



TALISMANS

There is no reason why you should *not* “attempt mesmeric cures” by the help, not of your locket but the power of your own will. Without this latter in energetic function, no locket will do much good. The hair in it is in itself but an “accumulator” of the energy of him who grew it, and can no more cure of itself than stored electricity can turn a wheel until liberated and conducted to the objective point. Set your will in motion and you at once draw upon the person upon whose head it (the hair not the will) grew, through the psychic current which ever runs between himself and his severed tress. To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the *sixth* condition of matter, and is felt by him whom you summon to your help, if not at that moment engaged in some work which compels him to be repellent to all extraneous influences. The possession of a lock of any adept’s hair is of course a decided advantage, as a better tempered sword is to the soldier in battle; but the measure of its actual help to the psychopathist will be in ratio with the degree of will power he excites in himself, and the degree of psychic purity in his motive. The talisman and his *Buddhi* are in sympathy.” (ML59)

Buddhistic Scholars and Occultism

Now that you are at the centre of modern Buddhistic exegesis, in personal relations with some of the clever commentators (from whom the holy Devas

deliver us!) ... Mr. Rhys Davids’ *Buddhism* is full of the sparkle of our most important esotericism; but always, as it would seem, beyond not only his reach but apparently even his powers of intellectual perception. To avoid “absurd metaphysics” and its *inventions*, he creates unnecessary difficulties and falls headlong into inextricable confusion. He is like the Cape Settlers who lived over diamond mines without suspecting it. I shall only instance the definition of “Avalokitesvara” on pp. 202 and 203. There, we find the author saying that which to any occultist seems a palpable absurdity: —

“The name Avalokitesvara, which means ‘the Lord who looks down from on high,’ is a purely metaphysical invention. The curious use of the past participle passive *avalokita* in an active sense is clearly evident from the translations into Tibetan and Chinese.”

In short, *Avalokita Isvar* literally interpreted means “the Lord that *is seen*,” “Iswara” implying moreover, rather the adjective than the noun, *lordly*, self-existent *lordliness*, *not* Lord. It is,

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when correctly interpreted, in one sense “the *divine Self* perceived or seen by *Self*,” the *Atman* or seventh principle ridded of its *mayavic* distinction from its Universal Source — which *becomes the object of perception for, and by the individuality centred in* *Buddhi*, the sixth principle, something that happens only in the highest state of *Samadhi*. This is applying it to the microcosm. In the other sense Avalokitesvara implies the seventh *Universal Principle*, as the object perceived by the Universal *Buddhi*, “Mind” or Intelligence which is the synthetic aggregation of all the Dhyān Chohans, as of all other intelligences whether great or small, that ever were, are or will be. Nor is it the “Spirit of Buddhas present in the Church,” but the Omnipresent Universal Spirit in the temple of nature — in one case; and the seventh Principle — the *Atman* in the temple — man — in the other. Mr. Rhys Davids might have at least remembered the (to him) familiar simile made by the Christian Adept, the Kabalistic Paul: “Know ye not that ye are the temple of *God*, and that the *Spirit of God dwelleth in you*” — and thus avoided to have made a mess of the name. Though as a grammarian he detected the use of the “past participle passive,” yet he shows himself far from an inspired “Panini” in overlooking the true cause and saving his grammar by raising the hue and cry against metaphysics. And yet he quotes Beal’s *Catena* as his authority for the invention when, in truth, this work is perhaps the only one in English that gives an *approximately* correct explanation of the word, at any rate, on page 374. “*Self-manifested*” — How? it is asked. “Speech or *Vach* was regarded as the Son or the manifestation of the *Eternal Self*, and was adored under the name of Avalokitesvara, the manifested God.” This shows as clearly as can be that Avalokitesvara is both the the *un-manifested Father* and the manifested *Son*, the latter proceeding from, and iden-

tical with, the other; namely, the *Parabrahm* and *Jivatman*, the Universal and the individualized seventh Principle, — the Passive and the Active, the latter the *Word*, Logos, the Verb. Call it by whatever name, only let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the “mystical Voice,” while the man *Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests. A great mistake is also made by Beal who says: “This name (Avalokiteswara) in Chinese took the form of Kwan-Shai-yin, and the divinity worshipped under that name (was) generally regarded as a female.”(374) *Kwan-Shai-yin* — or the the universally manifested voice is active — *male*; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the sixth Pr.) and the vehicle of its “Lord.” It is *Kwan-yin* that is the female principle or the manifested *passive*, manifesting itself “to every creature in the universe, in order to deliver all men from the consequences of sin” — as rendered by Beal, this once quite correctly (383), while *Kwan-shai-yin*, “the Son identical with his Father” is the *absolute activity*, hence — having no direct relation to objects of sense — is *Passivity* [i.e., non-acting to the senses].



Does your British T.S. know the meaning of the white and black interlaced triangles of the Parent Society’s

seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabalists as Solomon's Seal is, as many of you doubtless know the *Sriyantra* of the archaic Aryan Temple, the "mystery of Mysteries," a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangams* of Creation. They contain the "squaring of the circle," the "philosophers' stone," the great problems of Life and Death, and — the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects — is *virtually an adept*.

Of course you know that the double-triangle — the *Satkona Chakram* of Vishnu — or the six-pointed star, is the perfect seven. In all the old Sanskrit works — *Vedic* and *Tantrik* — you find the number 6 mentioned more often than the 7 — this last figure, the central point, being implied, for it is the germ of the six and their matrix. It is then thus . [interlaced triangles inside a circle] — the central point standing for seventh, and the circle, the *Mahakasha* — endless space — for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles — the upper pointing one is Wisdom concealed, and the downward pointing one Wisdom *revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point, then, is the centre round which the circle is traced they are identical and *one*, though from the standpoint of *Maya* and *Avidya* — (illusion and ignorance) — one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas* — finite attrib-

utes. In symbology the central point is *Jivâtma* (the 7th principle), and hence *Avalokitesvara*, the *Kwan-Shai-yin*, the manifested "Voice" (or *Logos*), the germ point of manifested activity; hence, in the phraseology of the Christian Kabalists, "the Son of the Father and Mother," and agreeably to ours — "the Self manifested in Self — *Yi-hsin*, the "one form of existence," the child of *Dharmakaya* (the universally diffused Essence), both male and female. Parabrahm or "Adi-Buddha," while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Jnanam* — (Knowledge); *Jnata* — (the Knower); and *Jneyam* — (that which is known). The black — form, colour, and substance, also the *creative, preservative, and destructive* forces, and [these] are mutually correlating, etc., etc.

[The authors of *The Perfect Way* are right in saying that] Adonai was the Son and not the Father; as also that the third Person of the Christian Trinity is — female..... "Having for Father Spirit *which is Life* (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition) — Adonai possesses the potency of both and wields the *dual* powers of all things."? We would say *triple*, but in the sense as given this will do.

Pythagoras had a reason for never using the finite, useless figure — 2, and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in

order to manifest itself as a *Logos*, the “Kwan-shai-yin,” to first become a *triad* (7th, 6th, and half of the 5th); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The “Deep” is *Space* — both male and female. “*Purush* (as Brahma) breathes in the Eternity; when ‘he’ *in-breathes*, Prakriti (as manifested Substance) disappears in his bosom; when ‘he’ *out-breathes* she reappears as *Maya*,” says the sloka. The One reality is *Mulaprakriti* (undifferentiated Substance) — the “Rootless root,”....

....the Unmanifested Circle — the *Father*, or *Absolute Life* — is non-existent outside the Triangle and Perfect Square, and is only manifested in the *Son*; and that it is when reversing the action and returning to its absolute state of Unity, and the square expands once more into the Circle, that “the Son returns to the bosom of the Father.” There it remains until called back by his Mother, the “Great Deep,” to remanifest as a *triad* — the *Son* partaking at once of the Essence of the Father and of that of the Mother — the active Substance, *Prakriti* in its differentiated condition. “My Mother — (Sophia, the manifested Wisdom) — took me,” says Jesus in a Gnostic treatise; and he asks his disciples to tarry *till he comes*. . . The true “Word” may only be found by tracing the mystery of the passage inward and outward of the Eternal Life, through the states typified in these three geometric figures.

The Global Village

Sarasota, Florida
Theosophy Group

Meets Weekly on:

WEDNESDAYS: — 7 – 8:15 P.M.

SUNDAYS — 11 AM – 12:30 PM

We are a very friendly group of students with various religious and philosophical backgrounds. Our goals are to discuss and understand the universal truths of Theosophy.

On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman if you need any additional information.

United Lodge of Theosophists 1917 Walnut Street Philadelphia, PA 19103

Aug 18	The Creative Will
Aug 25	Man, Visible & Invisible
Sept. 1	Renunciation of Action
Sept. 8	The Law of Correspondences
Sep 15	Culture of Concentration
Sep. 22	The Language of the Soul
Sep. 29	Theosophy in Daily Life

All welcome No collections

Theosophy Discovery Circle



Ancient Wisdom tradition
From the Writings of
H. P. Blavatsky & W. Q. Judge

Schedule: 2002
Sunday Classes-- 11:a.m. – 12:45 p.m.,

Currently studying –
The Secret Doctrine
By H.P. Blavatsky

A Synthesis of Religion, Science, and Philosophy

Located at:

TRS Professional Suites, 11th floor
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New York, N.Y.
Near subway and bus lines.

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– Classes are free and open to all –

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SUNDAYS 8.00 – 9.00 p.m.

Programme for July – Dec 02

ULT London UK

Meetings are free and open to all - membership or subscriptions are not required

Short list of meetings:

SUNDAYS July & Sept: **INFORMAL MEETINGS** - discussion of articles
Times: July at 8pm, Sept onwards at 7pm
No meetings in August

Oct, Nov & Dec:
TALKS OR INFORMAL MEETINGS

WEDNESDAYS 7 p.m.
THEOSOPHICAL STUDY GROUP
Study Group restarts 2nd October

THURSDAYS 7 p.m. **INTRODUCTORY CLASS**
- for newcomers

Next meeting 12th September

All are welcome to attend the meetings: they are held in an impersonal, friendly atmosphere.

Sundays

NO MEETINGS IN AUGUST

Sept 8 7pm Our Gods and Other Gods
Sept 15 7pm Capital Punishment / Suicide is not Death
Sept 22 7pm Karma
Sept 29 7pm The Theosophical Mahatmas
Oct 6 7pm Mind Meditation and Consciousness (talk)
Oct 13 7pm The Tidal Wave
Oct 20 7pm What Can we learn From Dreams?(talk)
Oct 27 7pm Mental Healing and Hypnosis

Nov 3 7pm Heaven, Hell or Oblivion? (talk)
Nov 10 7pm What is True Genius?
Nov 17 7pm Mankind's Spiritual Teachers
and Cycles of the Theosophical Movement (2 short talks)
Nov 24 7pm True Morality

Dec 1 7pm Quest for Immortality (talk)
Dec 8 7pm Musings on the True Theosophical Path
Dec 15 7pm Fate or Freewill? (talk)
Dec 22 7pm The Mahatmas as Ideals and Facts
and What the Masters Have Said
Dec 29 7pm The Theory of Cycles

STUDY GROUP Wednesdays 7.00 - 8.00 p.m.
restarts October 2nd, studying 'Light on the Path', The Ocean of Theosophy by W.Q.Judge with selected passages from The Secret Doctrine by H.P.Blavatsky and Robert Crosbie's Answers to Questions.
In the Wednesday Study Group the scriptures of the Great World Religions are taken together with the fundamental Theosophical ideas on which these teachings are based. It is a free, open and friendly environment in which these perennial ideas can be discussed.

INTRODUCTORY CLASS

Usually on the first Thursday in the month from 7:00 to 8:30 pm

Next meeting

12th September, then
3rd October
7th November
5th December

A monthly study class, with plenty of time for discussion, that introduces simple ideas on man's constitution, his relation to the cosmos and universal laws such as karma and reincarnation. Attending the class will also help with familiarity and use of the Sanskrit terms commonly used in Theosophy.

Practical information: By Bus: 7, 15, 23, 27, 36.
By Underground: Paddington or Lancaster Gate.

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Email: phxultlodge@hotmail.com
Web: <http://www.phx-ult-lodge.org/>

Study Classes Sunday Evenings
7:30 — 8:30 pm

THE OCEAN OF THEOSOPHY by Wm. Q. Judge,
and
ANSWERS TO QUESTIONS ON THE OCEAN OF
THEOSOPHY by Judge/Crosbie

THEOSOPHY HALL
347 East 72 Street
New York, NY 10021
(212) 535-2230
E-mail: otownley@excite.com
Or website: <http://www.theosophynyc.org>

Sundays 6:15 p.m.
JULY 2002

- 07 - Spiritual Independence
- 14 - Physical, Astral and Spiritual Worlds
- 21 - Meditation, Concentration, Will
- 28 - The Mystery of Rebirth

AUGUST 2002

- 04 - The Source of Dreams
- 11 - Masters of Compassion
- 18 - Karma--Law of Justice & Mercy
- 25 - Hypnotism & Mesmerism

PROGRAMME
FOR JULY, AUG., & SEPT. 2002
THE United Lodge of Theosophists
"Maitri Bhavan" 4, Sir Krishna Rao Road, Near Lalbagh
West Gate, — Basavanagudi, Bangalore-560 004.

- Aug 25 Wisdom— Sacrifice
- Sep 01 Lessons Dreams Teach
- Sep.08 Destiny and Free-Will
- Sep 15 Why are Hypnotic Practices Dangerous?
- Sep 22 Can we avoid Suffering and Sorrow?
- Sep 29 Do the Dead Communicate?

THEOSOPHY

Secret Doctrine Classes

Sunday 11am - 12:45
Theosophy Discovery Circle
44 E. 32nd St [between Park & Madison]
Monday 7:30 to 9 pm
New York ULT 347 East 72nd Street
Wednesday 2 to 4 pm
Antwerp ULT, Belgium
Wednesday 7:30 to 8:45 pm
Los Angeles ULT

Saturday 1:00 to 3 pm — Theosophy Centre
Long Beach — First Saturday of
every month
Wednesday — Bangalore ULT, India

Den TEOSOFISKA
Ursprungliga Undervisningen
UNITED LODGE OF THEOSOPHISTS,
Malmögen

Kungsgatan 16 A, 211 49 Malmö, tel. 0709 26 22 12

FÖREDRAG HÖSTTERMINEN 2002

Varje Onsdag 19.30 – 20.30

21 augusti.....Den Ockulta Läran
28 augusti.....Esoteriska Samtal: Teosofin
och orientens Mästare

4 september.....Vad innebär meditation?
11 september.....Kollektiv karma
18 september.....Människans sju principer
25 september.....Esoteriska Samtal: Tantra –
teosofins inre kärna

2 oktober.....Återföds alla människor?
9 oktober.....Healing & Magnetisk livskraft
16 oktober.....Drömmar och klärvoajans
30 oktober.....Esoteriska Samtal: Teosofin
och månmyterna

6 november..... Atlantis – sanning eller
verklighet?
13 november.....Den moderna teosofin
20 november.....Medvetandet efter döden
27 november.....Esoteriska Samtal: Teosofi &
Transpersonell Psykologi

4 december.....Sjalens odödlighet
11 december.....Kristus – en invigd Mästare

STUDIEGRUPPER HÖSTEN 2002

DHARMAGRUPP I
kl 17.15 - 18.15
Den Hemliga Läran av Helena Blavatsky
(Vårt kursmaterial är "DHL" del I, löpande studier)

Den Hemliga Läran är den teosofiska filosofins
rygggrad.
Det mesta som finns i denna bok speglar kärnan i
teosofins esoteriska lära.

DHARMAGRUPP II
kl 18.15 - 19.15
Teosofins Ocean av William Q. Judge

(Vårt kursmaterial är "Oceanen". Se vår studieplan för hela höstterminen längre ner på sidan under Dharmagrupp II)

Teosofins Ocean är en förenklad version av Den Hemliga Läran. För en sökare finns det ingen bättre bok att studera om man vill lära känna teosofins grundläggande filosofi enligt HPB och Mästarna.

LOGIE UNIE DES THÉOSOPHES

Loge Unie des Théosophes
11 bis, rue Kepler – 75116 Paris

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3 juillet	L'Homme réel dans le vécu de la vie et de la mort
10 juillet	La Terre : une triple entité vivante
17 juillet	La réincarnation : de quoi s'agit-il au juste ?
24 juillet	Karma et le libre arbitre
7 août	La Religion-Sagesse ou Théosophie : l'Évangile pour l'homme d'aujourd'hui
14 août	Cycles et rythmes dans la vie de l'homme
21 août	L'idéal du Maître dans la vie intérieure
28 août	Qu'est-ce qui se réincarne — et pourquoi?

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Samedi 19h – 20 h 15

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La Loge est maintenue en activité par des participations bénévoles

Tel: 40-76-72

United Lodge of Theosophists
4865 Cordell Avenue, Suite 4
Bethesda, MD 20814
phone (301) 656-3566
web: www.ultdc.org

Meetings: Sundays 11 a.m. to 12 noon

(Lectures followed by questions and answers, or group discussions.)

POINT OUT THE WAY

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

XXIV

Chapter V

IV. The Astral Body, Imagination and Prodigies

Question: Doesn't the astral body require a physical body after death for about two days?

Answer: No; the physical body is precipitated on the astral body in exactly the same way that electric plating is put on. The father is one "pole" of the battery — the copper pole; the mother is the other "pole of the battery — the zinc pole; and so, matter on this plane is precipitated on astral matter. The astral body is "soaked" with the physical.

Read carefully what Mr. Judge says about materialized spirits. Now, stretch that out over a period of nine months, and make it a natural process, and you have the method by which the astral body is coated with matter during the nine months of antenatal life. The process is the same: one is atavistic, unnatural, and unintelligent; the other one is natural but unintelligent. It is quite possible for us to speculate a little (and find plenty of confirmation in *The Secret Doctrine*) about those in whom Manas has by training found out how to use the astral body independently of the physical: what might happen to such a being after death? He wouldn't take another physical body — why should he? If he wanted to come and live amongst men for five minutes at a time, half an hour at a time, or for days at a time, he would use his intelligence to coat his astral body from matter held in

suspension on this plane, so that it would present to us all the appearance of a solid, natural-born physical body. He would hold it that way, and when he was through with his interviews and his interviewers, let loose the temporary form. That would be simply an acceleration of the process of Nature.

Question: I think the question was: Does not the astral body require the physical body for two days after death?

Answer: Well, the answer was No, the astral body does not require it at all. But something else is required after death. When we say that death has supervened, the ego — according to the teachings of Theosophy — has in fact not yet left the body and astral body, and the body should be left undisturbed for at least twelve hours. In some cases it ought to be left longer — it would depend upon what kind of a life had been lived by the man. But it takes a certain period before we can be sure that the Ego has extricated himself from the mortal instrument. If he hasn't and we incinerate the body, we are in fact burning the man alive. That has happened — but that is Karma, too.

Question: Do the bacilli of diseases enter the system from without, or are they a malignant type of some of the bodily lives?

Answer: Everything in manifestation means "pairs of opposites;" we breathe in and breathe out, and both endosmosis and exosmosis go on all the time, spiritually, psychically and physically. According to our will and our desires, we establish the nature of the lives within our bodies harmoniously or inharmoniously, and according to the kind established there are attracted similar lives. A harmonious assemblage of lives

means that the body is immune from so-called disease germs, regardless of surrounding conditions. A disease germ's activity may be increased, diminished, or neutralized according to the nature of the body into which it enters. All disease germs are productions of some kind of consciousness, and are destructive in their tendencies; they may find entrance into a harmonious system, but will not be assimilated because there is no "soil" in which they can increase; they will be neutralized or reconstructed, as the case may be.

Following the lines of the "pairs of opposites," we have two main divisions of kinds of lives in our bodies — the "atomic" and the "molecular," to use ordinary terms. They might be called *spiritual-atomic* and *psycho-molecular*. Aggregations of "atoms" form cells according to the nature of the consciousness using them. The personal or lower mind acts directly upon the psycho-molecular set of cells, and the higher mind — or spiritual *manas* — acts through and upon the atomic assemblages of the cells and organs.

Among the organs, again, similar divisions may be found. For instance, the liver and spleen cells are the most subservient to the action of our personal mind, the heart being the organ *par excellence* through which the Higher Ego acts — through the Lower Self.

Question: "The infant . . . is put to sleep each day by the overpowering strength of the stream of life." (p. 36) What is it that keeps most adults asleep? For instance, many adults require — or think they require — 12 to 14 hours of sleep a day.

Answer: That is probably an exaggeration. Very few adults — and only those who are physically diseased — require anything like 12 hours a day. But the same law holds with the adult as with the child, the only difference being that the child's body is more quickly responsive to the impact of the life wave. A child will recuperate in a moment after exhausting the last ounce of its strength in play; it will throw itself on the ground as in three minutes it is ready to do it all over again. This is not so with the adult. It takes him longer to start up, longer to exhaust, and longer to recuperate; but that length is not necessarily in time. Recuperation comes from letting loose. There are men who can get a night's sleep in two minutes; they let loose instantly and completely. And so their 24-hour life, their waking life is like our heart. We say, you know, that from the moment of birth to the time of death, the heart never stops beating. As a matter of fact, it has more rest than any other organ in the body; it rests 50 per cent of the time, but it rests on a mathematical basis — stroke, return, stroke, return. Now if our life were regulated on that basis we would be awake 24 hours in the day. It would be this rhythm — act, retreating to the plane of Manas; act; retreating to the plane of Manas; and so on, just like a heart-beat.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee-Maker: Ah Me! Christmas is coming! I must don my piety slippers and make the portions slightly larger.

Portentous Man: Coffee Maker, what do you think of the Alice Bailey material? Have you ever read this article? Is it true?

Coffee Maker: Here, have some coffee and relax.

Portentous Man: Well, what do you think?

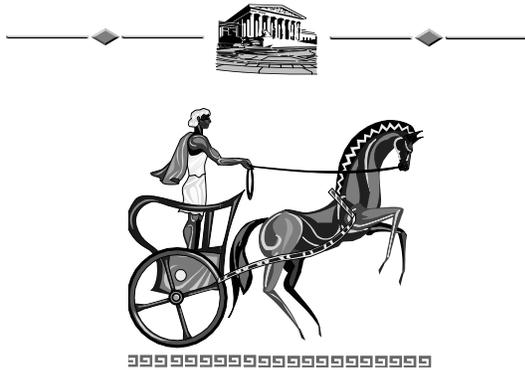
Coffee-Maker: I think you better sit on that article, else I'll lose all my good Bailey customers!!

Collected lady in center Booth: Coffeemaker, are you a moral coward or what, should you not wave this flag in the streets. You sit back there memorizing HPB's writings, and now you're going to keep quiet while Rome burns!?

Coffee Maker: Dear Madame, I think you accuse me in haste without an adequate survey of truth and probable motive. As you know the movement is known for its pitched political battles regarding who said what, when and where. The best defense of truth is the inner priority, not the outer. Your life is a criticism of your neighbour's philosophy and vice versa. We teach man by the life we live, and words are only ragamuffins and afterthoughts — footnotes at the very best. The real world is in the human heart, the real revolution proceeds from there rather than verbal entanglements. And mind you, I am not recommending moral relativism,

just the opposite — “to be hard as stone regarding our own blindnesses, perceived errors, and those yet to be discovered; and as soft as the Mango pulp for those of the man next door”!

Labels are no indicator of the person inside — as witness Mother Teresas, or Clarence Darrow, etc., etc. “Bear love to men as though they were thy fellow pupils, disciples of One Teacher, the Sons of one Sweet Mother.”



DNYANESHVARI

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnyaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

XXIV

[Continued from Vol. II, #12]

Chapter IX [CONTINUED]

Shri Krishna says to Arjuna: The visible world is merely an extension of the formless Brahman. Solidified milk is called curd, and gold, which has been melted is called ornaments. But the substance is the same. What was self-existent, without form, has spread out in the form of the universe. I have constructed these three worlds in this manner turning that, which has neither qualities nor limitations, into concrete material. Like foam in water,

all things from ether to the solid body are nothing but a reflection of My form, but if you look into the foam, you do not find the water. What is seen in the dreams is not present on awakening. All beings, therefore, appear to be in Me, but I am not immediately seen in them. This has been mentioned in detail, before. I must ask you to fix your mind's eye only on My true form.

If you cannot exercise the imagination, but try to find these beings in My Form which is beyond the visible world (Maya), you will fail, because I am everything. But in the dim light of doubt I was in the shape of wisdom (Dnyana), which, for the time being, was clouded by darkness in the form of unwisdom (Adnyana). Hence, though I am all-prevading, all beings appear separate. When the doubt, that it is a serpent, disappears, what remains behind is a garland of flowers. So, when the evening of doubt disappears, the only thing which survives, is My all-prevading resplendent form. I shall illustrate this further. Different shape jugs are produced from the earth, but they are the result of the intelligence of the power. The waters of the ocean can produce a million waves, but the waves are the result of the wind. Are there not bales of cloth concealed in cotton? But it is from the point of view of the consumer, that cotton becomes cloth. While remaining gold, ornaments are regarded as ornaments in the eyes of the wearers. The echo of one's words, or the shadow that one sees, did they exist in the place on their own, or do they come from him? In this way, those who involve the idea of separate beings in My formless nature, see these beings on account of their own imagination. When this mistake disappears, the only survival is pure Brahman. When one is giddy, the trees and mountains appear to be going round, but it is delusion. Once the delusion is dropped, then you will find that the idea that "I am in these beings and these beings are in Me" will not arise even in your dreams. It is in the delirium of imagination that people

speak of Me as sustaining all beings and residing in all beings. Remember that I pervade the: universe carrying it along with Me. The collection of beings that you see is merely the result of imagination. Though it is not there, the mirage appears to be real, on account of the rays of the sun. In this way, people see the living beings in Me and think that I am in them. Then they conceive Me as 'the Maker of this universe, really speaking, I and the living visible universe, are not two separate things. The *sun* and its light are a single-entity. If you have clearly understood this doctrine of Yoga, there would be no room left for any conception of duality. All living things are really not separate from Me. Nor am I separate from them.

In all the expanse of the sky, there is wind, but it only appears as wind, when there is motion. Otherwise, the sky and the wind are co-existent. In this way, beings appear to be living in Me, but this is an illusion. Once this illusion disappears, nothing remains anywhere except Me. To talk of real beings and unreal beings is, therefore, a pure figment of the imagination. When ignorance, which is origin of this illusion, disappears, the very idea of the existence or otherwise of these beings would go. Let Me, however, give you a proper notion of My sovereignty. If you regard yourself as a wave on this ocean of experience, every time you look at the world, you will find that you are everywhere. Let me ask you again, whether you now see that this illusion of dual existence is false. It is only when illusion overpowers that this teaching of unity goes away and you again become involved in the dream of duality. I will not put before you the cardinal doctrine, by which you will be able to ward off the sleep of illusion, *viz.*, that you yourself are nothing but Dnyana. Maya is the cause of beings, being brought into existence and being put an end to. I have described this Maya as twofold. There is one which has eight aspects, and there is the other which is called Jiva-Bhuta. I will not dilate on this again as I

have told you about this before. At the time of the great destruction, all these beings produced by Maya merge into My unseen form. Like grass, which grows from the ground, and dries up on the ground, like clouds which emerge in the rainy season with thunder and lightning and disappear in the sky with the advent of winter, like wind identifying itself with the sky, when there is no motion, like ripples of water disappearing when the water is still, like dreams melting away in the mind itself in waking condition, beings, which arose from Prakriti (Maya), merge back into Prakriti at the time of the great destruction. Let Me now explain to you the measure of truth in the popular belief that at the beginning of the new era, I create these beings. Like threads, which are the material cause of cloth, this Prakriti becomes the material cause of creation, when I accept it. In the threads, there are little squares formed from weaving resulting in the cloth. The Maya in the same manner shows itself in five elements. By addition of a little curd, a large quantity of milk becomes curd. By the addition of a little curd, a large quantity of milk becomes curd. So, in this way, Prakriti also transforms itself into a large creation. It is like a seed fed by water sprouting into a large tree.

[TO BE CONTINUED]

WHAT IS TRUTH?

Truth is the Voice of Nature and of Time —
Truth is the startling monitor *within us* —
 Naught is without it, it comes from the stars,
 The golden sun, and every breeze that blows. . . .

— W. THOMPSON BACON

. . . Fair Truth's immortal sun
 Is sometimes hid in clouds; not that her light
 Is in itself defective, but obscured
 By my weak prejudice, imperfect faith
 And all the thousand causes which obstruct
 The growth of goodness. . . .

— HANNAH MORE

WHAT is Truth?" asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of *Divine revelation* and *scientific authority*. But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, "there cannot be." There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, accord-

ing to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae* — is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind--that mind which depends upon, and is inseparable from, its medium or *vehicle*, the organic brain--the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

.... Such articles as our editorials, the Comments on "Light on the Path," etc., etc.--are not intended for Materialists. They are addressed to Theosophists, or readers who know in their hearts that Masters of Wisdom *do* exist: and, though *absolute* truth is not on earth and has to be searched for in higher regions, that there still are, even on this silly, ever whirling little globe of ours, some things that are not even dreamt of in Western philosophy.

To return to our subject. It thus follows that, though "general *abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because notwithstanding that in the poet's fancy man is:

. the abstract
Of all perfection, which the workmanship
Of heaven hath modelled.

in reality he is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions. He is at once an arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet —

. like an angry ape,
Play such fantastic tricks before high
Heaven
As make the angels weep.

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say — develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer "Man, know thyself," no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, i.e., acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake*, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil — the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man lives at a maddening

speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality. Now conventional-ity — pure and simple — is a congenital LIE, as it is in every case a “*simulation* of feelings according to a received standard” (F. W. Robertson's definition); and where there is any simulation *there cannot be any truth*. How profound the remark made by Byron, that “truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom*,” is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind's eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the “benefits” of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, *if you can*, that blessed *Eldorado*, that exceptional spot on the globe, *where TRUTH is the honoured guest, and LIE and SHAM the ostracised outcasts?* YOU CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life. “Truth!” cried Carlyle,

“truth, though the heavens crush me for following her, no falsehood, though a whole celestial Lubberland were the prize of Apostasy.” Noble words, these. But how many think, and how many will *dare* to speak as Carlyle did, in our nineteenth century day? Does not the gigantic appalling majority prefer to a man the “paradise of Do-nothings,” the *pays de Cocagne* of heartless selfishness? It is this majority that recoils terror-stricken before the most shadowy outline of every new and unpopular truth, out of mere cowardly fear, lest Mrs. Harris should denounce, and Mrs. Grundy condemn, its converts to the torture of being rent piecemeal by her murderous tongue.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is “created” — this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask Lie. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish mo-

tives in politics shall be called “noble national aspiration, patriotism,” etc.; and the citizen views it in his family circle as “domestic virtue.” Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE — the *Jachin* and *Boaz* of every International Temple of Solomon — called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism “in (cunning) strength shall this my house be established” into daily practice; *i.e.*, gets by deceit what he cannot obtain by force — shall we applaud him? A diplomat's qualification — “dexterity or skill in securing advantages” — for one's own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, LUCIFER calls such action — a *living*, and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on LIE, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy, being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its “little peccadillos,” but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith. The master goes to church to deceive his servants; the starving curate — preaching what he has ceased to believe in — hoodwinks his bishop; the bishop — his God. *Dailies*,

political and social, might adopt with advantage for their motto Georges Dandin's immortal query — “*Lequel de nous deux trompe-t-on ici?*” — Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of *naked* Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathenland, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Such is the actual state of things in 1888 A.D., and yet we are taken to task by certain papers for seeing this year in more than gloomy colours!

Lie has spread to such extent — supported as it is by custom and conventionalities — that even chronology forces people to lie. The suffixes A.D. and B.C. used after the dates of the year by Jew and Heathen, in European and even Asiatic lands, by the Materialist and the Agnostic as much as by the Christian, at home, are — a *lie* used to sanction another LIE.

Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible *dark* side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics. However it may be, in no case and under no threat shall LUCIFER be ever forced into pandering to any

universally and tacitly recognised, and as universally practised lie, but will hold to fact, pure and simple, trying to proclaim truth whensoever found, and under no cowardly mask. Bigotry and intolerance may be regarded as orthodox and sound policy, and the encouraging of social prejudices and personal hobbies at the cost of truth, as a wise course to pursue in order to secure success for a publication. Let it be so. The Editors of LUCIFER are Theosophists, and their motto is chosen: *Vera pro gratiis*.

They are quite aware that LUCIFER'S libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils. He is ignored when not abused as — *veritas odium paret*. Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine*, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages "to the publication of the most grotesquely heterogeneous elements and conflicting doctrines." This is the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as to learn what it *is*. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con*, for

either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in LUCIFER under its many aspects, for no philosophical or religious views are excluded from its pages. And, as every philosophy and religion, however incomplete, unsatisfactory, and even foolish some may be occasionally, must be based on a truth and fact of some kind, the reader has thus the opportunity of comparing, analysing, and choosing from the several philosophies discussed therein. LUCIFER offers as many facets of the One universal jewel as its limited space will permit, and says to its readers: "Choose you this day whom ye will serve: whether the gods that were on the other side of the flood which submerged man's reasoning powers and divine knowledge, or the gods of the Amorites of *custom* and *social falsehood*, or again, the Lord of (the highest) Self — the bright destroyer of the dark power of illusion?" Surely it is that philosophy that tends to diminish, instead of adding to, the sum of human misery, which is the best.

LUCIFER tries to satisfy its readers of whatever "school of thought," and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. When a journal of *free thought*, conducted by an Atheist, inserts an article by a Mystic or Theosophist in praise of his occult views and the mystery of Parabrahmam, and passes on it only a few casual remarks, then shall we say LUCIFER has found a rival. When a Christian periodical or missionary organ accepts an article from the pen of a free-thinker deriding belief in Adam and his rib, and passes criticism on Christianity

— its editor's faith — in meek silence, then it will have become worthy of LUCIFER, and may be said truly to have reached that degree of tolerance when it may be placed on a level with any Theosophical publication.

But so long as none of these organs do something of the kind, they are all sectarian, bigoted, intolerant, and can never have an idea of truth and justice. They may throw innuendoes against LUCIFER and its editors, they cannot affect either. In fact, the editors of that magazine feel proud of such criticism and accusations, as they are witnesses to the absolute absence of bigotry, or arrogance of any kind in theosophy, the result of the divine beauty of the doctrines it preaches. For, as said, Theosophy allows a hearing and a fair chance to all. It deems no views — if sincere — entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth. In any case, our profession of faith is now made plain, and all that is said in the foregoing pages both justifies and explains our editorial policy.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND — he can get*

nought on earth but relative truth, or truths, from whatsoever philosophy or religion. Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well — the name of which is KNOWLEDGE — and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."

It is to avoid such a calamity — one that has befallen every founder of a religious or philosophical school — that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find *their faces* reflected on the clear waters of our LUCIFER, without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep

within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame — our highest SPIRITUAL CONSCIOUSNESS. And how can the dark-ness (of illusion) comprehend the LIGHT that shineth in it?

H. P. Blavatsky

Lucifer, February, 1888

[Shortened version of original article]

"O ye Lords of Truth without fault, who are forever cycling for eternity . . . save me from the annihilation of this Region of the *Two Truths*."

— *Egyptian Ritual of the Dead*.
I.U.II, Chapter vii

THE "secret doctrine" has for many centuries been like the symbolical "man of sorrows" of the prophet Isaiah. "Who hath believed our report?" its martyrs have repeated from one generation to another. The doctrine has grown up before its persecutors "as a tender plant and as a root out of a dry ground; it hath no form, nor comeliness . . . it is despised and rejected of men; and they hid their faces from it. . . . They esteemed him not."

There need be no controversy as to whether this doctrine agrees or not with the iconoclastic tendency of the skeptics of our

times. It agrees with *truth* and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE. (I.U.I,574)



There are two kinds of seership — that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma*, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. That state is known in India as the *Samâddi*; it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by hold-

ing their breath for hours together during their religious exercises, and call this practice *dam-sādhna*. The Hindu terms *Pranayama*, *Pratyahara*, and *Dharana*, all relate to different psychological states, and show how much more the Sanscrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms. [I.U.II, Chap. xii, 590]

We are not permitted to choose the frame of our destiny. But what we put into it is ours. He who wills adventure will experience it — according to the measure of his courage. He who wills sacrifice will be sacrificed — according to the measure of his purity of heart.

Never let success hide its emptiness from you, achievement its nothingness, toil its desolation. And so keep alive the incentive to push on further, that pain in the soul which drives us beyond ourselves.

[DAG HAMMARSKJÖLD, *MARKINGS*, P. 45]

It is the customary fate of new truths to begin as heresies and to end as superstitions.

— WHITEHEAD

Two elements are needed to form a truth — a fact and an abstraction.

— GOURMONT

Truth is such a fly-away, such a sly-boots, so untranslatable and unbarrelable a commodity, that it is as bad to catch as light.

— EMERSON

All perception of truth is a perception of an analogy; we reason from our hands to our heads.

— THOREAU

Truth is a river that is always splitting up into arms that reunite. Islanded

between the arms, the inhabitants argue for a lifetime as to which is the main river.

— CONNOLLY

“Unveiled stands Truth and looks thee sternly in the face. She says: “Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.” [Voice of the Silence]

The mind of a bigot is like the pupil of the eye, the more light you pour upon it, the more it will contract.

O. W. HOLMES, JR.

The Story of the EGO

Once there lived a man who was an excellent image maker. He decided to use his skills to escape from the jaws of death. He made innumerable images of himself — the images were a perfect match of his own being. He kept them all in a row and hid amongst them. He had hoped to make a fool of the king of death when he came to take him away. “The king of death will not be able to pick me out of all these perfect images,” he thought. On the due day the king of death arrived to take the man away. He looked at all the images and could not pick out the man amongst them. He looked thoughtfully at all the images and then exclaimed, “Ah, I see one flaw here.” As soon as he uttered these words — the man stepped out of the line and asked, “Where is the flaw?” “You, stepping out of the line, is the flaw,” said the king of death smiling. Your ‘ego’ is your flaw and that is how you are caught :) In fact, the only culprit the king of death is seeking is not our real self but our ego. It is our ‘ego’ that undergoes death and transmigration — not the Self.

"Ruben" <rubenn@pd.jaring.my>

CORRESPONDENCE

Dear friends,

It certainly was good to hear from you.

I am a member of the TS Adyar, as you know from my previous e-mail, a worker for theosophy and a seeker for Truth, and do not at any time proclaim to be in possession of it. Have learned that the teachings as they came to us through HPB, WQJ and also via others, are not the property of any theosophical group or movement, but they belong to all mankind.

After my period at our headquarters in Adyar, where I worked as a volunteer, I felt the urge to establish contact with other theosophists, outside the Adyar circles, not to find out what we do not have in common, but to see what it is that binds us. I do this as a student of theosophy and as an individual who wants to reach out.

There are great differences of approach between the various theosophical groups/societies; I am not concerned with those dissimilarities now.

Without any doubt we could learn from each other, hopefully in such a way that all of us finally begin to realize that on a deeper level, we do share a sacred responsibility.

I do not have the illusion that my attitude will bring any change about in connection with those 'so called' differences. Just wish to show my sympathy with your Declaration and I admire your outlook and dedication concerning study and service.

Perhaps it will be possible to show my sincere respect for your fine Work by becoming an associate of the United Lodge of Theosophists.

Looking forward to hear from you.

Greetings from Brazil.

[Needless to say an Associate Card was dispatched with official greetings. And Odin also wrote the following welcome letter.]

Dear Jan,

Warmest greetings from New York to Brasilia!

Your email to ULT about the universality of Theosophy was quite beautiful and inspiring. A student forwarded it to me, suggesting I might be interested in replying. I certainly am, and will send a "less impersonal" reply than the "official" one sent to you.

Truly you comment that Theosophy under whatever name or climate is not the "property" of anyone, while in a wider sense as our spiritual inheritance, it "belongs" to everyone. As you implied, the Heart of the Teachings is what "binds" humanity together as One Whole, not the "form".

In any language and in whatever form, these are the essential truths that reside at the core of human consciousness and experience through the Ages.

They carry a very high rate of vibration—the Buddha Consciousness!

("Look inward, thou art Buddha"). As such they have a profound leavening effect on the world, and are expressed though many "sub" systems which generate in their turn, immense power logarithmically considered.

Therefore my sincere belief is that the "attitude" you have towards unity and non-dissimilarity is not an "illusion", as you said. Quite the contrary I think. It carries a very high vibration. "Altitude determines Attitude" as the saying goes. It seems likely you are one of those many companions of the "Sacred Tribe of He-

roes" mentioned by Synesius. (below some quotes to consider).

Before closing and copying them, let me say again how wonderful it was to read your letter. Other information about the Masters and Their Universal Movement can be further studied at www.blavatsky.net. For local meetings you could click on www.theosophynyc.org. (this site hasn't been updated yet for Oct.-Dec., but will be shortly.)

Namastae!

Odin Townley Student - NYC ULT

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Mr. Judge states it this way:

"The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through eons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul." (Ocean of Theosophy, p. 3.)

Down through the ages the help of these Great Beings has been recognized as an integral part of life. Synesius, the initiated Bishop of Cyrene, expressed the same truth when he stated:

"For there is indeed in this terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns....This heroic tribe is, as it were, a colony (from the gods) established here in order that this terrene abode may not be left destitute of a better nature."

These "heroes" are none other than those who have been named Nirmanakayas — Masters of this or previous cycles — who remain here in various states or condi-

tions for the sole purpose of helping humanity.

Mr. Judge tells us that:

"A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such proteges but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmanakayas, who work behind the veil and prepare the material for a definite end." (Echoes from the Orient, p. 34).

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[In the meantime Aidan from the U.K. wrote about the Brazil article in the October issue:]

Thank you very much for The Aquarian Theosophist. I have just printed it out (plus the supplement) and I look forward to reading it in detail. There seems to be some very interesting material. One thing: why the plug for the Brazilian Workers Party? It has some good people in it, but also some very violent militants. I can't see the relevance of left or right wing politics to Theosophy - both tend to be highly materialistic and anti-spiritual.

[We answered that the article might have been a mistake, or at any rate was a borderline item, and Aidan replied:"]

Thank you very much for your reply I wasn't suggesting that the article was untrue. Many aspects of it are true. There is a good and bad side to the Brazilian Left, as there is with political movements anywhere. I was just questioning the relevance of political campaigns to Theosophy. I am a political science PhD myself, and this training makes me aware of the limits and pitfalls of politics, Left or Right [or Centre, for that matter!].

Best Wishes,

Aidan

[In the meantime we wrote Jan, our latest Brazilian subscriber, to see what he thought, since he was a full-time theosophist and might offer us his reflections on the subject.]

Jan, I should ask your thinking on the WP. In our country it is usually a choice of the "lesser evil" in the political arena. It seemed as if there was a glimmer of hope for the poor in some of the examples printed in the article, however, I agree that perhaps the article was an error. Do you see any budding group that is trying to help the poor and achieve more social services within the country? Anything you write in that direction I would be delighted to use, since you are on-the-spot and have the view of "active compassion" that so often gets lost in mental pursuits.]

— the answer —

Dear Friends,

As you may know, I came from the Netherlands, and moved to Brazil in 1997. I married a Brazilian wife, also a member of the Adyar Society, and we both work for Theosophy as volunteers on a full time basis. We were able to do so after an early retirement.

I would compliment the article about Brazil, although the title could have been: the '**Brazilian Dream or Nightmare**'.

The article gives very useful information about the actualities and is therefore sufficiently informative. I didn't see it as really in favour of the Workers Party though.

The situation in this enormous country is extremely complex. That is what everyone should understand first of all. Nothing is black and white here, right or wrong, good or bad, it is just very complicated. So referring to the Workers Party, one could say that yes, there are some good people in it, as there are good people in almost any party, but unfortunately

'being good and talented' is not good enough for Brazilian politics. Its leader 'Lula', is now making an attempt for the fourth time to run for the office of President and this time it looks very much as if he indeed is going to succeed. The second round for the elections, since in the first round he didn't gain a full majority, will take place in a few weeks, and only two candidates will participate now: Lula and his opponent Serra.

Some Brazilians consider Lula not at all prepared for the presidency, they say: he is no good in debates, has no experience as an administrator, hasn't got any idea regarding foreign politics, he is very obstinate, and doesn't speak any foreign language. Also Lula has made it clear already that, for example, in his opinion many well known world leaders as Tony Blair and George Bush are incapable, whilst the main problem is, that he thinks that he is able to isolate Brazil from the rest of the world; he is against globalisation and puts big question marks behind foreign aid, as in regards to the IMF.

Still he has a dream, but with his qualifications his dream, an independent Brazil with work, food and equal opportunities and security for all, but with the emphasis on the lower classes, could easily turn into a nightmare considering the gigantic problems, his administration will have to face. Not that the Brazilians are not ready for that kind of society; we should ask ourselves the question: Is the world ready for that, is humanity capable of creating it?

In fact, one could say that all the problems Brazil faces are world problems, and see what a mess our planet is in.

But for many Brazilians, Lula represents a kind of dream. He is a simple man from the people, he didn't go to any university, he speaks down-to-earth Portuguese and as a Labour Union leader he certainly had strong qualities. He was an adequate agitator then; that kind of agitator any democracy needs, in order to stay awake and on the alert. Through these

activities he slowly gained a great reputation, especially amongst the lower-middle and lower classes of Brazil. We all must be aware of the fact that there are astonishing differences between the rich and the poor in Brazil, and because of those differences Lula was able to gain popularity.

His opponent, Jose Serra, is a social democrat, a well versed hard worker, a technocrat and a very knowledgeable politician who impressed the world during the period he served as Minister for Health, with his very clear, correct policies and initiatives regarding the prices and production of medicines for Aids. Unfortunately he is not a 'spectacular' or very charismatic person, so for many friends here he is a little dull (not enough samba). Like Lula, he wants to combat corruption and the hunger, the poverty and crime rate and he promises to create many new jobs and emphasizes the importance of education.

But, Jerome, I do not want to give an analysis on Brazilian politics; I also do not have a political preference. I just hope and pray that the best man may win.

What everybody outside Brazil also must understand is that Brazilians are emotional people, they love good food, soccer, bossa nova and samba, they have 'great' hearts, are ever friendly and helpful and when it comes to different religions and races exceptionally tolerant. Brazilians are very interested in many forms of spirituality, Alan Kardec's Spiritist movement in Brazil is the largest in the world, and you'll find theosophists, anthroposophist, followers of Alice Bailey, Buddhists, Hindus, Jews, Moslems, Christian, Quakers (!) Sufis and even followers of Mary Baker Eddy amongst Brazilians. Many people practise Yoga of some kind, or are interested in alternative medicines, astrology, palmistry, whilst in the Northern parts of Brazil, in Bahia for example, you'll find many exotic mixed forms of religions, through the influence of the African immigrants.

However when it comes to politics, Brazil is going through the 'growing pains'. Unfortunately, emotional and wonderful as they are, many Brazilians do not vote for any political line or idea, they vote for a person a face, an image. Perhaps we could say that many of them are politically somewhat ignorant. This, in my opinion, is still a result of the Military Regime, which ruled Brazil for years as from the sixties all the way through the seventies and a part of the eighties. The first democratically elected President took office in 1985. The present generation of voters did not grow up with freedom of speech or any political choice, one didn't dare to talk about it freely in those years, and so that explains at least some of the present ignorance.

Like many other world citizens, Brazilians will have to learn that a president, any president or government, is the product of the population as a whole. We as world citizens create our own environment, or as Jiddu Krishnamurti said: 'You are the world'.

So on that other level, significant changes can only be brought about, if all of us, — Brazilians included — transform from within. By taking the "long" vision, true regeneration and transformation can take place.

Neither a Lula nor a Serra, can change the consciousness of a population, unless the people themselves change, so, for us theosophists for example, but also for other seekers, there is a lot of hard work to be done, don't you think so?

Brazil is a melting pot of races: Immigrants came from all parts of the globe: from Italy, Germany, Holland, Portugal, Spain, Japan, Africa, from the Arab world, but also many Jews settled here and they all live in peace together. It is said that in this particular part of our blue planet Terra, a new (root) race is developing and one can see it grow; it's a wonderful and good looking human, with a fresh and open mind, that is trying to find her or his way here, but please remember its still

growing up! therefore time is needed. The population is relatively young, many good things are happening here as well, in spite of the striking misery of the poor one encounters in the favelas (slums) of Rio de Janeiro and Sao Paulo.

As stated before, this young nation is going through the growing pains, but certainly it will find its way.

Through a very advanced electronic voting system that is considered the best in the world, and of which it is said that if the Americans had used this true technical wonder during their most recent Presidential elections, the USA now would have a different 'elected' President, the Brazilians will choose a new president, a new leader for this forthcoming term.

Lula or Serra, for better or for worse, a nightmare or a dream, they will choose him and the rest of our world should know that the Brazilians certainly can decide for themselves, and that's how it ought to be.

In our meditations, let's send them our good thoughts.

Warm greetings from beautiful Brazil.

Jan

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A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM

[Originally printed in *Blackwood's Edinburgh Magazine* for January 1880, and reprinted in *The Theosophist* for March 1880.]

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Traveling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at _____ . I purposely

abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages — his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed

of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials — for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a traveling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:

DEAR SIR — If you are not otherwise engaged, it will give me great pleasure if you will do me the honor of dining with me tomorrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call. Believe me, yours very truly,

EFFENDI

P.S. — As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide.”

“Dear me,” I thought, as I read this civilized epistle with amazement, “I wonder whether he expects me to dress;” for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that _____ Effendi’s servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the center of which, on a terrace commanding a magnificent view, stood the house of my host — a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressment* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the

brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at _____. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them — prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in

which he had couched his view, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous conversations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly colored, others are not altogether devoid of some foundation in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-

complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make “the bark of the distant Effendi” be heard, to use the fine imagery of Bon Gaultier;¹ and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

MY DEAR FRIEND—

I proceed, in compliance with your request, to put in writing a *résumé* in condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by traveling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from

¹ “Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?”

—“Eastern Serenade.” Bon Gaultier’s *Book of Ballads*.

the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year’s sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, traveling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindus, known as the Brahmo Samáj. From India I went to Ceylon,² where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I was determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I

² [The adepts have a rendezvous on an island in a lake of Ceylon where they reside secure from the inquisitive among us. D.K. Mavalankar speaks of it. The Turkish Effendi may be referring to this locale. ED.]

have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule have no sympathies with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognize the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspires source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favor of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been

diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be obtained by an act of faith, or by merit through good works — the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided — to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindu, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom — which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-

Christendom¹ — comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of it organized and sanctified selfishness. The real God of Anti-Christendom, is Mammon ; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called “heathen” nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of “the root of all evil,” — with the mechanical inventions in the shape of railroads, telegraphs, iron-clads, and other appliance which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation, — constitutes what is called “Western Civilization.”

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns² by

¹ I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti-Christendom*, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

² “Gatling guns” were the first primitive machine-guns and were considered a vast improvement over the rifle as you could kill more people faster. [Editor]

which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him — as in the case of the Red Indian of America and the Australian and New Zealander — or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon — as in the case of Japan — and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practiced by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organized in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have traveled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favorably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appear to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races — intensely superstitious in the form of their religious

belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth — were unrestrained by religious principles from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport — so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term “oriental civilization” with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because

they were so different from those with which he was familiar. Now all this is changed; the modern traveler is in nine cases out of ten a railroad speculator, or a mining engineer, or a member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls “reforming it.” His idea is, now how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other’s pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and nether milestone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of “Progress,” — their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not “move on.” This is called in modern parlance “the civilizing influence of Christianity.” At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their “civilizing” influence upon the inhabitants of the villages,

through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

In these days of steam and electricity, not only has the traveler no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear not deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

While I observe that this change has come over the Western traveler of late years — a change which I attribute to the mechanical appliances of the age — a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the

fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort — shallow, skeptical, egotistical, and thoroughly demoralized. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the

prophet will be out of all proportion to the hypocrites of other religions.

In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbor, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of **the same moral principle**, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins — a race whom the population to be annexed traditionally hate and detest.

When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves; when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity have driven the population to despair, and the authorities to the most cruel excesses in order to repress them; and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey — we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for the lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can

much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of “progress.” Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labor and capital will find themselves arrayed against each other — when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern “progress.” It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law — the law of their neighbor — and most

strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of "Anti-Christian civilization."

In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property were destroyed. The contagion spread to the mines and factories, and, had the movement been more skillfully organized, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

Thus it is that the laws of retribution run their course, and that the injuries — that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has exploited for its own profit — will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practice more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyze the nature and causes of the collision which has at

last culminated between the East and the West, between the so-called Christendom and Islam. And I should be only too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practiced, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit that there are better — for some struggle to practice the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded — but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. — Believe me, my dear friend, yours very sincerely,

— "A TURKISH EFFENDI"



THE LAW OF REBIRTH

The Law of Rebirth is similar to the Law of getting up everyday and the Law of getting up everyday is similar to the necessity of inhaling after and exhalation. We need to take on a new load of matter so we inhale. When we die we exhale. It is impossible to be born once for it would be equivalent to saying that there is a spot in the universe not subject to cyclic law. The only thing I can think of not subject to cyclic law is CYCLIC LAW ITSELF. This makes it an aspect, a coruscation of the Absolute.

In the everyday world we epitomize this law day-in and day-out, so it would be the height of folly to assume that our duties can be fulfilled without a flesh-body.

One sufficiently universal to embody duty on a plane more celestial, receives no exclusion from the necessity for rebirth, but rather works in another type of vehicle. No one escapes Nature. We have choice and can tread the upper way or the downward, but to escape the *Tree of Life* is not an option.

We are an integral part of Mother Earth, we brought her into being, why should we seek to leave, or wish for planet-hopping status? So far, we are not UNIVERSAL enough to function in a finer vehicle than the flesh, so without the stamp of universality in our principles, wishing to work in the Solar System is like wanting to be bank president before we've learned to empty the trash.

If we are merely street-sweepers on Mother Earth, does this make us a hop, skip, and jump from being a "Poor Miserable Sinner"? No. Outer Dharma and Inner Dharma are not always on a parallel track. The mere fact of **self-consciousness** indicates a God at work on the premises. If we can remember that we are it's shadow and not its overseer, then emptying the trash is not so bad after all. ZENDO

Love Sweet Love

[Fohat is the steed and the Self-Mover is the rider — the two made One]

Let us not be disturbed by an argument that seeks to scare us into preferring the friendship of the sane to that of the passionate. For there is something more that it must prove if it is to carry the day, namely that love is not a thing sent from heaven for the advantage both of lover and beloved. What we have to prove is the opposite, namely that this sort of madness is a gift of the gods, fraught with the highest bliss. And our proof assuredly will prevail with the wise, though not with the learned. Plato, *Phaedrus*

The Missing Dimension

I, standing twenty miles off, see a crimson cloud in the horizon. You tell me it is a mass of vapor which absorbs all other rays and reflects the red, but that is nothing to the purpose, for this red vision excites me, stirs my blood, makes my thoughts flow, and I have new and indescribable fancies, and you have not touched the secret of that influence. If there is not something mystical in your explanation, something unexplainable to the understanding, some elements of mystery, it is quite insufficient. If there is nothing in it which speaks to my imagination, what boots it? What sort of science is that which enriches the understanding, but robs the imagination? . . . If we knew all things thus mechanically merely, should we know anything really.

Henry David Thoreau
Entry for Christmas 1851 in his journal.

In The Mentality Kitchen

1. The flower in the vase still smiles, but no longer laughs. CHAZAL
2. We can divide animals into people with intelligence and people with talent. The dog and the elephant are people with intelligence, the nightingale and the silkworm, people of talent. RIVAROL
3. The apple tree never asks the beech how he shall grow, nor the lion, the horse, how he shall take his prey. BLAKE
4. Even a flea doesn't jump merely for joy. LEC
5. The eagle never lost so much time as when he submitted to learn of the crow. BLAKE
6. The surest way to corrupt a young man is to teach him to esteem more highly those who think alike than those who think differently. NIETZSCHE
7. The true teacher defends his pupils against his own personal influence. ALCOTT
8. The stupidier the peasant, the better the horse understands him. CHEKHOV
9. To most men, experience is like the stern lights of a ship, which illumine only the track it has passed. COLERIDGE
10. In peace, sons bury their fathers; in war, fathers bury their sons. HERODOTUS
11. The louder he talked of his honor, the faster we counted our spoons. EMERSON
12. Liberty means responsibility. That is why most men dread it. SHAW
13. Force and fraud are in war the two cardinal virtues. HOBBS
14. The Tyrant dies and his rule is over; the martyr dies and his rule begins. KIERKKEGAARD
15. A great part of courage is the courage of having done the thing before. EMERSON
16. In order that a man may stop believing in some things, there must be germinating in him a confused faith in others. It is curious to note that almost always the dimension of life in which the new faith begins to establish itself is art. ORTEGA Y GASSETT
17. Great geniuses have the shortest biographies: their cousins can tell you nothing about them. EMERSON