world follows whatever example they set" (chap. iii, p. 75). The only reason why we do not arrest the attention of the highest minds is because we do not show forth the high qualities which are taught in the Theosophical philosophy and which alone can result in forming a real Universal Brotherhood. Let us not allow selfishness, ambition, egoism, my brothers, to hold us back from exhibiting these high qualities. On the contrary, let us express the antithesis of these things — kindness, charity, love, "that Love which is the cement of the Universe, which holds all things in place and in eternal keeping, whose very nature is celestial peace, whose very characteristic is cosmic harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere and is the very heart of the heart of all that is." As a necessary corollary we must also exercise the divine quality of forgiveness, for we cannot love, holding hatred, aversion, or a sense of injury in our hearts.

Finally, my brothers, I think that it is apparent that we Theosophists have a great deal of responsibility upon our shoulders, but this responsibility is likewise a privilege. By accepting the responsibility and doing our utmost to make Theosophy a living power in our lives — in other words to realize and express Brotherhood — we become co-workers with the Great Ones.

In closing let me quote an appeal which one of them made, as shown on page 88 of *The Mahatma Letters to A. P. Sinnett*: "Who will help in the forthcoming gigantic struggle? Who? Happy the man who helps a helping hand."



As the bee collects nectar and departs without injuring the flower, or its color and scent, so let the sage dwell on earth.

He who knows that this body is like froth, and has learned that it is as unsubstantial as a mirage, will break the flower-tipped arrow of Mâra, and never see the King of death. — Words of the Buddha, as recorded in *The Dhammapada*

SCIENTIFIC NEWS AND COMMENTS

C. J. RYAN, M. A.

IN the April number of THE THEOSOPHICAL PATH mention was made of the recently established fact that an immense continent once covered nearly the entire area of the North Pacific Ocean, and that this was ascertained by deep-sea soundings carried out over a long period by Captain C. B. Mayo of the U. S. Navy. An elaborate relief-chart of this continent as mapped by Captain Mayo has been placed on exhibition in the Natural History Museum in San Diego, California. Long chains of high mountains, plateaux, river valleys, local areas of immense depth, and all the normal features of a continent, are clearly shown. At the same time it was announced that an English expedition has delineated a great land-area under the Indian Ocean between Africa and India. These remarkable discoveries fully confirm H. P. Blavatsky's claim, derived from the archaic records, that such lands existed some millions of years ago. And now we hear of new and strong evidence in favor of an *Atlantean* continent which existed, geologically speaking, only a short time ago. Somehow, the subject of Atlantis cannot be suppressed!

The recent evidence is advanced by an English zoologist, Mr. H. Edward Forrest, in his book *The Atlantic Continent*, in which he tries to prove that during, and earlier than, the last great Ice Age, the Pleistocene, the bed of the Atlantic Ocean was elevated about 12,000 feet higher than it is now, forming a continental connexion between Europe and North America. High mountains existed in the northern part, of which Iceland was a portion, and in the south there were plains with large lakes and rivers. The author claims that this hypothesis explains more easily than any other, the flow of the great ice-sheets in the Glacial Period. He also brings evidence in favor of the sinking of Atlantis from a study of the Bermudas and their coral formation. The latter argument is the same as the one offered by Darwin to explain the origin of the coral islands and reefs in the Pacific, which was strongly in favor of a submerged Pacific continent.

Mr. Forrest carefully examines the evidence for the distribution of animals and plants on both sides of the Atlantic, and concludes that all the difficulties can be fully explained by the Atlantean hypothesis. For instance, why are many species of plants, native to Ireland (especially in the West) but not to Britain, found in North America? Again, many *freshwater* fishes, crustaceans, and water-plants are common to parts of Europe and to North-America, yet they cannot have crossed the ocean. Geologists postulate a land-bridge in the far north during the Miocene Period. This might have conveyed the Alpine or northern vegetation, but it fails to explain the similarities between species belonging to warm latitudes which cannot stand low temperatures.

A far-reaching continental link between the Old and the New Worlds would help to solve an outstanding problem in evolution, *i. e.*, how did certain great mammalian stocks evolve in a parallel order of progression in both hemispheres, unless there was free intercommunication?

It is particularly interesting to Theosophical students to learn that Mr. Forrest places the disappearance of his Atlantis in comparatively recent times — at the end of the great glaciation. Now according to the esoteric records, the last islands of Atlantis, a mere remnant, sank about 11,000 years ago, which, by modern calculations, is about the time that the ice finally withdrew to its present latitudes.

An excellent résumé of the principal arguments in favor of a recent sinking of the remaining part of Atlantean territories recently appeared in *Current History*, by Richard Clavering, a scientific writer. He also touches on the otherwise unexplained distribution of animals, etc., and dwells on the strong geological evidence that large parts of the bed of the Atlantic Ocean between America and the Azores must have been above water 15,000 years ago, and that even today enormous changes are taking place. Soundings taken in 1925 in the South Atlantic by a cable ship showed that large parts of the bed had risen nearly two and a quarter miles since the previous observation, taken twenty-five years before. The author also discusses the strong reasons offered by anthropology in favor of the immigration of the highly advanced Cro-Magnon race of prehistoric men into barbarous Europe not less than twenty or thirty thousand years ago, when the last remains of Atlantean cultures were on the down grade. There is no trace of the Cro-Magnons *east* of Europe, as even Keith has to admit. Ancient religious beliefs and certain archaeological remains, even linguistic affinities (such as the

peculiarities of the Basque language), show resemblances that can most reasonably be explained by a common origin in a continent at one time linking the two now separate.

BALL OR GLOBE LIGHTNING

Ball or globe lightning, after being denied as mythical, is now fully admitted into the scientific arena, and efforts are being made to harmonize it with the known facts of electricity. According to Professor Jensen, writing in *Physics* (October, 1933) it seems to be often connected with the clouds of dust that sometimes rush ahead of a violent storm. In some cases the glowing balls were associated with ordinary lightning and thunder, but in others there were no flashes of lightning, nor any sounds. A Weather Bureau observer in Iowa saw a fiery stream pouring out of a tornado cloud and breaking into spheres of irregular shape, and there are other recent examples of similar nature.

The dust theory, however, is insufficient to explain many fire-balls which have been seen to enter a house quietly by the door or window and very slowly pass through rooms or passages in perfectly spherical form. H. P. Blavatsky gives some valuable suggestions about these mysterious phenomena in *Isis Unveiled*, and indicates that they have some connexion with occult laws and elemental agencies not yet suspected by scientists.

THE WILL-O'-THE WISP

The will-o'-the-wisp is even less understood than globe lightning. It is so difficult to study that science speaks with very uncertain voice about it, yet there is no doubt of its existence — perhaps even of more than one variety. A few years ago *The Scientific American Supplement* published an article by Dr. R. D. Whitney, Professor of Electric Engineering at Syracuse University, giving some very interesting facts on the subject. He closed with the remark that “We are led to the conclusion that the phenomenon has not as yet been satisfactorily explained.” This may well be accepted when we study a few instances given by Dr. Whitney and by others.

We are told (quoting from him and from various other sources) that the will-o'-the-wisp is merely “some kind of *cold* light produced by luminescent bacteria carried up from marshes by rising bubbles of gas,” or it may be “the electrical fluid,” or perhaps “large bubbles of hydrogen

phosphorous gas rendered spontaneously *inflammable* in the air by a small quantity of hydrogen phosphorous liquid." But these explanations do not fit all the cases.

For instance, the weird flames frequently "avoid the approach of anyone and flit from place to place as if animated." Near Bologna, Italy, where careful observations have been made, a light moved before the observer for a mile. It had a companion, but no others were seen. At other times lights would disappear and then suddenly reappear at a distance, and sometimes sparks would seem to fall from them. The lights were little affected by the wind. They shone more brightly in stormy weather, and were more frequent when snow lay on the ground. One light, seen ten miles from Bologna, changed from bright red to pale yellow as the observer approached, and disappeared when he reached it. When he stepped back it reappeared and brightened as he departed. In most cases the will-o'-the-wisp does not produce smoke, set things on fire, or even heat the herbs on which it may rest, but at times it appears as more than a mere phosphorescence. In Bologna city-streets a fiery ball rose from the flagstones, and the observer felt the heat on his face as it passed him. Another investigator, also Bolognese, succeeded in getting near enough to one of these strange lights to pass a piece of oakum on a stick through it. The oakum was set on fire, and smelt of sulphur and ammonia! Occasionally the will-o'-the-wisp emits a faint smoke smelling of phosphorus.

In Scotland such lights have been known to set fire to stacks of grain, and are looked upon as harbingers of death. They are said to avoid any sharp-pointed iron instrument, which suggests something of the nature of electricity, but as there are so many accounts of the will-o'-the-wisp's habit of retreating when a person follows it, the iron may not be responsible for that effect. While the will-o'-the-wisp is a rare phenomenon in any particular locality, it has been reported from nearly every part of the world, and has been seen by scientists in the States of California and New York. The only positive statement that can be made about it is that it seems to favor damp and marshy places. Dr. Whitney says that the appearance of the phenomenon is of such a nature as quite to unnerve the ordinary observer. Why? Can the will-o'-the-wisp, or some varieties of it at least, be associated with the strange phenomenon of ball or globe lightning, which, until lately, was ignored by scientists even more completely than the will-o'-the-wisp? Ball light-

ning is frequently seen to avoid people, and to pass through rooms and even walls without burning anything.

We have by no means solved the problem of strange aërial lights. In February an extraordinary 'meteor' appeared in the sky in Spain and destroyed a cottage, leaving behind it "a smell of coal and sulphur!" No ordinary meteorite! In the October, 1933, number of *THE THEOSOPHICAL PATH* we drew attention to the curious lights that are sometimes seen in advance of an earthquake, especially in Japan. The most recent to date is reported from Acapulco in Mexico, where the very serious shock of January 28th was preceded, according to the *Associated Press*, by strange lights in the sky seen in various sections of the affected district *two nights before the earthquake*, and reported before it took place.

LUMINOSITY IN HUMAN BEINGS

The subject of strange lights is now being studied in regard to their manifestation in animals, plants, and even human beings. The world was recently astonished by a report from Italy, sponsored by no less careful a scientist than Marconi, that a woman patient in Trieste Hospital had been found to emanate an illumination from her breast so strong as to light up a room. There seems no doubt about the fact, and a medical commission is thoroughly investigating it. No suggestion has been made that it has anything to do with the mental state of the patient, Signora Anna Monaro, or that she is distinguished by extraordinary religious fervor. Illumination of the person is frequently mentioned in antiquity, but always in connexion with specially holy or advanced souls, and under unusual conditions. For instance, when Moses descended from Mount Sinai "the skin of his face shone," and the sight was so awe-inspiring to his followers that he had to place a veil over his face. In Patañjali's *Yoga Aphorisms* we read:

41. By concentrating his mind upon the vital energy called *Samana*, the ascetic acquires the power to appear as if blazing with light.

And W. Q. Judge comments:

This effect has been seen by the interpreter [W. Q. J.] on several occasions when in company with one who had acquired the power. The effect was as if the person had a luminousness under the skin.

Besides Mr. Judge, others have seen this remarkable effect in recent times, but *not under pathological conditions*. Everything of such a na-

ture cannot be reduced to ultra-violet rays or the like, which of course will be the first idea of the investigating scientists! Yet the study of the newly-discovered rays of so many different varieties — unknown until quite recently — may lead to the discovery that there are lights and sounds and other phenomena in Nature that cannot be analysed by any physical instrument, but are only comprehensible by powers latent within every man, but as yet undeveloped.

PREVISION OF EARTHQUAKES

At last science is taking seriously the mysterious uneasiness displayed by animals before earthquakes. Sometimes animals are obviously disturbed many hours or even a day or two before a shock — long before any preliminary tremors are shown on the most sensitive instruments. In *THE THEOSOPHICAL PATH* for October, 1933, we mentioned many cases of animal prevision, including the record of Dr. Shinkishi Natai, biologist of Tokyo University, who speaks of certain fishes that are known to refuse baited hooks before a shock. Further information is now available on the sensibility of fishes to earthquakes, strengthening the Theosophical teaching that there are important factors in the theory of earthquakes that have not yet been suspected by seismologists. No doubt the crust of the earth is in a state of unrest and that large areas are rising and causing strains and settlements in the vicinity of the geological 'faults,' but the ultimate reasons for such movements and, above all, for the occurrence of shocks at any particular moment, are quite obscure. Scientists are beginning to discuss the possibilities of magnetic or electric conditions, or even planetary positions, as factors in both earthquake- and weather-problems. This, from the Theosophical standpoint, is a great advance, as readers of *The Mahatma Letters to A. P. Sinnett* and *The Secret Doctrine* are aware, for the Ancient Wisdom has always placed such factors as magnetism and electricity as the bases of a very large number of the greater phenomena of Nature. This claim was enunciated long before modern scientific discoveries compelled the attention of scientists to such a line of research. The following quotation from *The Listener* (May 16, London) touches on this point, although the writer, Mr. Gerald Heard, may not realize its full significance from the Theosophical standpoint of consciousness in everything. After describing the mysterious lights seen before and during earthquakes, and suggesting that they may have something to do with electricity, he says:

Yet so far no electrical instrument has been devised which would show that an earth-storm was brewing. . . . Nevertheless, an electrical recorder has been found. . . . That at least seems the only explanation of the latest earthquake detector, the catfish. . . . It is a large lead-colored wormy object with a number of wormy soft warts about its face. . . . I am sure if we had been able to get at all the world's catfish we should have exterminated them and not felt that we had lost anything. But we should have. For the catfish can tell you when an earthquake is coming on. Maybe other animals can. Before one of the last California earthquakes, one observer noticed that some birds of a particular species suddenly left the tree they were roosting in — it was early dawn — and rocketed into the air half an hour before the shock. *When the shock itself was on, they did not seem to pay much attention.* It was something intangible that had gone before which startled them. However, no one has ever managed to keep birds under observation and to notice from their behavior if an earthquake is on the way. That would be true augury. But this, though it sounds most unbelievable, is exactly what has been done with the unlovely and unlively catfish. The Japanese have made the discovery. . . . The catfish is kept in a tank. Once every six hours the observer taps on the table which carries the tank. If all is clear you will notice nothing odd about the fish's behavior. But if, when you tap, the fish suddenly plunges through the water, then look out. Within six hours you may count on an earthquake. It has now been proved four times out of five the catfish is a perfectly sound forecaster. . . . How does the fish do it? It is pretty clear that it is abnormally sensitive to some electrical condition. For if you insulate the tank the fish can't respond, though the crack of doom be about to break. It has to be in electrical [?] contact with the earth.

HEATED ZONE IN THE UPPER ATMOSPHERE

According to the teachings of the Ancient Wisdom, there is much that is yet unknown to science regarding Heat, and it is interesting to observe that some tentative steps have lately been made by scientists which confirm some of the most remarkable teachings of the Masters of Wisdom on this subject. Intensive studies have lately shown that the greatest cold in the 'troposphere' (the lower portion of our atmosphere, the region of clouds and ordinary winds, etc.) is found in the tropical and equatorial regions, and that comparatively warm temperatures are the rule in the Arctic regions! Sounding balloons have registered 135 degrees below zero above Java, while the 1933 Polar Year Expedition found a 'mild' temperature of only 22 degrees below zero in the Arctic, twelve miles above the earth! In middle latitudes the temperature lies between these extremes. This is a very extraordinary and unexpected condition. Has Theosophy any light to throw upon it?

Turn to page 169 of *The Mahatma Letters to A. P. Sinnett*, written about fifty years ago, where there occurs a significant remark, hitherto considered very obscure even to students of Theosophy. The Adept writer, after saying that a strong magnetic pole exists well *above the surface of the earth* and revolves round the terrestrial pole in a period of some centuries, mentions the presence of “certain metals in fusion” in the neighborhood of the north magnetic pole, and speaks guardedly of a high temperature in connexion with this spot. He says this ‘temperature’ is not exactly of the same nature as we commonly understand the word to designate, and will not be understood properly without the help of “occult doctrines” — in fact, the actual conditions would seem “absurd in the light of physical science,” (the science of that day, of course) yet it will ultimately become clear. Things have moved very fast since that was said, and already some leading physicists are advocating a theory that the magnetic pole revolves around the pole of rotation in five hundred years or so. We look for further interesting discoveries about the comparative warmth of the polar atmospheric regions. In regard to another polar phenomenon — the crackling and rustling sounds associated with the Aurora Borealis — so long denied or disputed by science, but positively affirmed in *The Secret Doctrine* (I, 205) as part of “the occult doctrines,” we now know that it has been finally established by scientific evidence.

Another surprising statement made in the same letter by the Adept referred to is that an intensely heated shell — “continent” he calls it — of some subtil “magnetic or meteoric” matter, surrounds the earth at a great height. Absurd and incomprehensible as it seemed forty years ago, it is now an established fact. We quote from Mr. Dean Blake, a well-known scientific authority in the U. S. Weather Bureau:

Temperatures in the stratosphere [the atmospheric region which begins where the troposphere ends] constitute one of its alluring mysteries. Meteorologists have realized for some time that at about 30 miles above the earth the air is about as warm as at the earth’s surface. . . . Some British meteorologists are inclined to believe that there is an ozonosphere lying at an altitude of about 38 miles, which they say is *extremely hot*. . . . Some American weather men are convinced that the warm layer perhaps reaches up to 100 miles. Above that is another cold area. . . . Above this is a peculiar elastic stratum of air that has the power of reflecting radio waves, the Heaviside layer. Above the Heaviside layer are the noctilucent clouds of star dust. Earth dust does not rise above the roof of the troposphere. Noctilucent clouds are made up of fine particles from outer space.

Dr. Gutenberg of the California Institute of Technology, an international authority, is reported as claiming that the temperature of the "heated continent" above the earth may be as high as 1000 degrees.

In view of such corroborations as these, and of others in various departments of knowledge, it must be admitted that the genuine teachings of Theosophy as given by H. P. Blavatsky and her Adept Teachers are based on natural law, and may be regarded as reliable guide posts to progress. We are aware that certain advanced scientists are studying her works and apparently profiting by them, but it is time that her name was honored and her greatness openly recognised, as the least compensation for the neglect and contumely she received from the materialists of the nineteenth century.

'UR OF THE CHALDEES' IN THE LIGHT OF THEOSOPHY

E. K. MIDDLETON

THAT there ever was an actual city of Ur is open to doubt.* *The Secret Doctrine* says: "Do we not know that the ancient *initiated* poets, when speaking of the *foundation of a city* meant thereby the *establishment of a doctrine?*" And again: "bearing in mind that in mythology every personage almost is a god or demi-god, and also a king or simple mortal in his second aspect, and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible."

It is upon this basis that I put forward the suggestion that Ur of the Chaldees never was a city as we understand the term, and that the word 'city,' when used in the ancient records which were discovered in Mesopotamia, in reality stood as a symbol for the doctrine, or the establishment of a center for the preservation of records relating to the doctrine, of the ancient Wisdom-Religion. The word 'Ur' is derived from the Hebrew *uri* (*urim*) meaning 'flame' or 'light,' and the name of the city of Ur found on the inscriptions is written with a group of signs expressing it as 'the abode of light,' or as we might express it, 'of enlightenment,' and seems to point to the conclusion that the ancient

*See Comment on p. 229 by Professor C. J. Ryan of Theosophical University.

buildings comprising a tower, temple, monastery, and school, were in reality a center of Occult teaching and stronghold of the Wisdom-Religion.

Excavations have revealed what is known as the King-List of Ur and it is upon this King-List that the Dynasties of Ur are founded, and have been passed on to us as actual history by the modern interpreters. Yet in their own words authorities state:

The period intervening before and after the Second Dynasty is, however, one of almost complete obscurity. The only authority for these years is the King-List, and unfortunately it is almost useless for the construction of an ordered history. . . . That nothing may be wanting to understand how gross is the darkness that still hides these years, let it be repeated that even the chronological contacts between Lagash and the First and Second Dynasties of Ur have been hitherto adjusted only by inference from the writing and from the art.

The King-List was drawn up by Sumerian scribes and was composed of the names of the kings who, according to their successive dynasties, supposedly ruled what was called in the old records "the lower Valley of the Two Rivers." This somewhat vague definition might easily be interpreted as the plane of physical manifestation where the 'kings' would represent Root-Races and Sub-races of the incoming and outgoing streams — the two rivers — of incarnating humanity.

In reading over the accounts which the antiquarians have given of excavations in Egypt and Mesopotamia one cannot fail to be impressed by their matter-of-fact and commonplace interpretations of the inscriptions and carvings. For example, among the discoveries at Ur the figure of a goddess seated on a throne supported by geese merely represented to them "the patroness of the poultry farm," and the remark is made that "her flounced and pleated dress . . . has an appropriately domestic look." A small relief, in alabaster, of a high-prowed boat with an arched canopy, containing a pig, two fish, a goose, and a man, was named by the discoverers 'Noah's Ark.' But the writer hastens to add that this was merely a jest in the camp where the excavators resided, as the true interpretation would be a hunter returning with his day's bag. It seems strange that the correct explanation should have been actually touched upon only in jest, for the high-prowed boat, suggestive of the crescent moon (so frequently found in Egyptian symbology) and bearing the bird, the fish, the animal, and the man, would have an esoteric meaning similar to that of the biblical Ark, the carrying over of

the life-principle in its various aspects from one cycle of manifestation to another.

Beneath the floor of a ruined building a row of brick boxes was found. In each box stood a roughly modeled figure of unbaked clay; these figures represented snakes, dogs, gryphons, human figures, and figures of men, part animal and part fish, and were regarded by the excavators as household demons placed there to guard against sickness or ill-luck. But as the building where they were concealed had been the sanctuary of a temple, they were more probably samples of certain evolutionary types, produced possibly at that stage when nature attempted to create without the aid of the Sons of Wisdom.

According to the records, Ur with its temple was dedicated to the Moon-goddess, while a twin city named Larsa was called in the inscriptions 'the place of the abode of the sun.' The name Larsa is curiously similar to that of Lhasa, the capital of Tibet, the interpretation of which is 'God's place.' The chief feature of the ruined site of Ur is the tower or Ziggurat known in former years as the Hill of Heaven. Investigation has shown that the design of this great monument was as carefully planned and almost as massively constructed as the Great Pyramid of Egypt. And strange to say, although stone and rock are nowhere to be found in the neighborhood of Ur, large slabs of limestone formed part of the underground tombs there — the same material that faced the surface of the Great Pyramid when it was first erected. This tower, or Ziggurat as it was called, dominated and overshadowed all the other buildings. It stood upon foundations the walls of which were over 70 feet in thickness, and it is due to the solidarity with which it was constructed that so much of it remains today. The following description of the temple is taken from Mr. Leonard Woolley's book *Ur of the Chaldees*, a record of seven years of excavation:

The outer court of the temple was a terrace raised 10 feet or more above the level in front of it, and behind the court rose a second and higher terrace on which stood the sanctuary and the tower. The tower measures a little more than 200 feet in length by 150 feet in width, and its original height was about 70 feet; the whole thing is one solid mass of brickwork, the core being of unbaked brick and the face a skin of baked brick set in bitumen, about 8 feet thick. The walls, relieved by shallow buttresses, are battered, or built, with a pronounced inward slope, and stand some 50 feet high; this forms the lowest stage. Above this point the tower is taken up in steps or stages, each smaller than the one below, leaving narrow passages along the main sides and wider terraces at either end; but the stages are curiously unsym-

metrical, so that there are three storeys at the north-west end of the building and four at the south-east end, all communicating by flights of brick stairs; on the top-most storey, which was virtually a square, stood the little shrine of the god. On three sides the walls rose sheer to the level of the first terrace, but on the north-east face fronting the Nannar temple was the approach to the shrine. Three brick stairways, each of a hundred steps, led upwards, one projecting out at right angles from the building, two leaning against its wall, and all converging in a great gateway on the level of the second terrace; from this gate a single flight of stairs ran straight up to the door of the shrine, while lateral passages with smaller flights of stairs gave access to the terraces at either end of the tower; the angles formed by the three main stairways were filled in with solid flat-topped buttress-towers. When first we started the work of drawing out the plan and elevations of the Ziggurat we were puzzled to find that the different measurements never seemed to agree; then it was discovered that in the whole building there was not a single straight line, and that what we had assumed to be such were in fact carefully calculated curves. The walls not only slope inwards, but the line from top to bottom is slightly convex; on the ground plan the wall line from corner to corner of the building has a distinct outward bend, so that sighting along it one can only see as far as the center; the architect has aimed at an optical illusion which the Greek builders of the Parthenon at Athens were to achieve many centuries afterwards, the curves being so slight as not to be apparent, yet enough to give to the eye an appearance of strength where a straight line might by contrast with the mass behind it have seemed incurved and weak. The employment of such a device does great credit to the builders of the twenty-third century before Christ. Indeed the whole design of the building is a masterpiece. It would have been so easy to pile rectangle of brickwork above rectangle, and the effect would have been soulless and ugly; as it is, the heights of the different stages are skilfully calculated, the slope of the walls leads the eye upwards and inwards to the center, the sharper slope of the triple staircase accentuates that of the walls and fixes the attention on the shrine above, which was the religious focus of the whole structure, while across these converging lines cut the horizontal planes of the terraces, the division of the building which they effect being emphasized by zones of color. At least in the later period the lower stages were painted black, the uppermost was red, and the shrine, as we have seen, was covered with blue-glazed tiles, and it is probable that the shrine roof took the form of a dome of gilded metal. . . .

The color scheme of the Ziggurat is particularly interesting in view of a statement to be found in *The Secret Doctrine* by H. P. Blavatsky, which reads as follows:

“where does the lower earth come from? *From the chain of the Earth, and heaven above,*” *i. e.*, from the superior globes, those which precede and are above our Earth. “And there came out from it [the chain] creatures of all kinds. Some of them in [solid] skins, some in shells (*Klippoth*) . . . some in red shells, some in black, some in white, and some of other colors . . .” (See Myer’s *Qabbalah*, p. 417).— II, 503-4

The Ziggurat, therefore, seems to have carried out in its construc-

tion and coloring the scheme of the evolution of the human race, and possibly also the planes on which humanity evolves. Indeed the triple staircase might indicate the manifestation of the Deity in its threefold aspect — “the union of these three principles depending upon a fourth, the Life which radiates from the summit of the Unreachable to become a universally diffused Essence on the manifested planes of existence.” These words of Basil Crump, which are to be found in his book on ‘Evolution,’ might be a description of the stairway itself, radiating as it does from the great Gateway of the shrine to the courtyard below, which might be called the plane of material manifestation.

The remains of other buildings were unearthed in the course of time in which were found traces of cooking arrangements and kitchens on a large scale connected with numbers of small rooms. These surrounded the sacred enclosure, and were obviously part of a monastery or school in connexion with the Temple itself, for the tablets and inscriptions found among the ruins showed that a form of religious study must have been carried on. These tablets were called ‘school-books’ by the excavators! A number of them were found to be purposely defaced in a manner that rendered them unintelligible, showing that the teaching was carefully guarded from outsiders.

Hidden in the brickwork of the top stage of the tower at each angle of it, cylinders made of baked clay were discovered. On these were long inscriptions giving the history of the building of the Ziggurat, stating that the tower was founded by a king named Ur-Nammu who was also the founder of the Third Dynasty of Ur, and his son Dungi. The tower was left unfinished by them and was finally completed by a later king named Nabonidus; this statement, by the way, was to prove one of the greatest problems that the excavators had to solve, as we shall see later. Nabonidus also left an inscription in which he refers to his repairs of the building, stating also that he cleared a part of the temple of the Moon-goddess of ‘fallen branches.’ It seems highly improbable that such a trivial event would be recorded in stone and preserved for countless generations, yet the learned antiquarians accepted this statement literally and spent days in hunting out a spot where trees could possibly have been planted in those acres of arid sand. We know, however, from *The Secret Doctrine*, that a tree was at one time used as a symbol for a high initiate, so that the ‘fallen branches’ might well be taken to refer to candidates who had failed to reach initiation, or possibly

to those who had followed the left-hand path of the black magician.

Antiquarians are puzzled by the long periods of time that often elapsed between the recorded events of the city, during which periods nothing is found to witness that life went on at all there, while from outside sources there was no specific information to be obtained concerning it. The kings of the early dynasties were also credited in the ancient King-List, with reigns of enormous length—reigns which dwarfed Methuselah, and annoyed the antiquarians beyond measure by their “obvious exaggeration.” During some of these lengthy periods between recorded activities, the temple and the city would apparently be completely destroyed, for the new king’s first recorded action on arriving upon the scene would be to rebuild the ‘city’ on the remains of the old foundations, while during other periods the buildings seemed to remain in place and merely need repairing by the incoming sovereign. One of the ancient inscriptions from Chaldaean times reads: “No reed had grown up, no wood was fashioned, no brick was laid, no city formed, no city built, no creature compacted.”

This, it is stated, refers to a period when the universe was a waste of waters, before the god Bel began the work of creation, and it is interesting to note how the formation of a world is spoken of in terms of wood, brick, and city. It does not seem unreasonable, therefore, to believe that the building activities so frequently alluded to in the ancient records and inscriptions of Ur were symbols used to express recurring manifestations of life on our globe, each built upon the foundations or remains of its predecessor. In this connexion the building propensities of the early kings are of special interest, for almost every departing sovereign left a record in stone stating that he had rebuilt the temple or city, and always on the exact foundation of the old site. One king in particular irritated the antiquarians by boasting, as they expressed it, of the exactitude with which he planted his new building precisely on the four corners of the old foundation. If these activities are to be taken literally, does it not seem strange that the temple should be so frequently in need of repairs, and often indeed razed to its very foundations. Of all buildings in an ancient city the temple and the sacred shrines would be the most carefully guarded and cared for. Yet the records of Ur disclose the frequently recurring states of ruin and dilapidation to which the temple and even the massive Ziggurat was reduced between the period of one king’s reign and another. The ex-

planation given by the excavators infers that the city was in a continual state of siege by one enemy or another, who reduced it to ruins and then apparently fled into oblivion. Where the new king came from was always rather a puzzle to those who deciphered the inscriptions — for instance Ur-Nammu, the founder of Ur, appears without any introduction “at the head of his city,” and a little later “at the head of an empire,” without the slightest indication as to how he got there. Other kings were equally unceremonious in their comings and goings, and were consequently an endless source of annoyance to the historians. To find “fallen branches” of trees scrupulously recorded, but no mention of how a whole city fell before a victorious army must have been extremely tantalizing to those who were compiling ancient history.

The Ziggurat appears to have been practically untouched for long periods of time, but the temple was in an almost constant state of repair and alteration. Sometimes an incoming sovereign would himself raze it to the ground and build it up afresh, but always, as recorded on the tablets, upon the exact foundations of the old structure. New altars would also be erected from time to time, and a miniature Ziggurat appears to have been built at one period, containing a secret chamber hidden in the heart of the brickwork. In following closely these records of repeated construction, repairs, and alterations to the temple and its sacred buildings, one seems to see the history of humanity with its Root-Races and Sub-races recorded in brick and clay, in color, and in carving.

The King-List mentions a certain Utu-hegal, who was king of one of the sister cities of Ur, named Erech, and who “fixed the boundary of the Man of Ur.” This statement caused a good deal of head-scratching in camp, but it was finally interpreted as “an interesting political situation.” It was after the fixing of the ‘boundary’ by Utu-hegal that Ur Nammu arrives upon the scene and founds the brilliant Third Dynasty of Ur by building the so-called city and its temple. One of the most interesting stone reliefs unearthed in the ruins shows the king Ur-Nammu going forth to build the temple, having received an order from the gods to do so. He is shown carrying over his shoulder in a jaunty fashion, the tools of the architect and builder — pick-axe, trowel, compasses, etc. — everything in fact that a king of that period would scorn to carry. This seems to point to a very definite connexion between the “fixing of the boundary of the Man of Ur” and the building

of the temple. We might even surmise that the Boundary of the Man of Ur and the Temple refer to one and the same thing — the building up of a physical body. Also compare this statement with what is said concerning the building of Solomon's temple "without sound of hammer." Or again, if the city stands for the manifested universe, might not the boundary refer to the limitation of the field of manifestation symbolized by the circle or disc, of which H. P. Blavatsky writes: "The One is the boundless plane of the circle manifesting a diameter only during the manvantaric periods"?

We now come to the greatest problem which confronted the excavators — the problem presented to them by Ur-Nammu, the founder of the city, and the builder of the great tower of the Ziggurat. As I mentioned before, the records state that he and his son Dungi began to build the tower, but left it unfinished. It was the custom for each king as he built any portion of the city to stamp his name on the bricks of the structure he was responsible for, and by referring to the King-List the excavators were often able to decide the period in which certain buildings were erected. But investigation of the tower disclosed Ur-Nammu's name, not on the foundations where they should logically have been, but on the upper stages where the shrine was located, while the name of Nabonidus, who cleared away the "fallen branches," was stamped on the foundations. This discovery caused great confusion in the ranks of the investigators for, if the records were correct, then Ur-Nammu must have begun his building in mid-air, leaving the foundations to be added at a later period! Finally, it was decided that Nabonidus must have built the outer wall of the foundations only, and they were content to leave it at that. If, however, we credit the records with an esoteric meaning, the mystery is solved without difficulty. Ur-Nammu might stand as a symbol for the lower Dhyân-Chohans — the Builders — who are the vehicles for the manifestation of the divine will, and whose designs would be carried out first on the higher planes, while Nabonidus would represent physical manifestation on the lower planes of matter. Thus the construction of the tower would symbolize spirit descending into matter and both meeting at a half-way point, possibly at the junction where the three stairways converge before the great Gate leading to the upper terrace of the tower, where the shrine was located, and thus expressing in this tremendous monument of brick and clay, crowned with its shrine of brilliant blue and gold enamel, the

blending of the two potencies, spirit and matter, whose union will produce the Perfect Man — the temple not built with hands.

COMMENT BY C. J. RYAN, M. A.

WHILE it seems probable that the argument in favor of the great Moon Temple and the Ziggurat at Ur being erected by Adepts who had a knowledge of the Ancient Wisdom is reasonable, and that the sacred buildings displayed this knowledge in symbolic form, I am inclined to demur to the statement that the existence of a real city named Ur "is open to doubt." For King Ur-Nammu (Ur-Engur?) to have been able to build such enormous structures, including a great wall two and a half miles long, twenty-eight feet high, and about ninety feet wide, he must have had immense and available man-power. Again, the recent discoveries of the 'Death-Pit' and the magnificent treasures of Queen Shubad, who was buried at Ur at least 5000 years ago, and many other evidences, point to a splendid and highly organized empire. It is, of course, true that there are great gaps in the historical record, but do they necessarily mean that the story of Ur is mostly esoteric? What was known about Crete, or the great Indian civilization on the Indus, or much of the earlier Egyptian history, until lately? In regard to this, the following quotation from an article on Ur by H. St. J. Philby in *The Observer* (London) is worth consideration:

Imagination reels at the contemplation of a city which died 2,500 years ago after a continuous existence of at least three millennia as a flourishing emporium based on the special favor of the Moon-God! As Mr. Gadd [in his recent book on Ur] warningly remarks: "It is at once the fascination and the danger of ancient history, as revealed by the great discoveries of last century, that it has opened so long a retrospect . . . historians may be tempted to play with hundreds, almost with thousands of years as though they were indeed a watch in the night. . . ."

There is indeed no definite evidence that the city of Ur existed continuously between the first and last known dates of its history, and in the second millennium there is a dark gap of five centuries or more between the days of Samsu-iluna and Kurigalzu in the annals of the city. But continuous existence may safely be assumed as a working hypothesis, pending the results of further investigation, and there can be but little doubt that throughout the whole period of its existence it was specially identified with the service of the Moon-God, a connexion which appears to have been perpetuated in the later name of Kamarina, by which it was known to the Arabs, who spoke to Berosus in the third century B. C.

From a recent interview with Dr. C. Leonard Woolley, the famous excavator of Ur, reported in *The Observer*, we learn:

Three times before 2,000 B. C. Ur was the capital of the Sumerian civilization. ['Sumer' is the ancient name for the southern part of Mesopotamia.] The periods of its prominence as a great city, so far as we yet know, were 3,000 B. C., 2,700 B. C., and 2,300 B. C., and its moral importance in the country was great. As early as 4,000 B. C., the Sumerians were building magnificent palaces or temples, richly decorated with mosaics, and containing great columned halls. After many vicissitudes arising from invasions, Ur was, in the days of Abraham (1,900 B. C.) a great city with modern streets and large public buildings. We even know the names of the people who lived in many of the houses, and understand their manner of life and their educational system. At the earliest known date the architects were using *practically all the modern forms of architecture, such as the arch, the corbelled dome, and the vaulted roof.*

It is generally believed that Ur was gradually abandoned when the Euphrates river changed its bed and the city was left stranded twelve miles from that great artery of commerce. There was certainly an excellent civilization there ages before the 'Flood,' that tremendous inundation of the great plain whose deep deposits have lately been found by Dr. Woolley. This 'Deluge' undoubtedly provided the physical basis used by later initiated writers, into which they ingeniously wove the stories of the Atlantean and Cosmic Deluges, etc., as H. P. Blavatsky explains in *The Secret Doctrine*. Not far away, at Kish, splendid pottery painted in three colors has been found. This cannot have been made more recently than 4,000 B. C., and it is one of the mysteries of archaeology. How did those early races know the secret of making those colors, a secret which was lost and not rediscovered for thousands of years later? Mesopotamia probably contains entirely unsuspected stores of information which, when revealed, may lead to the knowledge of the Atlantean migrations into Asia, for, as a Master says:

Do you know that the Chaldees were at the apex of their Occult fame *before* what you term the "bronze Age"? That the "Sons of Ad" or the children of the Fire Mist preceded by hundreds of centuries the Age of Iron, which was an old age already, when what you now call the Historical Period — probably because what is known of it is generally no history but fiction — had hardly begun.

— *The Mahatma Letters to A. P. Sinnett*, 153

In regard to Miss Middleton's reference to the radiation of Life from the summit of the Ziggurat, as symbolized by the radiating staircase, the probability of this having been deliberately designed by Initiate-Builders is increased by a significant sentence in *Isis Unveiled*, where H. P. Blavatsky says:

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory.— I, 154

FROM A STUDENT'S NOTE-BOOK

REATA V. H. PEDERSEN

OF *Divine Wisdom* one cannot learn one word, or even its alphabet, *until it is lived*. Such is the thought uppermost in the mind of the student if a deep study has been made of the *Bhagavad-Gîtâ* (and to make a deep study, it is necessary to forget the eloquence, the beauty — the music — of the verse in which this 'History of Humanity' is given, and concentrate on the lesson hidden 'between the lines' of Krishna's discourses).

Not one word of wisdom can be learned by any man — except that man be the word. Śri Krishna's teachings bewildered Arjuna — moved him to what amounted to a reproach of the teacher; to demands upon him, and to a desperate plea for something unmistakable, — a Way for him to be *decided* by Krishna.

Hear him: "Thou confusest my understanding . . . I am thy disciple, suppliant to Thee . . . I ask Thee, which may be better?" (iii, 2) Again and again through the text the cry of desperation is repeated: ". . . tell me decisively . . . tell me conclusively . . ." For Arjuna was seeking to make the word his, instead of himself the word.

This is the 'between the lines' lesson of the *Bhagavad-Gîtâ*. Now, while it may be a most presumptuous student who would attempt to sum up in one sentence the whole of the lessons contained in the Discourses of Krishna, this in itself is rather a good way of study. For, having delivered oneself of the sentence, we will not be content with our summing up. Instead, we will 'war' with ourselves, with our understanding, and in that war conquer *mean* ignorance, and we will battle royally to break down barriers of prejudice, and at last become Lords of a new kingdom of knowledge.

The lesson, then, as I see it, concerns Karman — a clear pointing

out that Man, by reason of the causes he has himself brought into action, is held within the field of reaction.

Krishna tells Arjuna: "Thou thinkest 'I will not fight' . . . but born of thine own nature, bound of thine own duty . . . even that which thou desirest not to perform, helplessly thou shalt perform."

And so though he would have refused, Arjuna is forced to fight by all the numberless choices made in his past life, and with all the force of his own karman, and with the collective karman of his race behind him. He can, it is true, fight unwillingly and go down to "utter destruction," but that does not change the fact that he is living, even then, in the result of his own act. On the other hand, he can become one with the cause for which he is forced to fight, fulfilling the Law also in this — the Law which is so simply stated in all our teachings: That which by choice thou wouldst be, such thou art.

ACTION. To have Divine Wisdom, we have only to act divinely. The doing of the very smallest impersonal kindness opens wide the door to the Whole Wisdom. The striking of one note in the scale opens to oneself the world of music. Application, devotion, delight in the study, choice of instruments— and ere long we have the musician. Application, devotion, delight in the increase of action, choice of direction, and we have an outstanding Human. Through his own keen enjoyment, the musician surrounds himself with others who would learn, who would become as he, and soon we have built up in our community a center of Music by which the entire community gains.

And does not the Human, fully expressing himself as such, become a center through which all of civilization gains? Not far apart the two, seen from a metaphysical viewpoint; for in both instances, are we not instruments through which Cosmic energies work?

HUMAN RELATIONSHIPS. The teaching of the brotherhood of life, applied especially to the relationship of human to human, studied deeply and with the intent of application, will have for result healthier bodies, happier homes, a finer civilization, and will ultimately bring the desire for peace to the hearts of men.

How healthier bodies, we may ask? By way of answer, let us ask still other questions, and answer them from the knowledge we have of ourselves. Do we suffer a bodily reaction to emotion? Does anger

bring in its train flushed faces, loud voices, with momentarily either an increase or decrease of strength? (Perhaps instead we are of the 'icy-cold' type, a person whose mouth becomes dry, whose eyes pale instead of blazing.) We do not now need to decide this, for our purpose is only to receive from ourselves the affirmative answer to this first question. We do react physically to the emotion of anger, at least. Have we not the proven fact that the chemicalization of the blood is changed by storms of temper, and that because it is, the structures of the body are changed also?

A step further, and we acknowledge that we do not become angry at ourselves, that instead we must have others at whom to aim this particular emotion. And now, if we will take yet one more step — a very giant of a stride this time — we shall arrive at the conclusion that tranquil relations with other members of the human family will result in healthier bodies.

(The student can find in the teachings many references to specific diseases directly traceable to lack of tranquillity — to loss of control — to 'dis-ease' in the harmony of our little corner of the Universe — *ourselves*.)

HAPPIER HOMES. As a sincere Theosophist, it should be the object of every student to comprehend the true relation of husband with wife, parent with child, brother with brother, and friend with friend, and the most splendid of all human relations, that of teacher and disciple. Such relationships — and we will not now go into the matter of their bringing about, although a study of Mr. Judge's notes on the subject of affinities and of delayed karma is of greatest value — such relationships are reflexions of higher ones, existing on other planes of being and in other worlds. If we will keep in mind the vital truth that no event, no object, no condition on the physical plane originated here, but that on the contrary this plane exists only as the outermost vehicle of a diviner one, a plane which we may call that of Idea, we can make every act of ours a conscious expression of the divine idea for which it is an instrument — A TOOL NOT YET TEMPERED. If we would do this the true beauty of such relationships would be realized and there would be no service involved in them that would seem mean or impossible. We could then express Love through them instead of, as now is more often the case, look for Love and find it not.

A FINER CIVILIZATION. It is not enough to want a thing — we must work for its bringing about. It is not enough to read our beautiful philosophy; it is not enough, this study of ours, that makes it possible for us to explain to others the difficult subject of Karman, with its intimate connexion with that still more difficult one, Rounds and Races. To be able to name the Seven Principles of Man's constitution — or even to quote *The Secret Doctrine* and argue intelligently and firmly and *kindly* its meaning — this is not enough! We must know that man is not separate from his karman — that it is himself. We must know the Rounds and Races as a teaching adapted to our present comprehension, but one so great that we can understand it fully only when we are 'great.' We must be able to consciously unite ourselves with the higher principles, and consciously train the vehicles, which are the lower principles, to ever greater receptivity, to the vibrations from the plane of those higher principles, and this we can do only by work, planned, and long continued. We must keep the bridge over which such vibrations pass OPEN FOR TRAFFIC, else we ourselves are dwellers only in the lower. We are living in the lower principles only, but one-third alive; and doomed to DEATH if we continue it life after life!

If we do not Love and Forgive and Serve, we shall perish; and these are possible to us only if we center our consciousness in the higher triad.

If we do not make the practice of brotherliness a twenty-four-hour-a-day job, HUMANITY will lose the way, and what then of Civilization?

It is such a little thing we ask of ourselves — only that we Love enough; only that ahead of our speech we send our thought: This is my brother of life, one who is fine if I know him for such.

My brothers — you and you and all of you — who came from the same source! If my brother lives it is because I live; if my brother loves and serves humanity, it is because I know the way to love and serve. My brother is one with me.

Such a little thing — only to recognise in our brother ourselves — to know ourselves and him — for a God.



THE scent of flowers does not travel against the wind, nor that of sandalwood; but the odor of good people travels even against the wind; a good man pervades every place.— Words of the Buddha, as recorded in *The Dhammapada*

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

XIII — CAGLIOSTRO'S SECOND VISIT TO LONDON

EXILED from France by the King's decree, immediately after his triumphant acquittal of complicity in the Diamond Necklace case, Cagliostro left Boulogne for England, while vast crowds of men and women knelt on the shore, weeping and invoking his blessing. The divinity that is within all men felt and responded to the divinity that shone through this friend of humanity, the 'Divine Cagliostro.' The date is memorable in European history — June 16, 1786.

In his pocket Cagliostro had a letter of introduction to a Mr. Swinton of London, a trusted disciple, and one who had received high honors and great consideration from his benefactor. The letter was given him by de Vismes, a traitor and the tool of secret enemies of Cagliostro, in order to insure his falling into suitable hands without the loss of a day.

Owing to the success of their machinations it was not long before Cagliostro was forced to give an account of his life for the sake of the English public, who were sorely confused by the lying calumnies sown all over Europe like tares in a wheat-field. The special organ for these libels was the *Courrier de l'Europe*, edited by the most unscrupulous rascal then unhanged, one Théveneau de Morande. The man was so amazingly clever that the French police, finding themselves outwitted by him at every turn, were finally obliged to take him into partnership.

Police though they were, the combination was ideal. We have already had a glimpse of their methods, which differed but little, except in organization, from those of regular criminals. The English, psychologized by the fetish of a free press, protected Morande's activities, at the same time recognising that he did more harm to the British cause than three regiments of honest French soldiers could have done. His specialty was blackmail and the higher the position in society of his victim, the better he liked his work, and the viler and more bestial were his attacks. His stock-in-trade was a most wonderful supply of information. If all the confessors in Europe could be imagined as combining to keep him posted, he could hardly have been better acquainted with

the weak points of everyone of note, and of many who were obscure. As such a fanciful situation is out of the question, his sources of information are still a historical mystery.

Having then a clear and simple account of Cagliostro's adventures from his own pen, we give a free quotation as the readiest way to describe his adventures in England in 1786 and the early part of 1787. He had no object in concealing things that concerned himself alone, and only the respect due to the privacy of others' business, such as Freemasonry, prevented him from publishing their affairs. He had nothing to conceal, and if the time has not yet come to show that Europe was on trial in respect to him, the time had long passed when intelligent historians supposed that he was on trial before the court of public opinion. Following upon the pompously assumed 'right' of the Inquisition to put him on trial for his life on account of his *opinions* — a trial to which it was attempted to give a colorable imitation of justice by raking up and inventing all the scandal possible, not excluding his very babyhood — the Western world quite supposed that it was called upon to judge him, too, basing its judgment on the bogus biography that emanated from the Vatican press. While the psychological influence of this impertinent assumption lasted, it was useless to cite Cagliostro as a witness to his own actions. Now that with the new century the fetters of mind have largely fallen away, Cagliostro's own evidence is not disputed as it was when ignorance allowed unsupported accusations that he was a criminal to have weight.

The very first incident shows that Cagliostro's coming was expected and prepared for by his enemies. He says:

"The adventures which have come to me since my departure from France are not in themselves particularly interesting; but their perusal is indispensable for all those who desire to know the springs which actuate M. Morande's pen.

"I arrived at Dover on the 18th of last June. Well-intentioned people had warned the customs authorities of my arrival and of the nature of the effects I brought with me; so my trunks were emptied on the instant, and each thing they contained was unfolded and scrutinized with the most minute exactitude. Finally they found my jewel-casket, which I had not thought it necessary to display to their investigations. A cry of joy was heard; the mob crowded together to admire its beauties,

and the jewel-box passed from hand to hand. A customs officer, less curious than his comrades, finally put back in the trunk all the effects which he had taken out, with the exception of the diamonds, which formed the object of their admiration.

“Finding this quiet appropriation of my property a little too much, I took the liberty to ask for their return; they gravely replied that my diamonds and other jewels were confiscated to the profit of Great Britain. I returned sadly to my inn.

“‘So this is the way,’ I said to myself, ‘in which Great Britain receives those who take refuge in her bosom! My diamonds have fallen from Charybdis into Scylla. I thought myself fortunate in having saved the greater part of them; it would have been just as well to have left them in the Bastille.’ These reflections were not consoling. I resigned myself, however, and slept the most profound sleep.

“I do not know what passed during the night; but the next morning, when I returned to the Custom House, I found the greatest change in manners and faces. The customs authorities spoke to me in the most respectful tone. They made a million excuses, and gave me back my jewel-box. More amazed by this reception than astonished by that of the previous evening, I thanked Providence and left for London.”

Swinton was the name of the man who had been intrusted by the conspirators in France and their fellows in England with the task of undermining Cagliostro’s work; the old tactics of open enmity were insufficient, and treachery from within was the order of the day. The letter of introduction given to the Count by his trusted friend in France was addressed to Swinton. The treacherous friend had declared that although he knew Swinton only imperfectly, he could guarantee that he was an honest man, and as he could speak French and English with equal ease he would be of use to Cagliostro in London.

Speaking of Swinton, Cagliostro continues his story:

“I needed a house situated in an open district. He suggested Sloane Street, and persuaded me to rent the house next to his. To furnish it, I needed different workmen; it was Mr. Swinton who selected them. The furnishing completed, they rendered bills in which each article was charged for at double its value. I wanted to make various complaints as to several items; they threatened me with the law. I paid, and re-

markably enough, of all the workmen I had employed, not a single one, after having been paid, failed to go to Mr. Swinton on leaving my house *and thank him*.

“My *Mémoire* against Messrs. Chesnon and de Launay appeared at Paris shortly after my arrival in London. Of thirty copies sent me through the post, only a single one came into my hands. But it was enough to give me the means of having it printed in English and in French. This *Mémoire* has made upon all minds a still existing impression, and one which will always last, whatever happens, because truth is indelible.

“Some time after the publication of my *Mémoire*, there appeared a translation of one of my letters, in which I had opened my heart, and had named one person of whom, among all my enemies, I had the most reason to complain.

“Scarcely had this letter appeared when I perceived a redoubled amount of assiduity and caresses on the part of Mr. Swinton. He wanted to make me thoroughly acquainted with the environs of London. There was, he said, a superb view from Greenwich Hospital and the dock-yards, while a boat-trip on the Thames was a delightful pleasure-party of which I could form no idea. I am naturally sedentary and meditative; my reflections and my experience decided me to refuse the invitation. I was surrounded by enemies. I had everything to fear. I had heard of the story of a certain Chevalier de Belleport and of a certain Dame Drogard.

“Mr. Swinton had founded the greatest hopes upon me. He pressed me to give public audiences as at Strasbourg and I was more or less attracted by the idea. But he wanted to set up a drugstore and himself be my apothecary! This offer was in no way pleasing. At length, perceiving that I was daily becoming colder towards him, he made up his mind to speak clearly, and so had one of his daughters write me the following:

“‘I am aware that you have helped many people to make money. I have a numerous family; *we must eat*. If you will assist me to make money, I will be your friend and the *Courrier de l'Europe* will be your panegyrist; if not . . . !’

“Not having kept this note, I cannot assert that these are the precise expressions used; but I can testify that the expressions contained in it were absolutely the equivalent.

“This open manner of putting the pistol to my throat did not seem exactly calculated to destroy the impression I had formed of Mr. Swinton. I ceased absolutely to set my foot in his house, and when he came to me I either did not receive him, or I received him so coldly that some day I expected to see him absent himself permanently — which, in fact, he did.”

Swinton seems to have rather overdone his part in his desire for prompt and immediate wealth. But he was only one of the minor cards of the European combination against Cagliostro. One of the greatest of the outer agents in England or France had now to be pushed forward onto the scene. It was the terrible editor of the *Courrier de l'Europe*, from whose vitriolic pen no reputation was safe. He had blackmailed Madame du Barry handsomely; he had defied the French Government with complete success; and such was his secret and efficient information-service that when the French police came to England to trap him under the guise of friendship, he received them with open arms as the best fellows in the world and ended by ‘borrowing’ heavily from his ‘dear old pals’ before turning round and laughing in their faces at their childish folly in supposing he had not penetrated their disguise!

Cagliostro’s narrative, in reference to the garbled and malicious misreport of his interview with the French Chargé d’Affaires, which Morande had inserted in the *Courrier*, proceeds:

MORANDE

“Mr. Swinton was the intimate friend and associate of M. Morande. He had often spoken to me of the advantage it would be for me to get him over to my side, and he very plainly pointed out the way for me to do so. I did not think it well to avail myself of it. M. Morande, attributing my indifference to the tactlessness of the negotiator, himself wished to sound me, so he came one day to Mr. Swinton’s house while I was there. His face did not prepossess me in his favor, and I found his questions out of place, his tone indecent, and his threats ridiculous. I told him frankly that I should trouble myself very little with whatever he might write about me.

“Having nothing further to expect from me, M. Morande commenced to attack me, but with openness and moderation and all the appearance of impartiality.

“Things were at this stage when I received the news that His Very Christian Majesty would now permit me to return to France. M. Barthélemy, Chargé d’Affaires of that Court, having indicated to me a rendezvous in which to receive confirmation of that news, I went there with two friends who on that day would not leave my side. Lord George Gordon, one of them, was not received by M. Barthélemy with the consideration due to his birth. They say that he revenged himself by an article put in the English papers, but about that I know nothing. What is certain is, that having seen that my interview with M. Barthélemy had been reported in a very inexact way in the *Courrier de l’Europe*, I had the following note inserted in the *Public Advertiser*, No. 16306, in French:

“*Le Courrier de l’Europe*, having given a false report of what passed in the interview between the Comte de Cagliostro with the French Minister, M. Barthélemy, the Count considers himself obliged to enlighten the nation as to facts which, when it is a question of himself, are almost always either distorted or maliciously interpreted by his detractors. Their number is great, but he has chosen as his retreat the country of justice and truth; he does not there fear the attacks of that swarm of disturbers of a repose he has come to seek, sure of finding it among a nation which knows all the rights of hospitality and is willing to accord it to him. Here then is the account of what actually took place.

“On the 20th of August, 1786, M. d’Arragon, Secretary of the Ambassador, presented himself at M. le Comte de Cagliostro’s house to announce to him, on behalf of M. Barthélemy, that His Very Christian Majesty gave him free permission to return to France.

“The Count asked if M. Barthélemy had received orders from the King. The Secretary’s reply was that if the Count would take the trouble to pass the Hôtel de France between eleven o’clock and noon of the next day, M. Barthélemy would give him the explanations he asked.

“Consequently, on the 21st, at the hour named, M. de Cagliostro, ever filled with respect for His Majesty, went to M. Barthélemy, accompanied by Lord George Gordon and M. Bergeret de Frouville. The Count was bidden to enter a great hall to which his friends were refused entry; but the zeal of Lord George Gordon and M. Bergeret surmounted this obstacle. They would not leave him; and although M. Barthélemy

appeared to wish for a private interview, Lord George Gordon insisted on being present at the conversation here noted.

“‘M. BARTHÉLEMY: Monsieur le Comte, I have orders to give you liberty to return to France.

“‘LE COMTE: I have come here with pleasure to receive the orders of His Majesty.

“‘M. Barthélemy then drew from his pocket, not an order from the King, as the Count had been given to expect, but a simple letter from the Baron de Breteuil, to which the Count replied:

“‘Is it possible to recognise such an order? To enter the Bastille, to leave it, and to depart from Paris, have I not received a *lettre de cachet* signed by the King himself? A simple letter from M. de Breteuil — can this be sufficient to revoke His Majesty’s positive orders? I tell you, Monsieur, I recognise neither M. de Breteuil nor his orders. I recognise only His Majesty as Sovereign of the French. I speak to you with my customary candor. I have not come to you in your capacity of Minister, but as a Frenchman of whom all speak well; and I beg you to give me M. de Breteuil’s letter, or at least a copy.

“‘M. BARTHÉLEMY: Monsieur le Comte, that is impossible. I understand, I feel, all that you tell me, but I have executed my orders, and cannot enter into any detail.

“‘Although M. Barthélemy seemed dissatisfied that Lord George Gordon should have been present at that conversation, the Count will always assert that the Chargé d’Affaires behaved in the most straightforward manner.

“‘Such is the account of what passed between the Count and the Minister of France in the presence of Lord George Gordon, and M. Bergeret de Frouville, a cavalry officer in the service of France.’

“‘Certainly what I told M. Barthélemy was only reasonable. I could not prudently embark for France without having in my hands a *lettre de cachet* revoking the first. What should I have been able to reply to the Governor of Boulogne or Calais, if he had asked me by what right I was returning to France after the prohibition *against* returning, under pain of disobedience? Would it not have been his duty, either to make me re-embark or detain me in some stronghold until it should please M. le Baron de Breteuil to confirm the news upon credence in which I should quit England?

“There is then every reason to believe that it is through forgetfulness that M. le Baron de Breteuil did not attach to his letter a *lettre de cachet* revoking that which had exiled me; and this is all the more likely, since M. Barthélemy came to my house a month after this scene to bring me a *lettre de cachet* in due form permitting me to return to France and to stay there until my action against Messrs. Chesnon and Launay was decided.

“This favor of His Most Christian Majesty was all the more precious in my eyes, since it was accorded of his own free will, having been solicited neither directly nor indirectly. May the virtuous and well-intentioned monarch who reigns over the French receive here the evidence of my gratitude for a benefit which I consider the forerunner of the justice I solicit. My confidence in his royal word is unlimited, but I beg His Majesty to acquiesce in my not using the permission he has been pleased to grant me. Whoever has agonized for nine months in the Bastille, although innocent, and been acquitted of the accusation by a unanimous decree, with by way of reparation only a letter of exile, has a right to doubt everything, and to see nothing but snares around him. The King’s intention is doubtless pure; but the manner in which the recall is drawn up gives me cause for alarm. The period put for my sojourn in France is uncertain; my action may be decided any day, and on the day following they will be free to arrest me again, without my letter of recall serving me as a safeguard.

“I wish to spare my enemies new atrocities, and Europe another scandal. I shall not return to France. I blindly abandon my interests to the defenders I have chosen, and leave to them the decision of an action which is too just to have any need of solicitation.

“But let us take up the facts again in order. As I have said, the first attacks of M. Morande had the appearance of straightforwardness and moderation. This tone, adopted to seduce honest souls, could have given M. Morande, had it been sustained, a great number of partisan friends. Foreigners especially could only suppose that his aim was, as he announced, nothing more than to acquaint the public with my birthplace and my actual adventures. I foresaw, however, that the career upon which he had entered would carry him very far. While waiting for my reply to appear, it was important that everyone should be made aware of his motive and the springs that set him in motion. It would have been clumsy of me to have spoken, before being able to furnish

proof: that would only have served to render M. Morande more circum-spect. It was necessary then to find an expedient by the aid of which I could adroitly cause him to unmask himself, and show himself to the public in all his ugliness.

“I had spoken in society of an experience known to all chemists, which consists of gradually accustoming an animal to a poisoned diet, and by this means rendering its flesh a most subtle poison. M. Morande had joked in a dull sort of way on the subject, and this misplaced pleasantry was the pretext I used to attain my purpose. I had the following paragraph inserted in the *Public Advertiser*:

“‘Letter from the Comte de Cagliostro to M. Morande, Editor of the *Courrier de l'Europe*, the 3rd September, 1786.

“‘I do not know sufficiently well, Monsieur, the niceties of the French language to pay you all the compliments merited by the excellent pleasantries contained in Nos. 16, 17, and 18 of the *Courrier de l'Europe*, but as all those who have spoken to me of it have assured me that they unite wit to cleverness, decency of tone, and elegance of style, I judge that you are a man of good company; and as such I have conceived the keenest desire to make your acquaintance. However, as malicious people were permitted to debit to your account *very ugly stories*, I believe that I ought to enlighten them before giving myself up wholly to the feeling I have towards you. I have seen with much satisfaction that all that has been said about you was pure scandal; that you were not one of those newspaper libelers who sell their pen to the highest bidder and are paid as long as they are silent; and that, finally, the secret propositions you made me through your worthy friend Mr. Swinton frightened me by their untimeliness, it being as natural to demand gold from an adept as to draw water from the Thames.

“‘Of all the good stories you have told at my expense, the best without possibility of contradiction is that of the pigs fattened with arsenic which are used to poison lions, tigers, and leopards in the forests of Medina. Now, Mr. Joker, I am going to put you in a position to indulge in your pleasantries with full knowledge of this matter. In chemical and physical things, reasoning proves little, persiflage nothing; experience is everything. Permit me then to propose to you a little experiment whose upshot will divert the public, either at your expense or mine. I invite you to breakfast for the 9th of next November, at nine o'clock

in the morning: you to furnish the wine and all accessories, I to supply only a dish of my own. It will be a little sucking-pig, fattened by my method. Two hours before breakfast, I will present it to you alive, very fat, and in good health. You will undertake to have it killed and prepared, and I will not go near it until the moment it is served at table. You yourself will cut into four parts. You will choose that which most flatters your appetite; and you will serve me with that which you think most suitable for me. The day after this breakfast one of four things will have happened: either we shall both be dead, or neither of us will be dead, or I shall be dead and you will not, or you will be dead and I shall not. Of these four chances I will give you three, and I wager 5000 guineas that the day after the breakfast you will be dead, and that I shall be in good health. You will agree that one could not be a fairer gambler, and that you must either accept the offer, or agree that you have foolishly and stupidly jested about a fact that is beyond your ken.

“If you accept the bet, I will deposit at once the 5000 guineas with any banker you choose. You will please do the same within the fortnight, during which time it will be legitimate to you to put your *croupiers* and *souteneurs* under contribution.

“Whatever part you take, I flatter myself that you will be good enough to insert my letter in your first number, and add it as a post-script to the charming, although somewhat tardy, critique with which you are pleased to honor my memory.

“I am, Monsieur, with the sentiments which all those who have the happiness to have anything to do with you universally feel,

“Yours, etc., ——”

“I certainly expected that such a fantastic wager would disconcert M. Morande a little; but I did not expect so complete a success. One can scarcely form an idea of the imbecile fury into which he fell on reading my letter. The reply he made me, which may be read in No. 19 of the *Courrier de l'Europe*, is really that of a man who has lost his reason; he does not content himself with directing against me all the insults which his imagination furnishes; he even attacks my defender, and maintains that in lending me his pen, he has made himself an *accomplice in the poisoning of a man*.

“Note: M. Morande has employed, turn and turn about, praise and

blame, flattery and threats. I do not know what could be M. Morande's design: all I can assert is that the reputation of my defender is as independent of his support as of his insults; and that he will not let himself be seduced by flattery, nor intimidated by threats.

"He has not even the wit to see that the bet proposed to him is anything else than an indirect manner of reproaching his ignorance and his presumption. He thinks the bet serious, and accepts it on condition that he may have the right to have the rôle I destined for him played *by a carnivorous animal!*

"I thought I ought to profit by the advantage that M. Morande's *gaucherie* had just given me over my enemies. So I wrote him the following letter, through the same medium, to show his blunder, and at the same time to announce to the public when I should publish my reply.

Second letter of the Count Cagliostro to the Editor, dated September 6th, 1786. Printed in the *Public Advertiser*, Saturday, 9th of the same month:

"Receive, Monsieur, my thanks for having been good enough to insert my letter in the *Courrier* of today. Your response is delicate, honest, and moderate. I hasten to send you my reply, so that it may appear in your next number.

"The knowledge of the art of preserving is essentially bound up in that of destroying. Remedies and poisons, in the hands of *a friend of mankind*, can equally serve the happiness of mankind, the first in preserving useful beings, the second in destroying evil-doers. Such is the use I have always made of both of them: and it only depended on you, Monsieur, that my London sucking-pig was not quite as useful, or even more so, to Europe than that of Medina has been in former times to Arabia. I assure you, I had a very keen desire for it. You had the kindness to acquaint me with the most attractive bait with which to catch you. I availed myself of it. The bet of 5000 guineas was just the bait by which I expected to hook you on my line. The extreme prudence* of which you have on more than one occasion given proof, does not permit you to take the hook, but as the 5000 guineas strongly appeals to your heart, you accept the bet on a condition which destroys all its interest, and to which, therefore, I cannot agree.

"It matters little to me if I win 5000 guineas; but it matters a great

* For *extreme prudence* read *cowardice*, the accepted synonym of the duelling days. — P. A. M.

deal to society to be delivered of a regular scourge. You refuse the breakfast to which I invite you, and you propose to me to have your place filled by a carnivorous animal. That is not what I wish; indeed, such a guest would represent you but imperfectly. Where would you find a *carnivorous animal* which is among its species what you are among men? Besides, one is free to choose. It is not your representative with whom I wish to deal, but *you*. The fashion of fighting by champions is long out of date, but even if one were to render you the service of putting it into force again, honor would forbid me to struggle against the champion you offer me. A champion ought not to be dragged into the arena. He ought to appear willingly, and you will acknowledge that, however small your knowledge of animals, not one could be found, either carnivorous or vegetarian, which would consent to become yours. Cease then to make proposals to which I cannot listen: your conditional acceptance is a regular refusal, and my dilemma holds good.

“Moreover, it is with veritable satisfaction that I see that you, Monsieur, are charged with the defense of Messrs. Chesnon and Launay. There was only lacking to such a cause and such clients, such a defense and such a defender!

“Continue, Monsieur! Render yourself more than ever worthy of the esteem and the applause of the public! I shall not interrupt your eloquent pleading. When you pursue the honorable career upon which you have entered, I will see what steps I shall take.

“‘I am, etc., ———’”

(*To be continued*)

THERE BE WALLS THAT SPEAK . . . THEOSOPHY!

GRACE KNOCHE, M. A.

BUT not brokenly, nor to describe to psychic ears some sinister or bizarre scene enacted in their vicinity. The history of civilization is a history of ‘walls that speak’ with the power of philosophy, the authority of the unchallenged date, and the mystic warrant of truth. It is startling, but nevertheless a fact, that were all records to be destroyed save the wall-paintings and mural reliefs scattered so lavishly down the ages, we could still reconstruct the history of culture in broad outline,

and for some periods in meticulous detail — Egypt under Seti and Ramesses II, for instance, and that ‘heretic’ — Theosophist rather — Akhnaton. From the cave-walls of Santander, which prove the case for a mighty civilization antedating glacial and post-glacial Europe, though necessarily elsewhere, to the walls of Egyptian tombs, of Roman and Pompeian public buildings, and the cathedrals, chapels, and town halls of Renaissance Europe, down to the eminent few in modern America, we may gather a certain history that is written in a finer and fairer way than historians yet know.

Walls have pleaded to speak in every age, and our modern ears should not be quite so deaf. True: our greatest public buildings are not now considered finished without murals *keyed to the theme*, usually a historic theme, and every great Exposition calls artists from their studios to beautify the more possible corners of their wall-space. But our courthouses, town halls, auditoriums, and especially libraries in the thousands of our smaller cities, have been curiously overlooked. The general interest in the most outstanding example — the Boston Public Library, more famous for its murals by Abbey and Sargent than for its books, by far — infers a wide but neglected field and many minds only waiting to be fired with zeal to till it. Are funds lacking? Every city has its public-spirited men and women who are eager to contribute to whatever appeals wholesomely to youth or philosophically to age — playgrounds, swimming-pools, concert-halls, theaters for children and for their elders, all of them splendid for the developing body and the eager mind, young or old. But must everything we contribute be so *noisy*? How refreshing is the silent appeal of a nobly-conceived and nobly-executed work of art, a mural preferably, that will deliver no message save a silent one and so reaches that space we call soul-life! This is what builds for culture, that strange necessity which cannot blossom without atmosphere and silence — the very thing the public building usually lacks.

Not all public buildings, however, for before us is an artist’s color-scheme for a mural painting to be done for the Children’s Room of the South Norwalk (Conn.) Public Library, and also a large reproduction, sent later, of the finished work. It is a lovely three-paneled creation, on the theme of Aladdin and the Lamp, and is the work of Justin C. Gruelle, son of the well-known landscape painter Richard B. Gruelle, and active in the Theosophical Center at Norwalk known as ‘Silvermine.’

A portrait-painter whose work is level with the best work being done in American portraiture today (we speak advisedly) Mr. Gruelle is also a designer and, what most designers are not, a mystic. In this mural his splendid schooling in the technique of painting and design are placed at the service of Theosophy, for the theme chosen by Mr. and Mrs. Gruelle together is one especially adapted to bring out some of the mystical truths of the ancient Wisdom-Religion.

Scholars cannot agree upon the origin of this old tale, or why it should have survived the vicissitudes of catastrophe and time without essential change. Mr. Gruelle himself says:

The story is a very old one; just how ancient we have no way of telling, really. The origin of the *Thousand and One Nights* is obscure and a matter of debate among scholars. The first European translation was one by a Frenchman named Galland in the early eighteenth century. A Persian collection of similar tales existed as early as the tenth century, and certain of them are dated much earlier. The arrangement in the present framework has been placed by scholars at about the thirteenth century.

The tales are of oriental origin, Persian, Indian, and Arabian, and the story-tellers of ancient Arabia must have told of Aladdin and his wonder-working lamp, centuries before they were put into written form. And so they have come down to us and have become woven into our thought and common speech.

Like almost every other thing that comes to us out of the ancient East, we can trace an interesting thread of symbology running through the tale. Not only an entertaining story in itself, it also contains, between the lines, much for the intuitive mind to ponder over. This is the immemorial habit of the East in all their arts. In 'Aladdin' we find the hidden treasury with its wonder-working lamp, reserved for Aladdin but of which he is unaware. Thus every man has within himself great resources of which he is too often unaware.

Aladdin by his own effort lifts the great stone and descends into the earth. The use of numbers, the twelve steps, the chamber divided into four parts, the forty-nine cubits and forty-nine steps, is interesting. He gains the lamp, always a symbol of light, of knowledge, and so becomes the master of vast wonder-working forces personified in the awful presence of the Genie. This creature we find, like all the great cosmic forces of Nature, is wholly impersonal, obeying the possessor of the lamp no matter whether the result be destructive or constructive. And so one can trace through the whole tale this thread of mystical teaching.

But to the children of the world, and grown-up children too, it will always remain a superb and colorful story. In the painting I have thought of the great art of the East and tried to get a bit of its feeling without slavishly copying a Chinese painting or a Persian miniature. The shapes have been kept flat in color, with an outline. The old artists of China never shouted [Aladdin is a story of old China, you recall]; within their art man has become at peace with himself and the nature about him. It is a serene and timeless and lasting art. I believe its beauty

will be with us long after our so-called 'self-expression' has shouted and stamped its way downstairs and out the exit.

To a student of Theosophy, we might observe, the 'self-expression' that is bogus and bizarre merely proves that somewhere there must be the genuine thing. It is merely a question of *which Self*. Walls that speak of the Higher Self to thoughtful youth — or age — were the rule in ancients, but are today very seldom found. They are the 'lamp in the niche,' so powerfully forgotten amid the pressures of our modern life. Time is passing: why not search this lamp out?

THE GOLDEN SECTION

LA FAYETTE PLUMMER

IN the old Mystery Schools, and especially in the schools of Pythagoras and Plato, great importance was attached to the laws of harmony and proportion, in which they saw the working of Cosmic Intelligence; hence the saying "God geometrizes." It is proposed in this study, therefore, to delve into the mysteries of the Golden Section, known otherwise as the Extreme and Mean Ratio, because of its great importance and significance as one of the evidences of intelligence behind form. In the course of further studies, it will be seen that the five *regular* polyhedrons, revered and studied by the Pythagoreans, are built upon the principles of the Golden Section. At one time, indeed, these forms were considered to be so sacred that to speak of them outside of the School was a violation of their law of secrecy. This was because they hold within themselves the keys to some of the most recondite secrets of the universe.

This paper on the Golden Section is written as a preparation for further studies of the 'Platonic Bodies,' as the polyhedrons are sometimes called. These were mentioned in the article 'Why 360°?' in the January issue of this magazine, the illustration showing how the Icosahedron enclosing the Dodecahedron may be drawn by spacing 10 dots equally about the circumference of a circle, and joining by straight lines each dot with every other dot. Now the circle so divided into 10 equal arcs was taken to represent the 10 cosmic planes of consciousness in the Solar Hierarchy taught of in the Ancient Wisdom-Religion, today called Theosophy. We will here show how the circle may be divided into 10 equal arcs on the principle of the Golden Section, and

in doing so, give a mathematical demonstration of the fact that Motion is life itself, and that in the dawn of creation, so to speak, it was Motion which awakened the slumbering worlds to new activity.

H. P. Blavatsky says in *The Secret Doctrine*, II, 551-2:

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations — by accelerated MOTION set into activity by the BREATH of the ever-to-be-unknown power (unknown to present mankind. at any rate) within the phenomenal world. The spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity. . . .

The last words are important, for we shall further show how the circle, which represents the Kosmos in Eternity, slumbering in the bosom of the Boundless, through its own motion becomes a decagon, or 10-sided figure, and as such represents the Kosmos as a hierarchy of 10 Kosmic planes. But we must first consider the Golden Section as a strictly geometrical proposition.

The Golden Section, or the Extreme and Mean Ratio, is the division of a line in such a manner that the smaller part is to the greater part as the greater part is to the whole. The usual method is to raise upon one end of the line AB a perpendicular equal in length to $\frac{1}{2}AB$, and join by a line the top of the perpendicular with the other end of the line, thus making a right triangle with sides in the ratio of 2 to 1. Now take off on the hypotenuse a distance equal to the perpendicular, or $\frac{1}{2}AB$, and the length of the remaining portion of the hypotenuse is then marked off on the base line, AB. This divides the line AB into two parts such that the less is to the greater as the greater is to the whole line, in other words, we have the Golden Section of the line AB. As the proof of this may be found in any textbook on Geometry, we shall not give space to it here. It is important, however, to bear in mind that the division of a line at the point of the Golden Section depends upon the erection of a right triangle with sides in the proportion of 2 to 1.

Let us now analyse the number-value of this proportion. In a right triangle, the square on the hypotenuse is equal to the sum of the squares of the other two sides. Thus, in the right triangle in which the sides are 2 and 1, the hypotenuse will have the ratio, $\sqrt{5}$, or 2.236 . . . which is an indeterminate number. When we marked off from the hypotenuse a distance of $\frac{1}{2}AB$, it was equivalent to subtracting 1 from $\sqrt{5}$, or 2.236 . . . minus 1, which leaves 1.236 The ratio between this part of

the hypotenuse and the base line was shown by marking off on AB this distance, 1.236, or $\sqrt{5} - 1$, and this of course stands, $\sqrt{5} - 1 : 2$, or 1.236 : 2 which reduces to $\frac{\sqrt{5}-1}{2} : 1$, or .618... : 1.

A line, which we may now consider as unity, when divided at the point of the Golden Section yields two parts, the greater equal to .618, and the less, 1 — .618, or .382. It may be shown by simple arithmetic that .382 : .618 :: .618 : 1. In fact, from this we may make a geometrical progression in which each term stands to the term following as .618 stands to 1. Thus, five terms of such a progression will be .382, .618, 1.000, 1.618, 2.618.

Now, take unity, or 1, and express it as a fraction, $\frac{1}{1}$. Then a series of fractions, in which the numerator of any term is equal to the denominator of the preceding term, and the denominator of any term is equal to the sum of the numerator and the denominator in the preceding fraction, thus:

$$\frac{1}{1} \frac{1}{2} \frac{2}{3} \frac{3}{5} \frac{5}{8} \frac{8}{13} \frac{13}{21} \frac{21}{34} \frac{34}{55} \frac{55}{89} \frac{89}{144} \frac{144}{233} \frac{233}{377} \frac{377}{610} \dots^1$$

which, according to the principles of continued fractions, as given in Algebra, gives us the equation $x^2 - x = 1$, in which the positive root is 1.618.

Now, if we express these terms in decimals, we have, 1.00 .50 .66 .625 .61538 .61904 .61754 .61818 .61797 etc., and we have carried this as far as the ninth term only. But our purpose has already been gained. In studying these fractions, we see that they alternately rise and fall in decimal value, though continually approaching a certain medium. This we find to be .618034... So here we have again this interesting ratio of the Golden Section of the line.

There are numerous instances in Nature wherein we find this beautiful proportion² as, for instance, the well-known example of the sunflower head, wherein the seeds are arranged in curves which cross one another to the right and to the left in the same head. In the average head there will be 34 long curves crossed by 55 short ones. These numbers are the numerator and denominator in the ninth term of the frac-

1. This series of fractions is attributed to Leonardo Pisano, in the early part of the 13th century.

2. See *Dynamic Symmetry* by Jay Hambridge.

tion series above. In a somewhat larger head, there may be 55 long curves crossed by 89 short ones. Then there is a species of bamboo in Japan in which the young shoots grow from the parent-stalk, the number of these shoots increasing towards the tip of the stalk in the ratio 1, 2, 3, 5, 8, 13, etc. Closely allied to those proportions is the increase in numbers of birds and animals. If, for instance, we assume that a pair of mice will produce a new pair once in 3 months, and that the young come to maturity at the age of 6 months, and supposing further that there are no deaths, we shall find that with 1 pair to begin with, there will be 2 pairs at the end of 3 months, 3 pairs at the end of 6 months, 5 pairs at the end of 9 months, because the first young have now produced a pair, 8 pairs by the end of the year, then 13 pairs, 21 pairs, 34, 55 and so on. Another field is open to us if we wish to study the forms of shells and leaves, but to follow this line of thought would lead us into a digression from our main theme, which is to demonstrate mathematically the principles underlying the coming into being of the Solar System as a Hierarchy of 10 Cosmic planes of consciousness, and how the Golden Section plays an important part in such a demonstration.

In the Ancient Wisdom we are taught that during the nirvânic period, before the Cosmic entity ensouling the Universe — or the Solar System, or any hierarchical structure, for that matter — has awakened to renewed activity and begun the process of reïmbodiment, the Universe or Solar System or other hierarchy to be, is represented by a circle. All about the circle is the Boundless, and within it is Space. The first sign of awakening to Cosmic activity is represented by the dot within the circle, 'potential space within abstract space' as H. P. Blavatsky calls it. For the Universe is a self-sustained, self-motivated, self-impelled organism, and that Motion itself in the life of the Universe is shown diagrammatically by having a circle moving in an orbit. In **Fig. 1**, we see the circle at rest within the orbit, and making contact with its orbit at the point A. OA is the radius of the circle. The arrow indicates that the circle is about to advance along its orbit. **Fig. 2** shows the circle after it has moved a distance equal to its own diameter, that is to say, it now occupies entirely new space, in other words, the hierarchy is represented as having entirely left its state of quiescence. As the circle moved, the radius OA became a radius vector, with A as the origin point (the dotted line from A **Fig. 1** to A **Fig. 2** indicates that A and A are the same point on the orbit) and with AO increasing in length

as the center of the circle moves away from its former position. When the circle has entirely moved out of the space it occupied in Fig. 1, that is to say, when it has moved a distance equal to its own diameter, the radius vector is cut by the circumference of the circle at the point B in such a manner that $\frac{1}{2}AB$ is found to step just 10 times around the circumference of the circle, in other words, $\frac{1}{2}AB$ is the side of the inscribed decagon, of which 4 sides are here shown.

This may be proved by joining O in Fig. 2 with the point of tangency between the circle in its new position and the orbit, calling this

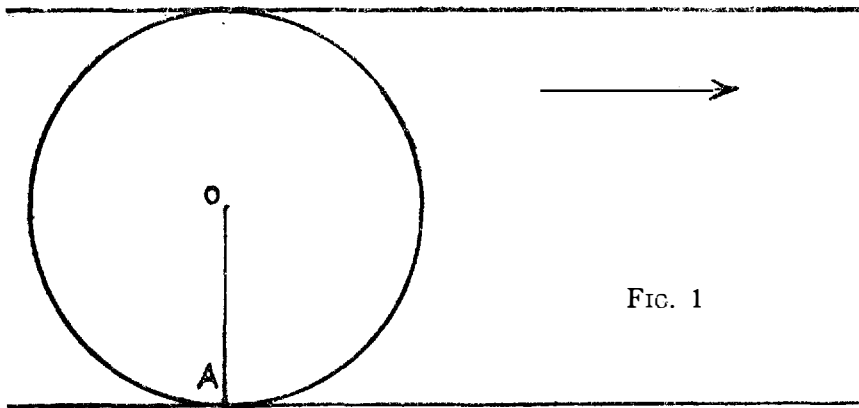


FIG. 1

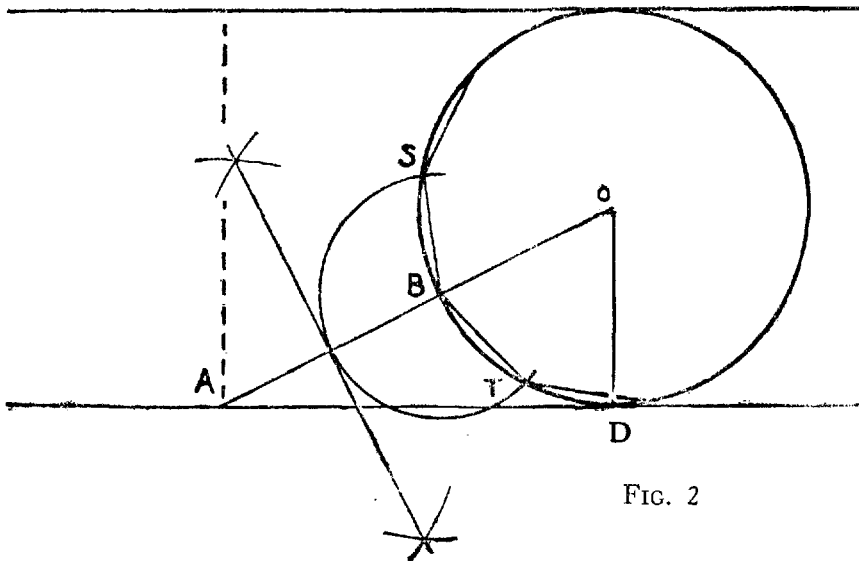


FIG. 2

point of tangency D. It will be readily seen that we have a right triangle of which the sides AD and OD stand in the ratio of 2 to 1, the important triangle in dividing the base line at the point of the Golden Section. It follows from what we have already set forth that AO will be $\sqrt{5}$, and AB, $\sqrt{5} - 1$, or 1.236. $\frac{1}{2}AB$ will then be .618, a number with which we are already familiar.

So now it is proposed if possible, to construct a polygon within a circle whose radius is unity, the side of that polygon to be equal to .618. An isosceles triangle with sides equal to unity and base equal to .618 should be constructed. This triangle is shown in geometry to have each of its base angles equal to twice its vertical angle, and therefore the vertical angle is 36° , and by drawing a circle with center at its vertex and its long sides as radii, a regular decagon can readily be inscribed in the circle. And the sides of this decagon are each .618 of the radius of the circle. Thus it is demonstrated mathematically that the Solar Entity has become a hierarchy of 10 Cosmic planes in the process of imbodiment, and that this is accomplished through its own life energies, here represented as Motion. The idea of Motion in geometry is important, because it can be shown that an Icosahedron is generated by a sphere in motion — but that is not easily shown in an article. However, we may recall that by joining with straight lines the points of the decagon just constructed, we have a mathematically correct picture of the Icosahedron surrounding the Dodecahedron.

The Golden Section applies in the figure of the decagon in that the side bears to the radius of the circle the ratio of .618 to 1. In fact we may obtain the first 5 terms of the geometrical progression that was explained above, in which each term bears to the term following the ratio of .618 to 1. Thus, the difference between the radius of the circle and the side of the decagon is .382; the side of the decagon is .618; the radius of the circle is 1, the sum of the radius and the side of the decagon is 1.618, and lastly, the sum of the side of the decagon and the two radii adjacent to it, and forming the isosceles triangle that we solved in proving our proposition, is 2.618. This particular isosceles triangle has some very interesting properties, which we may have the opportunity of studying at some future time.