

B U L L E T I N N O . 1

OPEN LETTER TO STUDENTS AND FRIENDS

Greetings in love:

It is hoped that in order to keep in closer contact with the students and to make new friends, a bulletin something of this nature will be useful. We hope eventually to issue these bulletins on a monthly basis, but as most of you already know, we here at Headquarters are quite unsettled and understaffed at present, and we can only say, look for them when they come.

We hope primarily to be able to bring you any important announcements or news, some inspirational help, some cherished teachings from your Fountainhead, and any items that may be timely or of special interest or value.

Readers are invited to contribute any questions, news items or other articles for publication, but we reserve the right to use or edit this material. We also invite your suggestions or comments.

The Bulletin is not intended to supplant the regular class work or public lectures, but will provide some supplementary material. We hope you will enjoy it.

- Lakshmi Devi

"Never will I seek nor receive private, individual salvation; Never will I enter into final Peace alone; But forever and everywhere will I strive for the salvation of every creature throughout the world."

- Pledge of Kwan Yin (Avalokiteswara)

SEED THOUGHT - No. 1 from "Consciousness Without Content" - by Yogagnani

When Jesus spoke of the Kingdom of Heaven He meant Cosmic Consciousness. Church council Christianity has debased this meaning and substituted a Paradise World. The latter is merely the more blissful lokas in Sangsara.

Sangsara (Sk.) - From the glossary of "Pathways Through to Space" - F. M. Wolff

A Buddhist term including the same meaning as "world-field"... It has, however, a wider connotation as it includes all levels of consciousness in which there is an awareness of an object, combined with the delusion that the object has an existence independent of the observer. Thus, the dream-state, while not a part of the world-field in the narrower sense, is part of Sangsara. The relatively objective realms such as the various heavenly worlds, the purgatories and the hells, are also part of Sangsara. Even relatively high orders of Seership, like that of Swedenborg, penetrate no further than superior aspects of Sangsara. However, Enlightened Consciousness includes the possibility of awareness of objects, but the difference in this case lies in the fact that the dependent existence of the object is Realized. Such awareness of objects is not Sangsaric, as it does not imply bondage to the object.

So long as the independence of objects is believed in - a state that implies bondage to objects - Sangsara appears as the adversary, i.e., Mara, Satan, etc. But just as soon as this delusion is destroyed, Sangsara in this sense vanishes. This vanishing of Sangsara applies to the past as well as to the present and future, for it ceases, not only to be, but as well ever to have been. This is a mystery to relative con-

sciousness which is rendered intelligible only by the transformation of consciousness-base known as the Awakening.

In psychological terms Sangsara is a detached psychical complex and thus constitutes a threat to psychical integration. Left to itself, the Sangsaric state leads to exhaustion of the life-stream and real unconsciousness. The practical function of the various racial and World-Saviors is the effecting of pragmatic interlocking of the detached complex with the Root-Source of Life and Consciousness. In the case of the Disciple this function is a more or less conscious correlation, but with the mass of men it operates through the psychologic unconsciousness. Without the function of the Saviors the state of most men would be quite hopeless. The Savior-Function may be viewed as religious, philosophical or psychological. The form of interpretation is a matter of indifference, provided it is such as to render the function acceptable to men.

When asked what was the first requisite for becoming a Master, Madame Blavatsky replied: "A sense of humor."

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion. - From "The Crest-Jewel of Wisdom" - Sankaracharya

FROM THE FILES:

T H E R I S I N G S U N

Down through the cycle of lives
At last came the day and the hour
When in the sky, dark and grim,
That I scarce knew existed at all,
First there broke the dim, rare light
Which, during the days yet to follow,
Was due to become that absorbing brilliance,
Drowning the light of all other suns
So that they scarce more than penumbral
darkness
Ever more should be.

A cloud of rose was the first I saw,
Hanging suspended in the Eastern sky,
Heralding the Sun beneath the rim.
A strange light it was filling more than eyes
Lighting the tendrils of sorrowed heart,
Giving a joy I knew n'er before,
Giving a glimpse of the inner Soul,
Giving a touch of Knowledge Divine.
Eyes weak, newly opened within,
Scarce more than one moment of that Light
could stand.

Then vanished the cloud of rosy hue,
But the heart remained lightened
And the mind refreshed throughout that Day.
What IT was I knew not and scarce dreamed,
But I knew IT was glory and peace and joy
And that all else availed little beside.
So I searched the meaning both high and low,
Until at last in a distant place,
Far from the haunts of dust-laden men,
I found the ancient and noble Sage
Who taught me the promise of the rosy dawn.

In later days anew came the kindly Light,
Never twice the same, yet ever the same,
The rose blending into Divinely Golden Hue,
The luminous cloud foiled in radiant horizon.
Thus seven days rolled quickly by,
Each more richly filled than the last.

Then, all o'er the sky, Glory Ineffable!
Light, rolling in Sound Celestial,
Nature, stilled by the song of the spheres,
Hosts, angelic and earthly, Joy filled,
There rose, clear, strong and majestic,
Beyond all words and all conceiving,
The noble, eternal, Alayic Sun,
Filling the earth and the heavens,
The depths and the heights and the all of
space,
The inward and the outward of all about,
With such ineffable Glory, Peace and Grandeur,
That all knowledge, feeling and understanding
of man,
Were scarce a drop in an endless ocean.
No longer questioning, but Knowing,
No longer seeking, but with Assurance o'er-
filled,
No longer grieving, no room for aught but Joy,
The ancient pilgrimage ended - Victor at last!
- Yogagnani (Franklin Merrell-Wolff)

NOTES FROM HEADQUARTERS:

H A L C Y O N R E V I S I T E D

In the days before the birth of the Assembly of Man there existed an order which bore the promise of great things. This group, known as the Temple of the People, had a fair sized colony on the Coast south of San Luis Obispo at Halcyon. Under the leadership of Mrs. La-Due, known as Blue Star and held in reverence by all members, the community flourished and drew about it many great souls. It was here that Franklin Fowler Wolff met and married Sarah A. Merrell Briggs, (Sherifa).

Some say our Assembly of Man is a re-incarnation of this group; others feel it was a John-the-Baptist heralding the coming of a great Messiah. The community is still in existence but it is felt the real Fire went out with the passing of their leader.

This spring Yogi and I had occasion to visit there. Many changes have occurred, of course, but we found some who could supply us with information. There was Mrs. Lillian Harbison, an unusually sweet and fine lady whowould be about Mother Sherifa's age, still holding forth in the print shop where the Temple literature was published, and there were the Eric Varians, whom we visited. It was John Varian, father of Eric and Russell, who first interested Yogi in Theosophy, and Yogi says he was not easily convinced in the beginning. Russell has been gone about a year but left behind him an important institution. He is possibly the father of radar, who put his theories into practice and in 1950 began Varian Associates which today is a \$30,000,000 enterprise.

The Temple is still there, an attractive building and well kept, and near by a tiny cabin houses that spot which, it was thought, was a magnetic center for the world.

Perhaps some day the Fire will be rekindled in this place. Perhaps its day here is ended, yet we have felt its influence and know something of it will live on, forever, we hope, perhaps as one Spark catches hold from Another.

- Lakshmi Devi (Gertrude A. Wolff)

For information about the Assembly of Man address 3319 Braemer Road, Santa Barbara, Calif. After September 16, 1960, address Lone Pine, Calif. Extra copies of this bulletin may be obtained from Headquarters for 10¢ each.

QUESTIONS AND ANSWERS:

Q. What is the difference between Theosophy and the Assembly of Man?

A. Theosophy means "Divine Wisdom". The Century Dictionary says in part: "Most philosophical systems start from phenomena and deduce therefrom certain conclusions concerning God; Theosophy starts with an assumed knowledge of God, directly obtained, through spiritual intercommunion, and proceeds therefrom to a study and explanation of phenomena." It is distinguished, among other things, by its want, more or less conspicuous, of dialectical exposition. Baldwin's Dictionary of Philosophy and Psychology says: "A stage into which philosophic reflection passes when its primary data are God and an organ through which He is revealed or mystically intuited."

With these definitions the Assembly is in perfect agreement, but not necessarily with certain interpretations and details of it as taught by some Theosophists. Even as Christianity is divided into its sects, so does Theosophy stand divided, and the Assembly finds itself more in alignment with those teachings of H. P. Blavatsky and W. Q. Judge than with certain others. Assembly teachings lean toward logical analysis, appeal to reason and attempt to lay a foundation for understanding rather than the giving of factual data, and usually only such facts are presented that can be adequately documented. The Assembly holds to no dogma, seeks the highest truth and aims at utilizing this knowledge in aiding mankind to resolve its problems, know enduring happiness and complete understanding, and bring man back to his true reality.

Q. What is the need for a group like the Assembly? Why can it not combine with

similar groups? In fact, what is the need of forming any groups? Cannot one learn from books, occasional lectures, etc.?

A. There are advantages in working as a group. The teaching is not haphazard, but organized, and assuming the leadership is reliable, correct guidance will be given. This is important, for not all metaphysical literature is of a lofty nature or even correct, and can often dangerously mislead or confuse one. Proper guidance from one of wisdom will give the student training according to his personal needs and understanding, for what is good for one may be harmful to another. Unless the student has attained to a high degree of discrimination he should have wise personal guidance, most especially in things of a metaphysical nature. Also, he will have the protection of the group, and as a member of a group can benefit from the combined strength of all members, thus accomplishing much that cannot be done singly.

Just as the needs of various individuals differ, so are there groups to fill these various needs. What is enlightening to one may be barren to another. One may seek a personal God, another an impersonal one; one arrives through the path of the heart, another by the mental path, and some seek a balance of these two, as the Assembly offers. Some prefer to sit on the sides and just watch, others want to live it; some seek for purely selfish reasons, others for the good of all creatures. The Assembly will satisfy some of these groups but not all. And if all thought alike there would be no challenge, and philosophy and religion would tend to crystalize and growth would stagnate.

There is another advantage of group membership over individual seeking: there are teachings one may never find in books, teachings that cannot or may not be

printed, but have been handed down through the centuries from Guru to Chela when the Chela is ready to receive it.

Q. Is there something unique about the Assembly of Man?

A. The Assembly does not aim to be unique or different or original. It maintains the highest standards and seeks to teach understanding and wisdom most especially, and prefers that all powers should come as a by-product of these attainments.

The Assembly welcomes all visitors to its open meetings, and many who have come out of curiosity have stayed on to become pillars of strength in the Work. Membership demands honesty, sincerity and high integrity, a genuine seeking after truth, a sense of compassion and a reasonably high intelligence.

The Assembly is a school with graduated courses, the climb becoming steeper as it goes higher, and graduation comes only with Liberation, or attainment of the Christ-Consciousness, whether it take a few years or many lifetimes.

Rarely can one attain to Realization without the aid of a Guru. He is able to give wise instruction and training and sets an example for the student, but more than this, He offers a field of induction necessary for the Transformation. As our students know, our Yogagnani has Himself attained to this Christ-Consciousness, or Divine Revelation and can offer this field of induction. Also did our Mother Sherifa attain to a very high level of consciousness and has given us the benefit of It. If this group is unique it is because of the quality of its Revered Leaders.

A group is not a necessity if a disciple is fortunate enough to have a personal Guru, but these are rare Beings, especially in the Western hemisphere. A group led by an Enlightened Guru is doubly fortunate.

EDITORIAL:

O U R F U T U R E

With the passing last year of our precious Mother Sherifa we feel we have come to the end of a cycle and a new one is now beginning. The direction it will take should be the same as before, in so far as we are able to see, but the means may of necessity undergo some change. What may develop is not yet clear, for so much depends on growth and development of other factors, circumstances, trends and capacities. We want to keep the goal that was set up rather than merely imitate past activities. The keynote of the new cycle may unfold gradually.

By now our students should know something of our plans for revitalizing camp. If all goes well we shall move Headquarters in September of this year to the Assembly Ranch at the foot of Lone Pine Mountain, that is, at about 5500' altitude, and eventually build ourselves a permanent residence, keeping the present house as a guest house. We hope to reinstate annual conventions, building a school and eventually establishing a colony. The Ashram will be restored to become the center of summer activities.

We hope to have a good start on the house by the summer of 1961, when we are planning our first Convention in over ten years. As far as possible, there can be accommodations of sorts for all who can come, perhaps not deluxe hotel rooms exactly, but adequate, and we hope to see most of you. Concerning supplies and costs, it is too early for details but the old-timers may be able to give some estimates. Neither can we say at this time just what the program will be, but activities may follow mainly the pattern of past years, with devotions, classes, lectures, hikes and fun for all, and we

hope also for a helping hand. There will be great need of manpower to reopen the trail to the Ashram and repair all the damage that has been done by vandals. The ranch is quite run-down, and there may be need of groundwork for our future colony. And for these hungry workers we shall need womanpower in the kitchen.

All who have been to this glorious country and attended former conventions will sing the camp's praises and tell you it is well worth your greatest efforts. The panoramic view alone is well worth the trip, and the air at 8000', at the Ashram, induces an ecstatic feeling. Mountain climbers will be in their glory. There will be a renewal of old friendships and making of new ones.

So these are our immediate plans. On the surface it may sound like a nice, big party, and I hope it is every bit as enjoyable, but let us hope it holds a greater meaning, a lasting one.

- Lakshmi Devi

ANNOUNCEMENT:

We are sending a group of recent snapshots to the group heads. Ask to see them. We would like to send each of you a full set but they are too expensive. If you wish any, look on back of each print for order number, like Y-1. Arrange with your head or send here directly. Code letter indicates subject of print, i.e., Y - Yogi; S - Sherifa; R - ranch country. Price, black and white prints - 15¢ ea. Color - 45¢ ea. Also available, photos of your Teacher same as is in the front-piece of His book, "Yoga", - 50¢.

Still available are the books "Pathways Through to Space" and "Re-embodiment".

THE LEGENDS OF THE BURNING HOUSE

Gautama Buddha, in illustrating the use of the parable, used this one: A father, returning home, discovered that his house was on fire and his children were still within, unaware of the danger. Not wishing to alarm them, send them into panic or cause delay that might bring disaster, he successfully lured them out by calling to them: "Children, I have toys for you. Come and get them."

To this parable our Yogagnani has added more. The burning building is the world in conflagration or impending doom.

A church-council Christian, seeing the burning building, rushed in and brought out safely all members of his own family, leaving all other tenants to perish because they were all doomed anyway.

A Hinayana Buddhist saw the fire, hurried in and presented to those inside a book of directions for finding their way out, then he himself fled to safety.

A Mahayana Buddhist, after helping all the people to safety, hurried back into the burning building to rescue, even to the last one, all the bedbugs.

Shankara, seeing the burning building, entered and told the people not to be alarmed by it, that the whole thing was unreal, that this was all only a moving picture.

Sri Aurobindo hurried in and led all the people out to safety, then said: "Now let us go back and put out the fire, then we shall rebuild the structure with non-combustible materials."

BULLETIN NO. 2

ASSEMBLY OF MAN

AUGUST, 1960

THE THREE PRIMARY COMPONENTS OF MAN

by Yogagnani

The complete man is a compound of three primary component parts, i.e., Spirit, Soul and Body. While a more extensive subdivision into principles may be given, these three remain the most primary and have the greater importance. The more detailed classification is important for the purposes of practical occultism, but for the purposes of the most primary transformation of human consciousness it is essential to understand the relationships simply of the above three.

Spirit, as here used, means the Self and also Consciousness in the sense of the subjective power to be conscious. It is permanent and unchanging since it stands superior to time. It is not born and never dies. It is never an object sensed, nor can it, in its purity, even be an object of thought.

The body corresponds to matter and is quite objective. It is always in a state of continual becoming, so it never remains the same for even the briefest period of time. It has only a dependent existence and thus radically contrasts with Spirit since the latter is Self-existent.

The Soul occupies a position intermediate between Spirit and Body, partaking of the nature of both. In a subtle sense it is material, but likewise, in a gross sense, it may be called spiritual. It is subject to a dual attraction, on the one hand toward Spirit and, on the other, toward the body. It may be called the vehicle of self-consciousness in the sense of the capacity to be conscious of consciousness.

If in a given individual the primary interest is directed toward the body and matter, that is, the various concerns of the external world, then the soul will become more material and take on the qualities of matter. If such a tendency becomes extreme then the soul becomes mortal like all material forms. In contrast, if the central focus of consciousness is directed toward Spirit then the soul gravitates toward the spiritual pole and assimilates immortality. In this way immortality may be achieved.

The soul tends to become like that in which the interests of the individual are centered. It becomes dominantly conditioned by the predominant interest. Hence, for him who would attain individual or self-conscious immortality the primary interest should be centered upon the spiritual pole of life. This is compatible with a secondary interest in bodily and material concerns.

Pure spirit is not and never can be an object of consciousness as it is always the subject to all consciousness. Hence, in the strict sense the problem of spiritualization of consciousness is that of attaining a state of consciousness without an object. This is not easily achieved without preparing the way by means of intermediate steps. These steps essentially consist in focusing the interest upon objects which correspond to and are relatively like the spiritual pole than objects in general. The following practices are helpful:

1. Cultivate interest in that which is most universal and least affected by the wearing of time.
2. Cultivate a feeling and practice of brotherhood in the most universal sense possible.
3. Subordinate personal self-interest to impersonal and general interest.
4. Cultivate detachment.
5. Lay the primary emphasis upon integrating principles rather than upon the differentia of things.

PRAYER

Here I am, ready to throw from me all that was myself, or seemed to be. If so, I can enter into Thee; remake my consciousness into the Truth, in Thy way, the way of the Divine. —from Letters of Sri Aurobindo, Series 2.

HEADQUARTERS NOTES:

Since August 7, 1936, it has been customary for the Assembly of Man to observe a special annual celebration, the anniversary of the Spiritual Birth of our teacher and Guru, Yogagnani, into a Transcendental state of consciousness.

Immediately following his experience of this date he wrote the volume, "Pathways Through to Space", wherein he has set down the record of the Transformation, mainly as a guide to show its accessibility for others, the tremendous benefits and lasting effects, a description of the state in so far as is possible to describe it and the path or paths to its attainment.

His discovery is not new. Known under various names as Illumination, Realization, Cosmic or Christ Consciousness, Nirvana, Moksha, etc., it is discussed throughout metaphysical literature but never, perhaps, with greater clarity or penetrating analysis. The nature and importance of such an Awakening cannot be fully conveyed to average man, for only through personal experience can such a thing be understood, and such experience comes, according to Dr. R.M. Bucke in his book "Cosmic Consciousness", to one in millions. Dr. Bucke's book, written around the turn of the century, does lay a good foundation for understanding this phenomenon and throws new light on it. To those who can see only futility and hopelessness in a sick world, "Pathways" offers a glimmer of hope. Written by a Western man its philosophy is geared to the Western world.

We regret the Ashram will not be open this year for Convention, but we are planning for 1961. Plan to

be with us at that time. Wherever you are this Convention Sunday, the second Sunday in August, plan an hour's meditation using as subject something like Light, Love, Divinity, Unity, Harmony. L.D.

SEED THOUGHT: "The culmination of the path out of Sangsara is Nirvana." (Aphorism 2 from "Consciousness Without Content" by Yogagnani.)

Nirvana: (Sk.) from the Theosophical Glossary by H.P. Blavatsky: "According to the Orientalists, the entire 'blowing out', like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life."

QUESTIONS AND ANSWERS:

Q. Does a study of the arts have any Yogic value?

A. Music and art appeal mainly to the emotions, or the soul and the heart, and so are especially correlated to Bhakti Yoga, the path of the heart, love or devotion. Gnani Yoga, the path of knowledge and wisdom, is especially difficult for most people, that of devotion and love somewhat easier. But in all lives there are times when it is difficult to love, and in a strife-torn world where love is so needed it is often necessary to make a conscious effort not to hate.

Here then is an important function of arts, especially music. Who has not felt its impact? The beauty of motion in a ballet can move one to tears; to gaze on beautiful surroundings is a joy, and ugliness can readily depress us. Music can change a bad mood a to serene one. It rests the weary, soothes the broken-hearted, raises out of despair, melts hard hearts, dissolves hate and anger and transmutes them to love and kindness. Leadenness, through the catalyst music, turns to ecstasy.

Yet not all music is good. Some exalts and some drags down, deadens the finer senses and stirs the baser emotions, and here is where it is important to learn discrimination. Music works mostly through the subconscious, through a medium other than reason and refines the Being in a way that reason cannot, and brings beauty, a facet of Divinity, into one's life.

For the heart-side of music one does not have to study but study does enrich its value tenfold. But there is very great value in the serious study of music that correlates with the Wisdom or Gnani Path much more than the average person realizes. Great art requires something more than mere feeling.. To produce great music, which is perhaps the highest of the arts, very exacting disciplines are required which are essentially of the order of Gnana Yoga. A mental, reasoning process must enter in, whether in the process of creating or performing the music. One may be rich in inspiration but he still must prepare the instrument and develop the skill to bring that inspiration through.

It is not necessary to make of music a career or aspire to the concert stage although these attainments do offer added benefits. If one fails at such attainment (and actually most promising students do because too much is demanded of them), all is certainly not lost. One reason the value of music study is greater than most other studies is the fact that there is no ceiling on learning. One never learns all, or quite reaches perfection, only approaches it. Perhaps the same may be said about a few other subjects, as the sciences, but music study is demanding in several ways and in the process develops more useful by-products apart from just learning the music, qualities that should become a more permanent part of the student. These by-products include: development of a high sensitivity, discrimination, imagination, understanding, reason, patience, coordination, self-discipline, self confidence, self-mastery, a love of beauty, etc. Music is a mind trainer.

One can and should learn to listen to music intellectually as well as emotionally. He may learn how to manufacture a musical climax or a device to convey tragedy, such as Beethoven's use of diminished seventh chords, and the psychology and physics of tonal systems. All this brings about greater understanding and appreciation so long as one does not miss the forest for the trees, miss the primary aim of music, to exalt. He who is both performer or creator and lover of fine music combines the Bhakti and the Gnani Paths and reaps a double harvest.

- Lakshmi Devi (Gertrude A. Wolff)

ASSEMBLY NEWS:

Word has been received of the passing of former Assembly member Roy Fulcher of Rockwood, Tenn., in May. He is survived by his wife Mary and daughter Marie, both also members. He had been in the lumber business since his removal to Rockwood several years ago.

James Briggs was recently appointed general manager of the New Cornelia Branch of Phelps Dodge Corp. at Ajo, Ariz. Jim worked as contract miner in Alaska after graduation from Colorado School of Mines. Except for service as an officer here and overseas during World War II he has been with Phelps Dodge since 1936, mostly in supervisory capacities. He is also general manager of their railroad and holds other executive positions in the community. Jim is the son of Mrs. F. Merrell-Wolff, (Sherifa, founder of the Assembly of Man,) and step-son of Dr. Wolff, (Yogagnani).

Robert Briggs, son of James and Helen Briggs, is a student in electrical engineering at the U. of Arizona in Tucson. He will enter his senior year after a summer of employment by Phelps Dodge in Bisbee, Ariz.

Wesley and Dorothy Briggs Young and children, Sheryl, 3 and Michael (born Jan. 27), are now living in Phoenix, Ariz. where Wesley is employed as an accountant. He graduated in June from U. of Arizona's College of Business Administration.

BOOK REPORT:

"PATHWAYS THROUGH TO SPACE" by Franklin Merrell Wolff; review by J. William Lloyd.

(Note: The following letter was found recently in the files at Headquarters. The late J. William Lloyd, author of "Dawn Thought", "Life's Beautiful Battle" and other books, had himself experienced some degree of Illumination and is given a good biographical sketch in Dr. R. M. Bucke's "Cosmic Consciousness" along with the greatest Luminaries in history. He was among the first to read Dr. Wolff's manuscript.)

March 24, 1937

Dear Brother Wolff - Thou Sage of San Fernando:

At last I have finished reading your great book. And when I say "Great" I truly mean it. This book, I fancy, will never be popular, but I believe it will be immortal and that all future students and teachers on this line will refer to it. As an utterance in the Western World on this subject I believe it stands alone. Whether it has ever been excelled by anything written in India I do not know, but I doubt it. It must be published. That is a matter of immense importance.

You have honored me greatly by letting me see this Ms. and asking my comments. I feel that I am in but a poor position to do the latter, for I do not stand on your plane of attained Consciousness. Some have hailed me as Cosmic Conscious, but is it true? My "Dawn Thought" was a sudden mental and spiritual illumination, it is true, but I saw no subjective light, nor radiated any, nor did I experience any of the Transcendant Bliss which you seem to have known so vividly. But all my mental boundaries did seem to enlarge as if to infinity and there came a quiet joy and peace and increased serenity that have never left me. But I feel that I rather glimpsed Nirvana, and received Rays from it, than ever actually entered it. Nor have I ever felt, yet, that the time had come for me to even attempt to go in. All that in the Divine Time.

My work, I feel, is on quite another plane than yours and I must do my own work for the needs of my own.

But I may give you, I suppose, a few of my thoughts: What you say on page 259, about the primary universe being "a valid part within the whole and relatively real" pleased me greatly, for I have always asserted that, and that is perhaps what I meant when I said I was a Neo-Realist. I cannot help feeling that most mystics have made a mistake in their defamation of this physical world, either declaring it non-existent, so far as any reality went, or else attributing all evil, sin and misery to its malign influence. I have always affirmed that the physical world has a certain reality of its own, and that it was created for a purpose, and had a function and service to perform; that it was a part of the Divine whole and therefore justified; and that it was man's duty to receive it with gratitude, appreciate it, and cultivate an enjoyment of it, and of the senses given wherewith to enjoy it. I have defended the body against the contempt and contumely heaped upon it, with all the passions, emotions, including sex. In my gospel the body was to be honored as potentially a Divine tool and instrument, its health cared for religiously, and all its passions and emotions and feelings and appetites used wisely, in innocent intention, under full control of the intellect and spirit, as helpfully as one's knowledge could direct. And I have affirmed that such a healthful, child-like delight in and use of the body, with philosophical non-attachment and religious spiritualization, would give man the happiness in this life that he was ever seeking, and was intended to have, and would be his best apprenticeship and preparation for any life to come. This has been my message to the world of men always, and this is the life I have idealized and tried to live. And whether I have been merely lucky and self-deceived, I know not, but so far it has worked, and I **have** been happy to a degree that I have seldom found in anyone else. I confess it has rather pained me to find that you also blamed and degraded this world, and regarded it with aversion as a necessary source of bondage, hindrance and misery.

If you will forgive me for speaking personally, I must say that I was, and continue to be, nonplussed by the fact that you, after your marvelous bath in Nirvanic Bliss, which I fully believe you experienced, (or would you say **introceived**?) yet do not radiate that overflowing happiness, peace and joyousness which I would have supposed would inevitably result from it. I would think your face would always shine, till men would be struck by it, and every motion of your body reveal an unspoken but irrepressible inward content. But in just the same way I have always wondered that Jesus should have been "a man of sorrows". Why did he weep? What good would that do to anybody? A joyous countenance is such a tonic, inspiration and uplift to anybody, no matter in what zone and snare of trouble. It is a medical treatment in itself and can interfere with no service of compassion, or work of benefit. And no matter how much I honored Buddha, I could never be his disciple because of his regarding this beautiful world as only a disease nest of misery. It always made me wonder whether a hot climate had not ruined his liver, and thus poisoned his mind.

Emerson seems to have been serenely, sweetly, delightedly happy all his life; and Thoreau much the same; and Alcott; probably Channing, tho I don't know so much about him; and Whitman, despite his great misfortune; and Bucke; and John Burroughs. This American school of philosophy seems to me to have made real advance in spiritual evolution over the Oriental philosophers and the general run of mystics. They appear to have pretty well solved the problem of earthly happiness. And I undoubtedly belong to their school, tho I seem to have worked into it from the outside, so to speak, and spontaneously, from inward impulse, not knowing much about them or their ideas until my own were pretty well formed.

I was greatly pleased with the tribute you gave your wife, and your recognition of the need of the feminine influence in a balanced life, tho I fancy a great many **Yogis** will demote you and the value of your

teaching because of it. Yes; woman stands for the value of Form, for the value of the Senses, for the value and necessity of this world and its Love and loveliness in the Cosmic Whole, and that is why Buddha abandoned his wife and baby, and why Jesus did not marry, and why all the Christian Apostles and Fathers looked with suspicion, if not actual hostility, upon women, for, against those who want to destroy the sense-world, woman has been placed, in the Divine plan, as its Defender. Her intuitions do not tell her that the senses are unreal, or necessarily impure, and she never believes it, tho, if her husband holds to that view she may try, for his sake, to make herself believe she does. Woman has her own mentality and her own spirituality and, in her normal state, her spirituality infuses her sensuality and all the functions of her sexuality and family life with her maternal loves and idealism, her faith and joy in the goodness of life. Woman stands for Love as much as man for Thought, and each can learn from the other, just as the spirit-world needs the sense-world in a balanced Universe. Man's life, without woman's becomes one-sided, unbalanced, sterile, cold, an inevitable monstrosity - and her life, without his life, is conscious mutilation and endless loneliness.

What you say about the "Point-I and the Space-I", if I rightly understand you, please me also. I have always felt that Nirvana would be as you describe it, and that the individuality of the one reaching it would be merged into it with complete absorption but without any feeling of loss or destruction, but rather one of increase, fulfillment and infinite enlargement and bliss of consciousness. You would be God, and know it, and Home and know it.

But I confess that I cannot like the term "High Indifference". I can not even understand such a thing. How can Bliss be Indifference? How can one be indifferent to insanities and sufferings, to say nothing of the joys, of humanity? Buddha was not able; Jesus was not able; nor do you seem to be. This term will repel your readers.

Concerning the new terms, "introception" and "introceive" - I like them very much, but your definition gives me pause - "penetration to profundity through the affections" and, further, as the "kind of insight aroused through music, poetry, and the fine arts" - seeing that with ordinary readers the word "affections" always suggests only the personal emotions of love, friendship, etc. Would not possibly a more understandable definition be "penetration to profundity through the esthetic emotions"? This is only a suggestion and may not be sufficiently thought out.

And here is a query: If all God-Conscious men are "equal", what does this claimed equality consist in? To the subject-object man, at least, they seem to be unequal even in the degree of Recognition and Knowledge that they claim; in their power to work "miracles"; and to be subject to mistakes, problems, disease, fear, with inequality in their power to adjust to these, much like ordinary people. And how is such equality compatible with a spiritual Hierarchy?

Your final poem is a noble one, with sublimity both in its expression and spirit.

Please do not think, dear friend, that these comments are made in any invidious spirit. You are more like my ideal of a Master than any other man I ever met in the flesh, and I would have gladly been your disciple if I could, but it would seem that we must each take his own Road. I have a real affection for you and I have read every word of your Ms. with care, loving interest and admiration, and rise from it with a deep respect for your ability.

Most cordially your friend - J. William Lloyd.

Copies of "Pathways Through to Space" are still available. Write Assembly of Man, 3319 Braemar Road, Santa Barbara, Calif. (After Sept. 16 address Lone Pine, Calif.) Price, including postage - \$3.00.

"To read an hour and meditate ten minutes is good; to read ten minutes and meditate an hour is better."

- H.P. Blavatsky

Visitors are welcome to the open meetings of the Assembly of Man. In Chicago, meetings are held each Sunday, except through August, and the first Thurs. of every month at 7:15 P. M., in Suite 510 Fine Arts Bldg., 410 S. Michigan Ave.

In the Los Angeles area meetings are at 8:00 P.M. Sunday at the home of Peter De Cono, 6330 Shoup Ave., Woodland Hills. (Phone DI. 7-6425)

For information about the Assembly of Man write for brochure at 3319 Braemar Road, Santa Barbara, Calif. After Sept. 16 address Assembly of Man at Lone Pine, Calif.

NOTICE TO READERS: You are receiving this issue of the Bulletin with our compliments. Our aim is to acquaint you with some of the teachings of Metaphysics or, if you are already familiar with much of it, or a serious student of it, to supplement material for study. We hope to be able to send you at least one or two more complimentary issues before putting our Bulletin on a subscription basis. The editors welcome your reactions to this endeavor. - Lakshmi Devi

BULLETIN NO.3

ASSEMBLY OF MAN

OCTOBER, 1960

THE PROBLEM OF GOVERNMENT

(From "Pathways Through to Space")

by Franklin Merrell-Wolff

In these days when there is such a widespread 'liquidation' of old governmental forms and the substitution of new forms of extreme illiberality and brutality, one who is interested in the welfare of man can scarcely be indifferent to the problem of government. It is clear that thus far all our attempts in government on a large scale have fallen far short of a really satisfactory success. Otherwise there would not be so much change and demand for changes.

For a government to be truly successful, it must maintain, in high degree in the social body, three principles, (1) Freedom, (2) Justice, and (3) Efficiency. Now, none of the forms of government that we have tried so far have afforded enduring success in all three respects. The rule of kings and aristocracies has at times worked reasonably well, but in recent as well as ancient history we have seen very clearly how badly this form can fail when there is a decay of character and competency in the ruling classes. Under certain conditions democracy does function fairly satisfactorily. These conditions seem to be the following:

1. That the unit of government is not so large as to be beyond the effective comprehension of the average voter.

2. That the intelligence and sense of responsibility in governmental affairs of the average voter is considerably above that of the average human being.

3. That the governmental problems are fairly simple.

In the modern large nations, with our extremely complex civilization and particularly where there is a considerably hererogeneity of population, these conditions are far from being fulfilled. The signs of the break-down of that form of democracy involving universal suffrage are painfully evident today. Democracy has become too dangerously inefficient, and thus this system is being replaced in an increasing degree by the dictatorial form of power wherein efficiency in certain directions is secured at the price of radical loss of freedom and justice.

It has certainly become clear that an excellent constitution is no guarantee of good government. For the government largely becomes what the ruling class makes it, within certain limits determined by the temperament and character of the people governed. In a government such as that of the United States, this ruling class actually is not the people, as it is supposed to be in theory. In practice it is the class of the professional politicians who, in their turn, have been checked, balanced, and sometimes controlled by another class whose basis of power is economic. Now the professional politician is typically the kind of man who can command the vote of the average elector. Generally this is the sort of man who stands upon a distinctly inferior intellectual and moral level, though there are some brilliant exceptions. The result is that, though the American government is based upon an admirably designed form, it is today showing the signs of serious weakness that may become fatal. If the right kind of men, in sufficient numbers, could be selected for positions of authority and responsibility, this need not be the case. But with the intelligence and moral character of the average elector being what it is, and the common denominator of the whole being still a great deal lower, it is too much to hope that these positions will ever be filled, in sufficient numbers, with the men of requisite capacity and character. We do not have a lack of men with these qualifications, but for the larger part they are not popular with, or comprehensible to, the average voter. Hence, their services, when made available for

governmental purposes, are much more commonly located in appointive than elective positions. But final judgments in matters of policy rest with those who occupy elective offices.

It may well be that a dispassionate study of the history of the American government will show that the checking and control of the politicians by strong men who wield economic power has been more a factor serving the ends of stability and soundness in government than the reverse. Two factors tend to produce such a condition. In the first place, the only important field on the American scene where men of administrative talent could find opportunity for the exercise of their capacities has been in the business and financial worlds. On the whole, in America there are more men in the business field who manifest the caliber of statemanship, in the true sense of the word, than there are in the political arena. In the second place, economic necessity, in the long run, requires of the men who achieve and hold economic power that they shall develop the kind of thinking which is characteristic of the engineer and scientist, in some measure at least. It is a kind of thought based more upon fact in the objective sense than upon psychological prejudice. In contrast, the typical power of the politicians is psychological and thus capitalizes prejudice, superstition, etc., as instruments of popular appeal. They often win votes by promising something contrary to the laws of nature, and in the very fact that they are willing to make such impossible promises they reveal a dangerous defect of character. The result is that it may well prove to have been the restraint exercised by business and professional men of high character that has, on the whole, proved to be the most beneficent influence affecting practical American government.

It seems to be pretty definitely demonstrated that excellence of system is a far less important determinant in good government than the presence of wise men in the positions of power. The real problem of government is one not of mechanics but of wisdom. Thus the effective key to the solution of the generally

chaotic condition of the world today is finding the men of sufficient wisdom and giving them power. This simply means that the crux of the problem of sound government lies in finding and placing sages at the center of power. The true Sage is a Man of Recognition and is, therefore, One who has transcended the temptations that the world has to offer. At the same time, he brings to the problems of the world a more than worldly wisdom. There are Sages who, like Buddha, have an ancient understanding of government. Mankind can secure the leadership of such Men. But mankind must call for Them and recognize Their authority when They respond.

In the meantime I see no real hope in the governmental field. Brief palliations there may be here and there, but no healing of the fundamental disease. It may be that conditions will have to continue to grow worse, that man as man will try, as never before, to wield decision with respect to problems hopelessly beyond his comprehension, and that, when he has failed utterly, as he must fail, and is entangled in the impossible maze of his own construction, then in true humility will he call for help from Those who alone can give that help. In that day, and not before, the problem of government can be solved. For the inescapable fact is that the problem of practical government is too complex for mere subject-object consciousness, however highly developed. The perspective of the Higher Consciousness is an absolute requisite.

“Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures to pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils, — no, nor the human race, as I believe, and then only will this our State have a possibility of life and behold the light of day.”

— from Plato's "The Republic"

(Note: Philosophy in the sense that Plato uses it means "love of" (philo), "wisdom" (sophia), or more

accurately, love of Divine Wisdom. Hence the philosophers as he understood them were Initiates.)

Initiate: (from the Theosophical Glossary of H. P. Blavatsky.) "From the Latin 'Initiatus'. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity, those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth."

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

— Mme. H. P. Blavatsky

ASSEMBLY NEWS:

Word has been received of the passing of Mrs. Blanche Slocum Pasquale on August 8, 1960, in Chicago. She is survived by a brother and sister and her husband, Anthony V. Pasquale. Known professionally as Blanche Slocum, she was widely known in the Chicago area as a singer and teacher, and was a protege of Mary Garden. She had been a member of the Assembly of Man for over 20 years.

REFLECTIONS ON NIRVANA AND PARANIRVANA

* by Yogagnani

The problem to which all the greater religions and the spiritual philosophies address themselves im-

plies that in some way and in some sense this humanity has become involved in a state or loka of consciousness that must be regarded from more ultimate points of view as a mistake. The positive task before such religions and philosophies is the finding of a method by which the mistake can be corrected and then making this method available to all the units of mankind. This outlook does not imply that the Cosmos as a whole and in every sense is to be regarded as a grand and Divine mistake, although some Vedantins do take this standpoint. It is much more valid to regard the mistake as one resulting from the misuse of the Divine creativeness incarnated in this particular humanity. This means that the story of the Prodigal Son does not simply have an individual application but, in addition, symbolizes the state of this humanity as a whole, though there are individual units that constitute exceptions. Further, this would show why this humanity is sometimes called, by certain spiritual leaders of the race, the Great Orphan. All this simply means that somehow by the unwise use of creative power this humanity produced a sort of secondary universe which it has superimposed upon the primary Cosmos and then, forgetting that the secondary production was a self-produced mis-creation, accepts its appearance as objective reality. As a result the consciousness of humanity is bound in an especial sense which does not apply to embodied consciousness in general. This bondage may be regarded as a sort of grand auto-hypnosis and, as a result, the freeing or curing of mankind is equivalent to a process of dehypnotizing the bound consciousness. When that dehypnotizing is effected for a given individual he has received the final service of the above mentioned religions and philosophies and enters quite a different order of life.

The state or loka of consciousness resulting from the secondary creation may be regarded as an illusion or maya in the invidious sense. But it is also to be noted that the concept of maya has a still higher connotation which is applied to the whole manifested Cosmos. In this case it is a metaphysical concept and

does not carry an invidious meaning. Abandoning for the time being the highest metaphysical point of view, we may say that the primary universe is real in a high relative sense, and it is sufficient that mankind should strive to attain this reality. Reaching beyond the latter is a matter which concerns only the very few and is not a concern of the multitude for many cycles yet to come. In other words, those who have freed themselves from the secondary bondage are like derailed trains that have once more to be placed upon the track of normal evolution. After that derailment they have but to proceed along the normal course of the Law applying creative effort within the primarily designed range of oscillation. Their problems are no longer to be regarded as of the pathological type, and thus they have transcended the framework of the common religious discipline. They are no longer individuals in need of the special service of Compassion and for them the special dispensation of world-Saviors is no longer required. The peculiar office of Compassion and of the world-Saviors is for those sick-souls—and these form nearly the whole of the present humanity—who are still bound and confused in the secondary creation of their own and humanity's making.

We are now in a position to interpret Nirvana or the Kingdom of Heaven in the simpler sense. Any advanced student of metaphysics should know that Nirvana exists in more than one sense and that its simplest aspect is not the Summum Bonum that some believe it to be. There is a higher state recognized, called, variously, Paranirvana, Paranishpana and Mahanirvana. The lower Nirvana is, in principle, accessible for all men, but the higher is not. Now, just why is this lower State called a Nirvanic or "blown-out" state, that is, one that is inconceivable, - when another and higher State is differentiated, thus implying that in some sense the lower Bliss is not inconceivable? The answer is clear. The lower state is inconceivable to the hypnotized consciousness that produces the bondage of the secondary creation. From the standpoint of the thought-forms possible in the latter state, the freed State, even of the lower Nirvana, is

unthinkable. But on the level of cognition possible to the relatively liberated souls it is not unthinkable. In the practical sense, then, He who carries a message of Liberation to those bound in the secondary creation must point to a Beyond that the bound ones cannot possibly comprehend is their present condition. In effect, not much more can be said than that this liberated State exists and that by following a certain course it may be realized. But the nature of the State cannot be so formulated as to be intelligible to the bound consciousness in question.

Relatively to the standpoint of the bound consciousness Nirvana seemingly contrasts as a state of rest, as all the categories of action of the secondary universe are negated. So Nirvana appears, first of all, as a state of rest. But this is only half the truth. In one aspect this Nirvana is the Bliss of Rest. But this Bliss can be renounced. However, the man who so renounces remains liberated from the bondage of the secondary universe as he has destroyed its illusion-producing power. Thus he does continue on the level of Nirvana in the sense that he continues in the full realization of the relative reality of that level. Consequently, in a profound sense he has not ceased to be a Nirvani. But he is a Nirvani who continues to act. This simply leads to the recognition that the first Nirvana has two aspects, one of rest and the other of action, but all on a level radically transcending the consciousness and recognition of the secondary universe. This new dualism is not conceivable from the standpoint of the latter, and so can be made clear only to the few who have, in an effective sense, broken the power of the secondary creation. Let us call this higher dualism 'Cosmic Consciousness'; - the first level of Transcendent Consciousness - of which the rest aspect is Nirvana, in the narrower sense, and the action aspect is the Subtle World. The man who is grounded on this Cosmic level can move between rest and action as circumstances permit and necessities dictate, just as men in the secondary universe oscillate between the active stage of the world-field and the after-death state of devachan. This interpretation

justifies those who speak of Nirvana, taken in the indrawn sense, as a sort of higher Devachan.

There are, however, still higher Transcendencies than that of Cosmic Consciousness, as above defined. The latter is not the level of the High Indifference, for instance, for concern in the higher sense does exist in it. There is the state of Paranishpana or Paranirvana—I have not yet clarified the relation of this to the High Indifference - and this State transcends Cosmic Consciousness as much as the latter transcends ordinary relative consciousness. Paranishpana consumes the primary Cosmos as completely as Cosmic Consciousness consumes the secondary universe of ordinary relative consciousness. Is Paranishpana a state of Rest or being indrawn in the most Ultimate sense? He who can answer this question as a matter of direct Knowledge is no longer a man but has become a Being of another and a higher order. But analogy suggests a Beyondness of a still more transcendent order. There certainly are dimly felt Voices realized on the Level of the High Indifference that point to this great Beyond. All that man can say at the highest level to which he has attained is: "Thus for I have Realized and this Consciousness I Know is, but Beyond this I do not Know, though I suspect the existence of still more transcendent REALITIES".

The High Indifference is no more rest than it is action. Certainly, rest can be chosen relatively to that Level, but so can action. From the standpoint of action on that Level, the potentialities of Nirvana in the lower sense can be commanded. The principle involved here is, that whenever Self-identity is established in the self-conscious sense on any level all departments of nature or consciousness inferior to the latter are, in principle, at the command of the individual who has attained that point. However, achieving this command in the actual or concrete sense involves specific technical attainment. But that which is possible in principle can be made specifically and concretely actual, while such is not the case with respect to powers that are not possible in principle. It is not possible in principle for a man to wield a power which inheres in a

level superior to the highest point he has reached with self-conscious identity. The primary danger of inferior magic inheres in the fact that inferior magicians attempt to wield powers to which they are not themselves superior. They employ indirect methods involving something which we may call bribery to cause elemental agencies to act in accordance with the wishes of the former. As they have not the power adequate to command these agencies they are unable to control counter action and so, sooner or later, are swept away by the rebound of the forces they have invoked. But the superior cannot be swept away by the inferior, and herein lies part of the fundamental advantage of the higher magic.

Available from the Assembly of Man are the following books by Yogagnani (Dr. Franklin Merrell-Wolff):

"Pathways Through to Space"	\$3.00
"Yoga: Its Problems, Its Philosophy, Its Technique"	2.00
"Re-embodiment"60
"Aphorisms on Consciousness - Without - an Object"25

Address: Assembly of Man, Lone Pine, Calif. All books post-paid.

That governs best which governs least.

"Only he who rules himself can rule others; only he who is free can set others free." —Ancient Sage

QUESTIONS AND ANSWERS:

Q. Are all people really created equal?

A. That may depend on one's perspective. If we consider all beings as springing from the same primordial source, or pure spirit, before there appeared any separation of spirit and matter, or any concentration of matter, then all are equal, all are One. In this case we must understand the journey of the Pilgrim

Soul, beginning as pure spirit, falling into constantly denser matter and as it becomes involved, forgetting its Divine origin. There must be involution before there can be evolution, for by its very definition evolution is an unfolding of what is already there. Evolution proceeds through long cycles of time and eventually memory of Divine origin returns until finally the Pilgrim Soul is home again, except that it may not be exactly as before, but on a higher plane, for the cycle is more of a spiral. The spiral in turn indicates still greater cycles, beyond our comprehension.

Not all souls appear to start at the same time, or else there are laggards, and some arrive at a certain point in evolution earlier than others. Also, an individual can be advanced in some ways and backward in others. Hence it appears that on this earth plane of existence, which is only the beginning of the long climb back, there is a great unevenness in people. Some, such as the Australian Bushmen, are not only uncivilized, they cannot be taught some of the simplest things. Perhaps the souls which occupy these bodies are new ones, inexperienced, and it would take long ages for them to catch up to where we now stand. At the other extreme of this plane exist Beings who are actually more than human. They have broken through our ceiling of consciousness to become as Gods, having, to all practical purposes, All-Knowledge. It has been said that the difference in consciousness between primitive man and the most highly evolved is greater than that between average man and the vegetable.

Subconsciously perhaps, the question of equality is a basic factor in political parties or ideologies, with one insisting no one person is any better than any other, hence all should be treated alike regardless of any circumstances. The opposing party just as strongly insists all are not equally evolved, and each should be considered according to his merit, or state of evolution. It assumed that he has won this station through past training.

An extreme of the ideology of equality might be

to pay equally all men for not producing as those are paid who produce most. Ultimately our economy under such a system must break down, for it goes against the laws of nature. Perhaps mankind could find a better incentive to work, or may find some means to make all work henceforth unnecessary. Earth man would hail that day! Until then, it appears that work is necessary. It is even most probable that we are on this Earth plane because the experience of work is necessary to our evolution.

In a not-so-extreme ideology there may be the entrance of compassion which ordains that man shall work if he is able, but will be helped if he is unable. Society would not let these creatures die.

It may be argued that many do not get what they justly deserve, but there is an immutable law of action and reaction which has a balancing effect, usually bringing about justice within the same life span but sometimes delayed. This law of cause and effect, or Karma, may explain why one's fortunes are different from another's, why each is born in different circumstances. The law works on the unseen, or subtle, as well as on the seen, or gross planes. If we say, then, one is deserving or undeserving, do we have all the facts?
— L. D.

The Assembly of Man holds public meeting in Chicago every Sunday evening and the first Thursday evening of every month at 7:15 P.M. in Suite 510, Fine Arts Bldg., 410 S. Michigan Ave.

In Los Angeles public meetings are at 8:00 P.M. Sundays at the home of Mr. and Mrs. Peter De Cono, 6330 Shoup Ave., Woodland Hills. Phone DI. 7-6425.

For information about the Assembly of Man write for brochure to Assembly of Man, Lone Pine, Inyo County, California.

The Bulletin will go on a subscription bases beginning early next year, 12 issues for \$2.50; single copies — 25c. Until that time, your Bulletins will be complimentary. Additional copies will be sent on request.

BULLETIN NO. 4

ASSEMBLY OF MAN

DECEMBER, 1960

THE RELATIVE STATURE OF SAVIORS

by Yogagnani

A stranger travelling up Owens Valley, knowing that he is in the vicinity of the highest peak in the United States (excepting Alaska), will, when he approaches Lone Pine, note a high and conspicuous mountain peak which seems to rise above all others. Rather naturally he will, in general, conclude that this must be the famous Mount Whitney, but upon inquiry he will learn that it is only Lone Pine Peak which is less than thirteen thousand feet high. Then a rather inconspicuous mountain in the background will be pointed out to him and this, he will be told, is the highest of all. The error was due to perspective. If the traveler later climbs to the top of one of the higher peaks he will then have a perspective from which he can correctly evaluate the relative altitude of the high points surrounding him.

Nature has given us here a simile which illustrates the difficulty inherent in the evaluating of the relative stature of men if they rise far above the station of the one who attempts the evaluation. Men are of different statures in the physical, intellectual and spiritual senses. It is relatively easy for almost anyone to recognize physical superiority, and to determine who among the superior is supreme. On the other hand, only a relatively small number can recognize and evaluate correctly intellectual superiority. This is for the reason that it requires a fair degree of intellectual unfoldment to appreciate outstanding intellectuality. When we come to the problem of evaluating spiritual stature among the men who are spiritually great only a very few are qualified to give an objective judgment. And these few must, themselves, stand upon a comparable spiritual altitude.

Any man who is spiritually awakened is, in principle, capable of serving as a Light for those who are living in darkness, or are at least less awake than he is. Naturally, one who has been helped out of his spiritual darkness by a Teacher, Guru or Savior will feel a high regard for the latter. For such a student, at that time, the latter may very well seem as the spiritually greatest of all. Again, this is a matter of perspective. The student or devotee is closer to his Spiritual Teacher than to anyone else and this tends to obscure other great souls who stand at a greater distance from him. Psychologically this belief in the supreme greatness of his Teacher may be a real help to the student for a time as it may lead to a greater strength of devotion and a more intense effort to progress. But this value applies only to the kindergarten stage of spiritual development.

Overvaluation of one's own Teacher, particularly if combined with an insistence that others shall agree with him has been, in the religious history of the world, a fruitful source of evil. It has even served in considerable degree to defeat the purposes of the Spiritual Brotherhood. Mohammedan has fought Christian because each claimed the superiority of his Savior or Prophet, and insisted that the other should agree with him. The Christians have fought the memory of Apollonius of Tyana; Brahmins have fought Buddhists, and so on. In all these cases not the purpose of Love, but of Hate was served. Every spiritual Teacher is one with all other spiritually realized men and They all stand united against the heresy of separateness, the great cause of the suffering of men. Think how They must feel when They see Their respective followers at war with each other! Is not this a kind of continual crucifixion?

To offset this tendency among men there have been movements, notable among them the Theosophical, the Bahai and the Sufi movements, which have endeavored, among other purposes, to induce as many people as possible to give recognition to all the various scriptures and spiritual leaders of the world so far as known. As a result of this many know today

that there is not **one** unique Son of God but that there is a plurality of such, though relatively not many when Their number is compared with the totality of all human souls evolving in this world. It is also known, theoretically at least, by a growing number of men that every human being is potentially a Son of God in the sense that Jesus and every other God-realized man is.

Metaphysical students should have advanced beyond the spiritual kindergarten, but at least, if they have not, they should aspire to do so. Beyond the kindergarten there is no longer an asserting: "My Teacher is greater than any other, and you my brother must agree with me or I will not work with you." The students are not qualified to judge the relative stature of Spiritual Leaders and it does not help the Great Work to have controversies on this subject.

It should be known by any occultly informed student that there is a Guruparampara line of Buddhas or Christs that extends indefinitely into the past, and that each individual Mahatma (Great Soul) who fills this office holds that position for a cycle of at least some thousands of years duration. The One who was born in India as Gautama in the sixth century B.C. is the present Buddha, or Christ, of that line and will continue to be so for an undetermined period. Since then He has appeared in a limited number of avatara incarnations, of which those of Shankara, Jesus and Appolonius of Tyana are instances. Of minor, temporary and partial incarnations the number is unknown. He overshadows the human race at all times. It is possible to rise to His level of consciousness and feel His presence, though this is not often done and recognized for what it is. Now is it not absurd to insist that Jesus is greater than Gautama when, in a profound sense, these two are one and the same Being incarnated? The spiritual Light of the two being identical, naturally It is equal to Itself. Gautama could say more to the Hindus than Jesus could to the Hebrews simply because the metaphysical sense of the former was more awakened. Through Shankara, the Buddha could write and speak still more com-

pletely because in this case He was dealing only with the Brahmanical caste, which with all its faults, had and still has the highest metaphysical training of any group in the world. All of this simply means that Buddha was and is a great spiritual Teacher regardless of whether He was dealing with the kindergarten, the intermediate grades or with college classes. His spiritual stature remains the same in all cases. So let there be no quarreling about relative stature here.

The central core of the message of all God-realized men is the same, and this part each student should seek out and make his own. In the manifestations of the current Buddha or Christ there is an additional similarity in the form and emphasis that is a result of the peculiar individuality of that One. But in every case there are differences of emphasis, of form and even material which grows out of the needs and capacities of the public addressed. New reformulations of the Message are continuously necessary because of the differences attaching to different peoples, times and cultures.

In view of the changing intellectual and emotional contexts of the different cultures, if the significance of the Message is to remain unaltered, the formal statement must undergo complementary changes. The same words, phrases and sentences do not carry the same meaning when read by representatives of cultures distant in time and racial background. The result is that an unchanging form involves a changing meaning, and it is precisely the latter that must remain constant at the core of all spiritual out-pourings. It is the form, therefore, that must be transformed in the appropriate manner.

The words of Jesus, spoken to and for the Hebraic world of Asia Minor nearly two thousand years ago cannot possibly today mean for us what they were intended to mean then. This is, probably, the most important reason why the West, in spite of its profession has never been really Christian. Jesus never spoke to and for the West of the present day. The combination of our dynamic will, outwardly polar-

ized with our commanding science, has radically changed our relationship to circumstance as compared with that of the people of Jesus' time and setting. It is useless to talk of renunciation and of acquiescence to the will of God, as expressed in the circumstances afforded by nature, when dealing with the typical western man. He is far too accustomed to conquest of nature.

The great Avatar for the West is not to be found in the past. Fore-runners have appeared upon the scene. Prophecy of His coming exists. But we must look for Him either in the future or, perchance in our own day. There has been a preparing of the field for Him. In part this consists in a broadening of the philosophico-religious perspective through the extensive teaching of all religious philosophies as well as the Christian. This serves to broaden the base of understanding and open the way for discrimination between the essential and the non-essential of any spiritual message. Naturally this broadening has come largely from the peculiarly rich metaphysical philosophies of India. But this does not mean that the true Destiny of the West is to be found in a grafting on of Indian thought and method in place of the Christian. The fact is that both are alien to the Western Spirit.

The main current of Life now lies in the West. There is certainly now a "resurrection of vice and an insurrection of evil in the world." All signs indicate that the time has come when the wise student will look less to the past and more to the present for the dispensation that meets the needs of our day and culture. Let all, therefore, be alert to give recognition where recognition is due.

—6-18-1936

HEADQUARTERS NOTES

Like the wandering tribe of Israel, Headquarters for the Assembly of Man has finally returned to its chosen land. Here are some items concerning the land that should be of interest to students and friends:

Location and description: about 220 miles north-east of Los Angeles, eight miles west of town of Lone

Pine in Owens Valley, about three miles south and east of Mt. Whitney on the east coast of the High Sierras. The Assembly ranch is on the alluvial fan of a mountain at 5500' altitude and the Ashrama is about three miles north-west in a canyon 7800' high. The Ashrama is a large, cross-shaped stone building, accessible only by foot or horseback at present. At this level is considerable timber. The Ranch consists of over 400 acres with a magnificent view in all directions. Although the surrounding country is semi-arid with plenty of sage brush, there are many mountain brooks and springs, some of which are on the property, and there are many large trees and groves and meadows, and an orchard beside the house. The house is small but has adequate conveniences except telephone, which would cost over \$10,000 to install, and the nearest neighbor is 3½ miles away.

History: In 1929 Dr. and the former Mrs. Wolff (Sherifa), selected a site for a permanent camp for the newly formed Assembly of Man. The site was near the present one of the Ashrama in the canyon. The following year Teachers and students opened a trail and erected storage units, and gradually facilities grew, but at the beginning and end of each season it was necessary to transport all supplies, for they could not be left there permanently. In 1943 the nearby ranch was purchased to serve as a more permanent base, where Teachers or students could remain the year around, farming the land and maintaining the property until 1950, when Sherifa's health called for milder climate. From then on annual conventions were held in their home in San Fernando, and later in Santa Barbara, and the Ranch was rented. Unattended, the Ashrama in this period was vandalized and deteriorated, and the Conventions which the students had formerly attended there, working and playing and studying, became as a dream.

The day of re-awakening has arrived and the original aims of making this area a center for metaphysical teachings, a retreat or colony for the students, have been renewed. To redeem what has been lost in time and care and work will take months,

and great preparations must be made before it is available to students and visitors. New buildings must be erected and old ones put in order; the trail to the Ashrama must be opened and widened.

Visitors are welcome now at the Ranch, but it is advisable to plan sleeping accommodations in the town of Lone Pine until better facilities are established. L. D.

THE PASSING OF AN AVATAR

SRI AUROBINDO, August 15, 1872—December 5, 1950
By Franklin Merrell-Wolff

(Reprinted from "New Age Interpreter," May-June 1951; and from "Mother India." During his lifetime Sri Aurobindo was comparatively unknown in the Western World. As this December marks the tenth anniversary of his passing he is beginning to be hailed universally as a more than ordinary being, a Great Being among the Great.)

"Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

"For the deliverance of the good, for the destruction of the evildoers, for the enthroning of the Right, I am born from age to age."

From "The Message of the Gita," ch. IV, verses 7 and 8, as translated by Sri Aurobindo.

That the times in which we live bear the mark of the "fading of the Dharma" and the "uprising of unrighteousness" in exceptional degree has long been evident to many of us who have, therefore, been alerted for Avataral Descent in one or more embodiments. For those who are spiritually awake the signs of such Descent, in more than one embodiment, currently or within the recent past, have not been lacking, so that indeed, a time of exceptional darkness has also been the occasion for the manifestation of rare inner Light. Among these embodiments the late Sri Aurobindo stands out as one of the most luminous figures of all historic time. It is but fitting,

therefore, that we should direct at least some portion of our thoughts and regards towards this man who in rare degree manifested the Divine nature and wisdom.

Sri Aurobindo was born in 1872 and passed from the physical embodiment on the fifth of December, 1950. Rarely have we known lives so packed with accomplishment as were the 79 years of this man. His formal education began in England at the age of seven and was completed at Cambridge. His life-work began in the secretariat of the Gaekwar of Baroda and soon extended to the teaching of English and administrative work in Baroda College. It was not long before his interests were drawn into the field of Indian politics and in the years just preceding 1910 he became the leader of the independence movement. In fact he originated the technique of non-cooperation which was later continued so effectively by the late Mahatma Ghandi. Like other such leaders he experienced arrest and waited a year in jail for the trial which ultimately cleared him from the accusations brought against him.

This year was the turning point in his life for, while on one side he faced the harshness of incarceration, yet it was during this night of physical life that there began for him the Illuminations and Realizations which opened the way for his primary life-work. So when at last acquitted, he left forever the political and professional fields, retired to Pondicherry, the French territory in India, and there spent the remaining forty years of his life in a rarely productive retirement.

For the biographer able to trace only the tangible events in a human life, the final forty years might well seem poor in the material offered; but for him who has metaphysical Vision, these were the great years which reveal One with a stature comparable to that of a Krishna, a Buddha or a Christ. These years saw the manifestation of greatness in two senses. First, there was a vast literary production, in both the medium of prose and poetry, which is available to the scholar and which may be in some measure evalu-

ated by the latter. The second and greater part of his labor lay in those unseen dimensions which only the few can ever truly evaluate. Along with this double labor, and really incidental thereto, an Ashrama was established, open to both sexes and dedicated to the dual objective of individual Realization and the Spiritualization of the world in a sense and is not restricted to the human portion of that world.

Leaving this all too brief sketch of an extraordinarily full life-work, we must turn to an evaluation of the more tangible production of his last forty years. Aurobindo became a Yogi and a Rishi or, as the Buddhists would say, an Enlightened One. He was not merely a mystic but a master of mystical and Gnostic Consciousness with a comprehensiveness that does not seem to have been surpassed within historic times. His literary work was dedicated almost exclusively to the revelation of Gnostic Consciousness, in so far as that may be, and to the encouragement and guidance of effort upon the part of all who may respond, to the end that they too may know the Gnostic Realization. But he implemented this work with a most unusual scholarly equipment, both in Oriental and Occidental material. While this equipment is strongest in the Vedic and Yogic philosophical, and general literary, linguistic and historical sense, yet there is not lacking a considerable understanding of Western science, save only that phase of science of which mathematics is an essential part. Along with all this, Aurobindo was thoroughly trained in, and a master of, the English language in both the forms of prose and poetic literary production, and thus for the first time in the history of Indian Gnostic contributions we have original production in the language of the reader of English, and in terms adapted to the needs of the modern mind; all of which results in a product of far more value than the translations of ancient Sutras composed for a mentality which is strange and often incomprehensible to us.

While it is true that Sri Aurobindo often speaks in pejorative terms of the mind and the reason, particularly in later writings, yet his formulations, even

in his poetry, are always highly rational and, therefore, intelligible. The reader does not have to labor with the unintelligibilities which are so often the curse of mystical production, as in the case of Jacob Boehme. Perhaps despite himself Aurobindo found it to be impossible to cease being reasonable, and the reader may well be thankful for this. The writer would class him with Shankara as being one of the two clearest and most rational of mystical philosophers. And further, Aurobindo rarely if ever imposes intellectual violence upon the reader, since he avoids categorical assertion and denial in the highest degree possible, though the authority of Direct Realization is such that the categorical form cannot be completely avoided. He suggests possibilities or difficulties for the reasonable consideration of the reader and in his philosophic writings and letters ever seeks to lead the understanding by argument rather than to compel it by authoritarian pronouncement. The result is that the thoughtful reader is often convinced away from his previous predilections and, when not convinced, yet feels that Aurobindo permits and respects his different view. Of all the merits of this great man, this is not the least.

Lack of space prevents saying more than a word concerning the substance of Aurobindo's Yogic philosophy, but we would fail in the sketch of this man's life and thought if we did not say something. In the main, he continues in the current established by the Vedas, the Upanishads and the Gita and, in so far, is in accord with the established Indian tradition. But he derives from, or superimposes upon, that current an interpretation which, in certain important respects, diverges radically from views that have been predominant in India, particularly the views of Sri Shankaracharya and the Mayavadins. He teaches a philosophy of universal Realism as opposed to the Mayavadin universal Illusionism. Hence, for Aurobindo, the attainment of Nirvana, while a preeminently valuable achievement, is but the beginning of a process which returns to the world in order that transformation may be effected in the evolution, whereas, for

Shankara and the Mayavadins, the evolution is simply irrelevant and Nirvana a culmination. For Aurobindo, world process and development remain significant even for the Divine Life.

The Crown of Sri Aurobindo lies in this that through him the Divine has been drawn down into the mundane field for its spiritualization in a degree and sense that has rarely if ever been realized heretofore, and thus he is truly an Avatar.

Hail to Thee, Thou Man-God!

"Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realizing of the eternal perfection of the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process."—Sri Aurobindo in "The Synthesis of Yoga."

Notice: In Chicago the meetings of the Assembly of Man are now held in room 835 Fine Arts Bldg., 410 S. Michigan Ave., Thursday evenings at 7:15 P.M.

Public meetings in the Los Angeles area will continue at the home of Mr. and Mrs. Peter DeCono, 6330 Shoup Ave., Woodland Hills, on Sundays at 8:00 P.M. Phone DI 7-6425.

Available from Headquarters are the following books by Yogagnani (Dr. Franklin Merrell-Wolff):

"Pathways Through to Space"	\$3.00
"Yoga: Its Problems, Philosophy, Technique"	\$2.00
"Re-embodiment"	\$.60
"Aphorisms on Consciousness-without- an-Object"	\$.25

Address: Assembly of Man, P.O. Box 559 Lone Pine, Calif. All books post-paid.

THE TIME OF GOOD FELLOWSHIP

It is quite common to hear people say, "Christmas has become just a racket. It is too commercialized." There is much truth in the statement and in general the true purpose of Christmas seems to have been lost. Yet, though I am glad Christmas comes only once a year, I am glad it comes once a year.

Something happens during that season. It may start with making up our Christmas list, even though the entire process is to us a tiresome chore, and we usually overgive and overdo. The thought process may go something like this: "Now what shall I get for Susan? What does she need? She badly needs a new coat which I cannot afford to buy her. I know too she is mostly miserable in that cold place — if I could just think of some way . . ." What happens? We find ourselves gradually thinking more of others and less of ourselves. We resolve to give more attention to our friends and help where we can. We become more nearly one with our fellow men. It is natural that our thinking should lead to those in dire distress, and a wave of compassion overtakes us.

People are friendlier at this season and our hearts are filled with kindness and love. Battles have been known to halt on Christmas Day with one side playing host to the enemy. This is not recommended where one wants a deadly war, for it just ruins the hate spirit.

Compassion is perhaps much or most of the real Christmas Spirit, and during the season it seems to pervade the Christian world, for we feel it almost everywhere. It is a time of unselfishness. We say Christmas is in the air, and actually there exists a Spirit body which envelops us all, made by our own thoughts and feelings. If only that Spirit could abide throughout the year, harmony and better understanding would prevail to make this a better world for all.

Yes, I am happy that Christmas comes once a year.

BULLETIN NO. 5

ASSEMBLY OF MAN

FEBRUARY, 1961

IN MEMORIAM



SHERIFA (MRS. SARAH A. MERRELL-WOLFF)
January 14, 1876 - February 23, 1959

As we approach the end of the second year of the passing of the one who was known to us as Sherifa, it seems appropriate to review and evaluate her significance for the ASSEMBLY of MAN and, beyond that, for the community at large. We shall, therefore, outline something of that significance so that, mayhap, our memory may grow into the consciousness of an undying Presence.

Sherifa, in her total personal character, manifested a rare combination of four outstanding qualities. She was an Activist, an Intuitive, a Compassionate and a Channel. In each respect she was outstanding, manifesting the strength of each, and also, in some degree the weakness which, in this world of duality, always attaches to every function or quality. We shall briefly review and evaluate something of each of these qualities as they were manifested in her life here below.

It was characteristic that wherever Sherifa was or went something always happened. Something was stirred or changed. That which took place might be wise or unwise from the objective empiric standpoint, but, in any case inertia (tamas) was transformed into activity. There might be resentment as well as ready acceptance aroused in the milieu, but always there was a change; a static condition which even might have been tending toward soddenness, became activated in either a positive or negative direction. One who came under this influence could well become hot or cold but he could not remain lukewarm. In the psychological sense, Sherifa was not a conservative, or one who says, "if it is not necessary to change then it is necessary not to change". Thus, psychologically, not politically, she was a radical.

The value and underlying wisdom manifested by this quality consists in destroying inertia which, when left undisturbed, tends toward death, in the essential sense. Even though the milieu was not wholly capable of grateful acceptance and anger was aroused, yet, even this was better than the downward settling of inertia. Under the impact of the reactions

often excited by her presence she suffered much, yet her courage was such that she always performed her office without counting the cost.

As an Intuitive, Sherifa was outstanding. Again and again she perceived in a way that was uncanny and, from the standpoint of objective consciousness, apparently quite impossible. She spoke and wrote in the brief categorical terms that are characteristic of the Intuitive. Much invaluable insight became available to those who attended her words. But the service rendered by the Intuitive is attended by certain very real difficulties growing out of the nature of the function itself. Intuition has been likened to a lightning flash descending from the Supernal Clear Light and illuminating a restricted zone of consciousness. It does not produce an objective continuum of knowledge. A partial knowledge which comes in this way may be supplemented by further intuitive Lightning Flashes until an effect has been produced that has been called in the Upanishads "massed lightning", but this is a reflection in discrete form of the Clear Light which, in its own nature, is a continuum. It is thus, as manifested, not the perfect Knowledge of its source. Further, Intuition in its own nature is not conceptual knowledge. Formulation, therefore, is either a conscious or unconscious transcription, and more often the latter. The infallible and, therefore, categorical character of the root-source of the Intuition is not present in the conceptual transcription, yet the categorical sense remains attached to the manifested product. Now there is much reason for doubting whether any conceptual formulation can be truly categorical. There are profound students of the subject who maintain that it gives only probable knowledge. But, in any case, authentic positive categorical knowledge in the conceptual sense would be rare. Thus there arises the question of how intuitive Insight should be received by the milieu. One point is clear, it should not be affirmed dogmatically by the latter. Rather, it should be accepted in the sense of a catalytic agent tending to arouse awareness in terms of the Clear Light itself.

Sherifa was pre-eminent as a Compassionate. She viewed her students as her children with the soul-progress of whom she was vastly concerned. Often this concern was manifested through rebuke or correction which frequently was not well received. Ordinarily, the human ego does not take kindly to rebuke. None the less, she persisted, not lacking the courage to face the reaction, though here she suffered much. Often she spoke severely when in reality she felt like weeping. But she did have her compensations when one here and there overcame weaknesses and advanced on the Way.

Of all her qualities that which was most rare was the functioning as Channel for supermundane Intelligence. In this world it is not hard to find those who serve as a medium of inframundane consciousness, but Channels for supramundane Intelligence are exceedingly rare. Her greatest value to her milieu lay in this function, yet few have adequately realized its worth. Yet this function exacts a price from the individual who possesses it that is more than a little severe. It requires a mind peculiarly organized and the sacrifice of certain more common mental functions. As a consequence, such an individual stands apart from others in a rather lonely place. Yet, for the melioration and transformation of those in the milieu she was completely willing to pay this price.

It is a privilege to have known her. She was a true Aristocrat and even a Royal person, not because of any artificial external status, but this she was because of Soul stature. May the labors she put forth in this world bear undying fruit.

Yogagnani, 1-15-1961

"Endeavor not to conceal your errors by words, but to remedy them by reproof."

"It is not so difficult to err, as not to reprove him who errs."

— from The Golden Verses of Pythagoras

A MESSAGE

by Sherifa

(Reprinted from the "Herald of Light", Feb., 1923 and entitled: "Editor's Corner".)

Throughout the civilized world moves a current of anticipation. A great World Teacher, a Christ, the Master Jesus, the Lord Maitreya, the Buddha, the Avatar, is soon to appear among men. Each group seeks and expects The Great One according to the special coloring and teaching of the particular school of thought, or religion with which he is affiliated.

Let us for a moment try to free ourselves from any special teaching and look out over the world of men into the world of religion and still deeper into the synthetic aspect of both. A great World Teacher is soon to appear. Take that as a basis of thought. His appearance, the name He will bear, who He was in any previous incarnation, the time or where He will appear—these are non-essentials; they detract from the dignity of that Great Being and draw the attention of the many from the great truth embodied in the thought of His Coming.

This is the Age of Unification, of Synthesis, corresponding to the Sixth, or Christ Principle of Manifestation. Wherever you find the effort towards unification, impersonal service and obedience to the Voice Within, there you may know is a channel through which may be poured and transmitted the energy and the instructions of the Great Ones in the service of Man. Wherever the effort is to corral the right to such impersonal service into one specific personal channel, we may know that Light of the Great Ones flows not through, but that personality and ambition rule.

From all directions come the Voices of the Lord of Love; sometimes the Voice comes from the regenerating personal self, sometimes it comes from the Disciple, and yet again it is the Voice of a Master of the Wisdom, but whatever the source, it is the Message that counts. Does it reflect the Lord of Unity, the One Self which recognizes Itself in each and

every manifested part? If so, then know indeed that the White Lodge in moving there. The Batteries of the Lodge are in action in every Division and subdivision of the quaternary. There is a Central Zone into which all who will may enter, but that entrance is not on the outer plane. Those who link themselves up with The Self, with Liberation and Unification, will find themselves drawn to that inner center and will gain the power to recognize their brothers and co-workers in all fields of endeavor. We must pass from the Fourth into the Third Degree of Consciousness to realize our unity in its gloried Reality.

As workers in the Field of Synthesis, we seek the assistance of all who realize the great need of emphasizing unification throughout this Cycle of Separateness and self and we hope you will enroll in the Field of active work herein indicated . . . We need YOU and you need us. This is YOUR magazine; (Herald of Light). Send it to others and help in accomplishing the Great Work for Humanity.

COME SOON, GREAT LORD OF ALL.

The Assembly of Man holds public meetings in the Los Angeles area at the home of Mr. and Mrs. Peter De Cono, 6330 Shoup Ave., Woodland Hills, on Sundays at 8:00 P.M. In Chicago public meetings are on the first and third Thursdays of the month, at 7:00 P. M. in room 835, Fine Arts Bldg., 410 S. Michigan Ave.; or call Alma Sindelar during working hours at HARRISON 7-3751 for information.

Subscription rates to the Bulletin: 6 issues — \$1.25; 12 issues — \$2.50. Single copies: 25c.

Never the Spirit was born,
Spirit shall cease to be never,
Never a time it was not,
End and beginning are dreams.
Birthless, deathless and changeless
Endureth the Spirit forever;
Death hath not touched it at all,
Dead tho the house of it seems.

Bhagavad-Gita

DISCUSSION SECTION

Q. What can we believe of Occult information? How can we know for a certainty?

A. Often information is given out as absolute fact, yet completely contradicts another source which is just as adamant about the truth of its information. An example is that of two or more contemporaries claiming to be reincarnated from the same entity, or two so-called authorities claiming a different string of incarnations for some important entity. George Washington, for instance, is declared by one to be ex-President Eisenhower, by another to be General MacArthur, and another feels he is Richard Nixon. Who is right?

Let us assume that Knowledge Is, that there is an explanation for all things and it is up to us to ferret out this knowledge. Yet our own capacity is extremely limited and actually we know so very little, and for the most part it is necessary for us to grow in capacity to understand. It is not possible that Beings might exist who really have the power of knowing all? We are very apt to ascribe our own limits of capacity to all others, and here we do a grave injustice.

Perhaps we should start with the assumption that worlds exist which are not known to average man, as invisible worlds. We can no longer say air is empty of all save air, for if so, could we have radio and television reception? And what about a device such as TV that can register the ordinarily unseen and unheard? Yes, they are proof that sound and image are there. And shall we admit of machinery out-distancing the human in its sensitivity? Could not these powers of sensitivity be latent within us? Shall we deny the existence of the sound of a dog whistle because we cannot hear it?

Actually, many individuals have broken the ordinary physical bonds and become, to an extent, their own TV sets, not only picking up distant sights and sounds, but often those of both the past and the future. Some develop capacities to see subtle forms unknown to the average person, neither can these

forms be revealed through such channels as TV - at least not yet.

As to how sensitive a certain individual is, or how highly developed, we have to be even more highly developed in this direction than they in order to judge them rightly. We cannot grasp that which is beyond our own capacities, but we should accept the fact that some do have capacities beyond our own.

The extent of the various powers varies and in most cases the power exists without too much understanding of it. When that happens it can be dangerous, for power can be wrongly, unwisely used. Powers developed before wisdom and understanding, can wreck lives and do damage lasting for ages to come. That is why in esoteric schools the approaches to these powers are so well guarded. One can be sincere and well-meaning, yet misinterpret results. Many claim to have communicated with the dead, but could this deceased entity be the soul, the mental body or perhaps just the astral shell which is a more or less mechanical envelope from which the higher principles have already withdrawn? If it is a genuine contact at all, it is most apt to be the latter.

If we cannot know for a certainty perhaps it would be better to err on the side of skepticism than of gullibility. Skepticism is itself a protective garment, yet we cannot discount all the strange things we hear. There are some genuine experiences that defy all the stock answers and combinations thereof, as those will know who have experienced them and put them to all conceivable tests. But unless our own powers of perception are well developed we may not be able to tell the true from the false, or just how true or false an experience is. Learning the reason behind a thing may take considerable effort, but with it we can learn to read the past by taking an effect and tracing it back to its logical cause; or we may know the future if we take a present cause and reason out the effect. The more information we have, of course, the farther we can go and with more accuracy. This may not apply to those who may have

flashes of intuition wherein they are allowed to see the past or future in an instant, but even here reason is certainly not ruled out. What are these intuitive flashes? Where do they come from? Why are they? Is there a Power or Intelligence outside of ourselves? Are we perhaps instruments of this Power and Intelligence just as a TV set is an instrument? How well do we really understand ourselves? Admittedly there is a certain amount of fraud, or if not such intent, one may be carried away by emotions and wishful thinking, etc., but we are here concerned with the genuine experience.

Neither do we entirely rule out faith. We often accept things we have no way of knowing, and here again true faith comes with a certain inner knowledge. Many teachings are presented through analogy or logic. We accept a theory which makes sense to us and makes all the pieces fall easily into place, and these theories may become our criterion of judgment — unless we find some flaw or gap which may contradict it.

As for factual data of an occult nature, we may have no way of knowing, yet have faith in the source because that source has proved itself every time in the past. We may or may not recognize great wisdom, integrity, motive, etc., and here learning discrimination is most important. A truly wise teacher will be slow to give out factual data, for even if he knows it as absolute fact, he may not be able to prove it to others. Hence he suggests students say, "Thus have I heard."

The answers are there, but it is up to each of us to seek them for ourselves. - L.D.

Q. Why do you use so many Sanskrit words in your writings? Why not use English?

A. For many Sanskrit terms there are no translations, or even any conceptions of the terms. NIRVANA, one of the best known to Westerners, is hard for them to grasp and is usually misinterpreted, nor can it be explained by a single word. KARMA is usually translated as the law of cause and effect, or

action and reaction, yet these are not complete, for karma implies a moral side. Emerson's law of compensation may be close yet it too can be misleading. A MANVANTARA is a cycle of 4,320,000,000 years, a calculation based on esoteric figures and of great importance to the student of metaphysics but meaningless to the lay public.

MAYA, similar to SANGSARA, may best be translated as illusion in relation to this dualistic existence and the monadic or "real" existence. A CHELA is the accepted student of an Illuminated Master, or GURU, both familiar terms in the East but are a special kind of teacher and student foreign to Western thought.

Krishna was walking with his Chela in the desert when the Chela asked: "What is Maya?" Krishna did not answer. Instead, as they were approaching an oasis, he said, "Bring me some water from the oasis yonder. I will wait here."

The Chela did as bid and when he reached the place found a man living there growing roses for the extraction of attar. He was invited to dinner, then to spend the night, which he did. In fact, he remained to help the farmer and ultimately married his daughter and reared a family. Then one day tragedy struck, killing his entire family and destroying all his property. Sad and dejected, he wandered into the desert and promptly met Krishna who asked, "Where is the water?"

"What!" exclaimed the Chela in surprise, "are you still here?"

"It has been just half an hour," answered Krishna. The Chela had his answer.

Available from the Assembly of Man are the following books by Yogagnani (Dr. Franklin Merrell-Wolff):

"Pathways Through to Space"	\$ 3.00
"Yoga: Its Problems, Its Philosophy, Its Technique"	2.00
"Re-embodiment"60

"Aphorisms on Consciousness-Without-an-Object"25

Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif. Prices include postage.

MUSIC IS DIVINE

by Sherifa

Music is divine; it is the melody of Akashic Realms incarnate here through man's Diviner Self. Rhythm is cosmic; it is Motion in its most beautiful aspect. Through Rhythm, Life flows harmoniously and delightfully from Sun to planet, from planet to man, from God to all His Universe.

Sound's higher tones are as yet unheard by the human senses, but not so in the animal kingdoms; their senses are keyed higher and they catch spherical tones as yet unheard by man.

All Kingdoms respond to melody and rhythm; they are angels of delight in the four divisions of our earth. Each gives of itself freely and asks only participation in the delight it gives.

The under-tones of Sound stir the elemental depths and also arouse deep feeling in man. The over-tones link with the Heaven worlds and lift man's consciousness upward, at times arousing a flash of higher Tones, a revealing of higher forms, a sense of Perpetual Motion which reveals a glimpse of Eternity.

Music and sound are precious gifts, as also are color and rhythm. They lift man out of the drab sameness of daily routine and offer him a glimpse of that eternal beauty that sings in the hearts of all who love truly and well.

Color is a language that but few can read. The beauty of the Messages of the setting Sun, limed upon the clouds as he bids us good-night, fills the heart with a glow of Love, of Awe, and Reverence deep. The whole universe is a Living Word, spoken from out the very Heart of God to His created worlds. The atmospheres filled with Perfumes from the Flower Thoughts of our Earth Mother, the green grasses, fresh and vital, sparkling with diamonds in the early morn, speak of the eternal greenness of those memories that never fade away but remain eternally ours.

The tiny moth flying in the night air lives, loves, creates and dies in a glow of happiness. His tiny round of life seems but a moment to us, but it is the ALL to it. Carelessly we destroy these tiny lives, little thinking that the God of Time who seems so strange to us, takes these small lives as seriously as ours of greater span. Our life to a Planetary seems but a momentary flash on the screen of time, yet to us it seems long and trying. Thus rhythms that are short and fast are as important as those that move more slowly. The PAUSE, in between, is as the time passed in the inner world between incarnations. That PAUSE is fraught with such depths of living that a moment may become as an Age between Manvantaras to an Illumined soul. Consciousness is Rhythmic when polarized to the Eternal; broken and unrestful when polarized to lesser dimensions of life.

As in the harp, its strings quivering with joy in its tonal powers, so is the man whose Harp of Life is quivering with the Spiritual Incense of Love and Understanding. The broken string ruins the melody, as the ignorant mind hides the beauty of the Inner Life from its personality. Wisdom and Love are Power and Power is of the Spirit; it is a gift of God to man, a Divine Gift which he knows not how to use in the earth time of his life, until awakened by the touch of the Unknown Hand that guides him and sets his feet in the Way he should go. Then Life becomes Music Incarnate, and each day he plays a new symphony upon his Harp of Life to gladden those who listen ever for the Inner Word of eternal Joy.

Live your music; BE your Rhythm; sing YOUR Song, for there is no other Song like yours. Be sure you sing it for humanity and sing it in remembrance of the unutterable Love of God.

3-20-1944

Pythagoras said, that it was requisite either to be silent, or to say something better than silence.

Let it be more eligible to you to throw a stone in vain, than to utter an idle word.

— from The Golden Verses of Pythagoras

BULLETIN NO. 6

ASSEMBLY OF MAN

APRIL, 1961

IS THEOSOPHY AUTHENTIC?

by **Yogagnani**

Part I

Is Theosophy authentic? This question has arisen many times since the founding of the movement, and many answers have been given. Yet the question has arisen again and by individuals who are genuinely oriented to the Enlightened Consciousness and who, therefore, must be viewed as entirely sincere. As a consequence the writer has felt himself called upon to face once more this query which had been one in his own mind in earlier years. In the present instance the questioning has come from individuals who are sincerely oriented to the Buddhistic Dharma and thus presents a different and, on the whole, a higher form of doubt than that expressed by those with a western scientific or orthodox Christian orientation. Accordingly, here the problem will be approached with a primary reference to the relationship between Theosophy and the TRADITIONAL Buddhistic teaching as it exists available for a non-initiated student.

First, in order to clear the field, it will be desirable to determine in what sense "Theosophy" is to be understood. This is necessary since the word is old and can be traced at least to the time of Plotinus, and is not always employed in the same sense. The word has been used from time to time by various societies belonging to the Christian milieu, once at least as early as the seventeenth century. Vaughan has identified "Theosophy" with philosophic mysticism thus placing it in contrast with the non-rational forms of mysticism. Baldwin's "Dictionary of Philosophy" defines it in two senses, as follows:

(1) "A stage into which philosophic reflection passes when its primary data are God and an organ through which he is revealed or mystically intuited." (2) "A form of Buddhistic thinking from which the postulate of a divine principle deduces the fundamental law of things, a vibratory movement of evolution and involution, the application of which in the sphere of psychic life leads to the process of perpetual reincarnation. "Theosophy", as understood in the present discussion is related to the second part of the above definition, though the latter is in many ways inadequate and unacceptable. Specifically it is related to the movement which was founded in New York in 1875 by H. P. Blavatsky with certain associates. The sense in which "Theosophy" will be understood is that defined by the literature of this movement, the primary base being the "Secret Doctrine" and with this, all else attested as coming from the same source. Thus the "Mahatma Letters", certain articles in the early issues of the "Theosophist" and other writings by the same authors or vouched for by them as being theosophical, will be viewed as defining "Theosophy" for our present purposes.

It is an error to view Theosophy as exclusively a form of Buddhistic thinking as given in the second part of the Baldwin Dictionary definition. The "Key to Theosophy" is clear on this point. It is stated definitely that Theosophy is not Buddhism if by Buddhism is meant exclusively the exoteric religious tradition which is known by that name. However, the "Key" does not with the same emphasis say that Theosophy is not Vedanta, or Christianity or Moslemism although it is quite clear that it is not identical with any of these. The fact is that the Buddhistic coloring in Theosophy is so marked that it was especially necessary to clarify the distinction between Theosophy and Buddhism. Actually, among those principally responsible for the Theosophical Movement and its teachings the majority were primarily oriented to Buddhism and rated the Great Buddha as the greatest and noblest among men during historic times. As one reads the "Secret Doctrine" and the "Mahatma Letters" one receives the impression of a predominant, but not exclusive, coloring from Buddhistic thought.

Therefore the identification of Theosophy with traditional Buddhism is understandable, though careful study would clear away the error.

If, then, Theosophy is not identical with Buddhism, Vedanta or any other openly known philosophy or religion, just what is it? The source works are definite on this point. Considering Theosophy in the sense of a doctrine or teaching, rather than in the other sense of "a way of life", it is said to be a partial statement emanating from pure Bodha or the Eternal Wisdom of which every authentic religious movement or philosophy is, in its origin, a partial manifestation. Bodha in its essence and purity is beyond name and form and is eternal, but in variable degree and in less pure form is revealed in name, form and symbol. The degree in which it can be revealed to the individual consciousness depends upon the purity and evolutionary development of the latter. Consequently, the higher aspect of the revealed Bodha is unavoidably esoteric for most men. The open religions and philosophies are in the nature of stepped-down or exoteric statements, not for arbitrary reasons, but from the necessities imposed by the limitations of the understanding of most human beings. The esoteric Bodha has existed in this world as long as man has existed. From time to time exoteric presentations have appeared throughout the whole history of mankind, but all such presentations have been only partial and, apparently, have always been subject to corruption and decay. From this source came Buddhism, the Vedanta and all the other great religious and philosophical movements ever known among men. Theosophy, in its primary meaning, is identical with both the utterly pure Root-Bodhi and its esoteric manifestation, while in the more objective sense as a movement starting in 1875 it is another opening of the door of presentation. Such is the statement one finds in the source material.

The question as to whether Theosophy is what it claims to be does not concern us at this point. For the present we are interested only in its self-definition and its consequent relation to extant religions and philosophies, particularly historic Buddhism. As self-

defined it is identical with the Root of all these religions and philosophies and, in especially marked degree, with the Root of Buddhism and Vedanta. Thus, in the FUNDAMENTAL sense, it claims to be identical with both Buddhism and Vedanta.

It may well be that a scholarly study of the source literature of Theosophy would find a predominance of the Buddhistic approach and language. If so, this is quite understandable since the two intelligences most responsible for Theosophic literature are self-confessed Buddhists in their personal consciousness and background. Nonetheless, they do not affirm Truth as being the exclusive monopoly of historic Buddhism. It is also possible that there does exist some Buddhistic sect in which the formulated Dharma exists in a greater state of purity than elsewhere. In any case, Theosophy is not identical with the whole of exoteric Buddhism nor with any other Oriental philosophy or religion. It ties in with occidental currents as well.

Part II

The present challenge of the authenticity of Theosophy comes from persons who assume, or apparently assume, the primacy, at least within the limits of objectively known history, of the One who was known as Gautama Buddha. The Theosophic literature gives abundant evidence that its authors gave the same valuation to the entity who was known as Gautama in one of his incarnations. The present writer testifies to his sharing in the same view. So we start with agreement at quite an important point. But in as much as there are clearly discrepancies between the extant and accessible formulated Buddhist Dharma and the teachings of Theosophy, the question naturally arises as to which is authentic. The challenge of Theosophy lists a number of items which are given below.

a. Fundamental in the teachings of traditional Buddhism is the doctrine of anatman or the denial of a persistent self or soul. Since this doctrine is found very widely spread throughout the great divisions and sects of Buddhism, despite their divergence and even incompatibility on many other points, the con-

clusion seems ineluctible that this was a primary teaching of Gautama Buddha. In contrast, Theosophy seems to assert the reality of the atman in certain senses while agreeing with the anatomic doctrine in other respects. An incompatibility is suggested which seems to force a choice.

b. Buddhistic teaching is *nastikata* or nontheistic viewing the ultimate as an impersonal "Suchness" to take a term from the *Shunyata* (Voidness) form of the Mahayana. On this point Theosophy is in agreement in affirming the ultimate Root to be an "Eternal, Boundless, Omnipresent and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude". But Theosophy does affirm the existence of a number of more-than-human intelligences, some trans-nirvanic, that may be and, at times, have been called "gods". The correspondant suggests a discrepancy here.

c. Theosophy teaches, or seems to teach, the ultimate reality of *Svabhava* or *Svabhavat* as the one real Element from which both spirit and matter are derived, whereas Buddhism teaches *Svabhavashunyata* or that all things are empty. Thus Theosophy appears to give a substantive value to the Ultimate while Buddhism is radically non-substantive or positivistic in the noumenal as well as in the phenomenal sense.

d. Theosophy teaches the existence of an esoteric doctrine requiring initiation for realization of it, while it is said that Buddha had no esoteric doctrine and repudiated the idea.

e. Points are raised below the philosophic level challenging the motives and integrity of H. P. Blavatsky and the authors of the "Mahatma Letters" involving the following contentions.

(1) The phenomena reported to have been produced seems too much like card tricks and stage-magic to be authentic with added doubt cast by the Coulomb affair and the SPR report in connection therewith.

(2) No new Buddhistic material translated and given to the public.

(3) A particular translation given in the "Mahatma Letters" was only a paraphrase of Beal's "Gatena of Buddhist Scriptures".

(4) The "Mahatma Letters" are too argumentative and gossipy and the philosophy is limited and has been better stated in other exoteric sources.

(5) "Theosophy" uses nirmanakaya to mean a bodhisattva who is not physical but working on the astral plane. The Buddhist nirmanakaya INCLUDES those living on the physical.

(6) Theosophy, though claiming to be an esoteric doctrine does not rise to an elementary understanding of the publicly taught doctrines of Buddhism.

(7) Hindu and Buddhist terms are mangled and jumbled up together without distinction.

(8) Theosophy emphasizes saving of the world in the face of a crisis while Buddhism views salvation as a perpetual problem.

(9) Theosophy is activist while Buddhism along with Hinduism is contemplative... Other minor points are raised but hardly of enough importance for consideration here.

The specific implication of the above queries is given explicitly in the question: Was H. P. Blavatsky a 'phony'? Before undertaking the detailed consideration of the above points the writer will briefly consider this last question.

(To be continued)

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence."

— from "Voice of the Silence" by H. P. Blavatsky

EXCERPTS FROM A LETTER TO A SADHAKA

Dear . . . :

First of all I am particularly impressed that you should have had on some six occasions what you call a state of "Euphoria", a strictly medical term and which for that reason is pejorative when used in connection with the higher states of consciousness, when you could have used non-disparaging words such as Joy, Bliss, Ecstasy, Ananda or positive Hedonic-tone? I find your selection of the term to be psychologically significant as revealing something in your attitude that may be largely unconscious. And to this something I must take exception.

I realize that it is characteristic of western man since the time of Heraclitus to disparage Delight in connection with the higher values since he tends to associate this Hedonic quale with mere secular pleasure. But in this he is very wrong. There is no other mark of God-consciousness or, if you prefer, super-consciousness than the experience of a spontaneous, exalting and purifying Delight, that is of more importance. Delight or Ecstasy is not only an affective value but it is also a Noetic state, as Plotinus has shown. What you call "Euphoric asides" may well be more of the nature of Main-line stuff than your theoretical dissertation. I am sorry that you did not report them as they would be of a sovereign interest to me. Time and again I have had to face the choice between a systematic theoretical development and permitting this other power which comes with Delight to take over the guidance. So I am familiar with the problem. It is just plain intellectual ego that tends to reject the so-called "asides".

The foregoing leads directly to the second point I wish to discuss at this time. It is the question of the place the intellectual mind or Buddhi (I use the dictionary sense of the word rather than that of H. P. B. which was "Spiritual Soul") has with respect to the attainment of the Higher Consciousness and its expression. This question becomes important because you speak of a postulational process with respect to the Supernal Consciousness when proceeding toward manifestation. Now the Supernal Consciousness does

not act directly through mind but through another and higher activating principle which has been variously called "Gnosis", "Supermind" and "Vijnana". Postulation is an exclusively intellectual process and is not a function of the Vijnana. Let us consider this more fully.

Postulation is the prime process of western theoretical science. It means "assuming without proof", not in the sense of an immediate knowledge known directly, but in the sense of a groping or guessing in the twilight of no certainty. The pragmatic epistemology is the only basis whereby a postulate receives relative justification. It leads only to "probable knowledge" (Bertrand Russell) or "warrented assertibility" (John Dewey). This means that it receives justification by consequences, primarily in the sense of "practical consequence" and not immediately as an already known truth. It is, I believe, the greatest power of the Ignorance and, of late, it has proved dangerously effective in that it has unleashed overwhelming power without balancing spiritual control. It is a prime power of the intellectual mind which does not POSSESS Knowledge but SEEKS Knowledge.

But the Vijnana does not seek Knowledge for it already possesses all Knowledge. For It, therefore, there can be no such function as postulation. Our psychological term "projection" comes closer to suggesting Its mode of operation, save that we would have to conceive of the process as a conscious projection rather than as the unconscious process the psychologist postulates.

Another point to bear in mind is, that Knowledge in the sense of Vijnana is not knowledge in terms of concepts. It is a massive and integral continuum, not discrete and separative. It is dynamic and projective, in fact, the proximate source of the Universe. It is at once the equivalent of Idea and the Execution of the Idea.

It is really quite impossible for the mental man to imagine the Vijnana-Consciousness. Realization is an irrefragable necessity for understanding on this level. Without this, mental speculation concerning

this Consciousness is bound to miss the mark and could lead to a cul-de-sac in some intermediate zone which would still be part of Maya. This is one of the reasons why I stress the importance of Realization first. The Above can and does comprehend the Below but the Below cannot comprehend the Above.

Nonetheless the intellective mind can plan an invaluable part in the preliminary stages of the Sadhana. It is one of the two leading aids in this part of the Sadhana. It can do necessary work for the purification of the mind and it has a substantial power of discrimination. But it must have the humility to abdicate its sovereignty when the Sadhaka has reached the Lid between the Below and the Above. No doubt, this is a difficult step for the intellectual to take since he expects to test all things with his mind before he gives acceptance or trust. This, indeed, is an excellent practice in the mazes of Maya but it can no longer apply after reaching the limits of the unilluminated mind. Here Faith is ineluctable, and to the intellectual man that is a hard saying.

After Realization the intellect has an invaluable part to play in the office of transcription and, hereby is, I think, the most effective means for communication. Here it serves a Knowledge which is not its own in its own right and, in this service, acquires a greater power than it ever had before. In so doing it participates in the Illumination and there may be a vast enhancement of skill. The mind that thus serves transcends the mind that clings to its supposed sovereignty, however sophisticated the latter may be. The thinking of the Illuminati is transcriptional rather than postulational, though the power of postulational thinking is not lost or necessarily lost. To use a western gnostic mode of representation, transcriptional thinking is the Christ, since it intermediates between the Above and the Below, while postulational thinking is Mephistophelian, i.e., tending to disparage all sacred values. (The Freudian interpretations when too generally extended afford excellent illustrations of this kind of thinking.)

Your theory as to the derivation of the Self, as well as the ego, has the ring of the anatomic doctrine as

developed in some of the Sutras with which I am familiar. This may indeed be a successful approach to Realization, but it is not the way I found helpful. My orientation was to the Atmavidya in which the Self served as the irreducible base, by means of which the Door opened. In the end there was a transcendence of SELF as well as of GOD and all other dualities or polarities. But all this developed spontaneously. However, the SELF is not a postulation. To be sure, at its ultimate stage the High Indifference is both Anatmic and Nastica, but that is the character in its totality. Within it are all possibilities and, therefore, they do not lose their being. All may be evoked and brought forth into existence. Further, it is very important to note that the last polarity to vanish was that of SELF-GOD. Thus this polarity is the primary basis of manifestation, while the HIGH INDIFFERENCE is the Basis of both the manifest and unmanifest. Postulation is a power way down in the Ignorance.

So long as you are only who and what you think you are, you are moving in terms of the Ignorance, and have not found the stable fulcrum. The truth is that I (all I's) cannot be any object standing before consciousness. While the ego can be a predicate, the true SELF never can be, but is the hidden subject.

You spoke about my tendency to be silent. That is something that grows upon one. In my time, I also was very fond of dialectic. And while this certainly has its place, yet one does reach a place where this has fulfilled its office. Today I rather gravitate to the hole in the hub of the wheel of the Chinese figure. Discourse is less valuable than example and example is less valuable than Influence. I say to you, develop according to your svabhava and function in conformity with your svadharma. (There is a logical connection here if you can find it.)

ASSEMBLY NEWS:

Charles A. Miller, a member of the Assembly of Man for many years, passed away quietly at his home in Chicago on January 26, 1961. He is survived by a brother and three sisters, one of whom, Miss

Mary Miller, has returned from Assembly Headquarters at Lone Pine to help settle the estate.

Still available: "Pathways Through to Space", — \$3.00; "Yoga" — \$2.00; "Re-embodiment" — 60c; "Aphorisms on Consciousness-Without-an-Object"— 25c, by Yognani (Dr. Franklin Merrell-Wolff). The Bulletin is published bi-monthly. 12 issues — \$2.50; single copies — 25c. Address Assembly of Man, P. O. Box 559, Lone Pine, Calif.

Public meetings of the Assembly of Man in the Los Angeles area are held at the home of Mr. and Mrs. Peter DeCono, 6330 Shoup Ave., Woodland Hills, on Sundays at 8:00 P.M. Phone DI 7-6425. In Chicago meetings are on the first and third Thursdays of the month, at 7:00 P.M. in room 835, Fine Arts Building, 410 S. Michigan Ave.; or call Alma Sindelar during working hours at HA 7-3751 for information.

ENQUIRER. Do you believe in the Christian dogmas of Paradise and Hell, or future rewards and punishments as taught by the Orthodox churches?

THEOSOPHIST. As described in your catechisms, we reject them absolutely; least of all would we accept their eternity. But we believe firmly in what we call the LAW OF RETRIBUTION, and in the absolute justice and wisdom guiding this Law, or Karma. Hence we positively refuse to accept the cruel and unphilosophical belief in eternal reward or eternal punishment. We say with Horace:—

"Let rules be fixed that may rage contain,
And punish faults with a proportion'd pain;
But do not flay him who deserves alone
A whipping for a fault that he has done."

Have we to believe that God, of whom you make the embodiment of wisdom, love and mercy, is less entitled to these attributes than mortal man?

Our chief reason for rejecting this dogma lies in the fact of re-incarnation. We reject the idea of a new soul created for every newly-born babe. We believe that every human being is the bearer, or VEHICLE, of an EGO coeval with every other Ego; because all

Egos are of the same essence and belong to the primeval emanation from one universal infinite EGO. Plato calls the latter the LOGOS (or second manifested God); and we, the manifested divine principle, which is one with the universal mind or soul, not the anthropomorphic, extra-cosmic and PERSONAL God in which so many Theists believe. Pray do not confuse . . . A God who would CREATE every soul for the space of one brief span of life, regardless of whether it has to animate the body of a wealthy, happy man, or that of a poor, suffering wretch, hapless from birth to death though he has done nothing to deserve his cruel fate — would be rather a senseless fiend than a God . . .

Light would be incomprehensible without darkness to make it manifest by contrast; good would no longer be good without evil to show the priceless nature of the boon; and so personal virtue could claim no merit unless it passed through the furnace of temptation. Nothing is eternal and unchangeable save the concealed Deity. Nothing that is finite — whether because it had a beginning or must have an end — can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations onward toward the only land of bliss and eternal rest, called in Zohar, "The Palace of Love"; in the Hindu religion, "Moksha"; among the Gnostics, "The Pleroma of Eternal Light"; and by the Buddhists, "Nirvana". And all these states are temporary, not eternal.

— from "The Key to Theosophy" by H. P. Blavatsky

BULLETIN NO. 7

ASSEMBLY OF MAN

JUNE, 1961

I AM

(The following article is reprinted from the Bulletin of the Oriental Esoteric Society and signed "S. A. M. Briggs", — Sherifa, before her marriage in 1920 to Franklin F. Wolff.)

"I am the source of the forthcoming of the whole universe and likewise the place of its dissolving. There is naught whatsoever higher than I, O Dhananjaya. All this is threaded on Me, as rows of pearls on a string.

"I the sapidity in waters, O son of Kunti, I the radiance in moon and sun; the Word of Power in all the Vedas, sound in ether, and virility in men. The pure fragrance of earths and the brilliance in fire am I; the life in all beings am I, and the austerity in ascetics.

"Know Me, O Partha! as the eternal seed of all beings." — Bhagavad Gita, vii. 7 - 10.

I lay on the sand watching the ocean; how the waves whirled and dashed; how the spray flew skyward to be touched into beautiful colors by its Elder Brother, the Sun; how the water changed from green to blue and from blue to grey and from grey back to a softer blue again. Incessant motion; ever-changing color wrought through the action of sunlight into sparkling beauty of form and foam beyond the power of words to tell. I—I—All I, everywhere move I. A seagull flies above my head and my consciousness unites with it in the delight of flying, and lo, it too, is I. I gaze into the depths of space where all is still and calm, and the stillness and the calmness is I; I wander towards the softly-shaded mountains and in their upraised peaks, their daring ruggedness, I find but the Essence-

I. The roar of the ocean strikes certain tones, and I am conscious of harmony, of power, of soft murmurings of latent consciousness - I - I - All I. Feelings of tender, delicate delight spring up within me, for I am understanding a new language, a wordless language that thrills me through and through, and yet it is as evanescent as the perfume of a rose. In my new-found joy I turn to the Sun, and daringly cry "I", and lo, it is indeed I; I in the very midst of its light, radiating light out upon myself, the Great Earth-Mother. How her heart aches for her children in their blindness; what deep tender compassion she pours forth through her Higher-Self upon them; and I - I am One with Her, Him, Them — Lo, I am all that is, or was, or ever shall be. I AM! I exist in all things; in the darkness as well as in the light; in the drunkard as well as in the Archangel — unless ye find Me in the One, ye will never find me in the other. That which seems lost to you is found by Me; that which is least is greatest; that which is most condemned nestles closest to My Heart. Therefore, I say unto you: go forth into the highways and minister unto these, My Little Ones. Ye are all ONE! Will ye never remember that it is so? That upon which ye close the door today becomes that which is the closed door for you tomorrow. Open wide your hearts and your arms and gather my children in: show them by patient example, by long suffering, by continued effort that, though the Way be dark and filled with pain, still back of and within each pain lies the Light. Drive from your minds all thoughts of separateness; that which shocks you in another is but an act of Mine, an act that you either have or will experience through your own personality in some incarnation. Recognize Me in the midst of the worries and trials of every-day life; recognize Me behind the mask of thy so-called sinful brother. — seeing Me there thou mayest touch into a Flame the Spark Divine in that brother's heart, changing the whole outlook of life for the one so touched. Walk consciously in my presence for, Lo, I am with you always. I sing to you in the tender songs of my bird forms; I caress you through the sweet perfume of my rose; I feed you through my vegetable consciousness; I serve you through my animal forms; I call

you ceaselessly through the myriad reflections of Myself called Humans; I uplift you through those forms of Myself called Masters; but I teach you through those forms of Myself called sinners, through the fallen, through the suffering, through the oppressed, through the heart-hungry. Which think yet are closest to My heart? Aye, even as the crippled child is closest to its mother's heart, so those Little Ones of Mine who are in deepest darkness are closest to Mine. Ye are never so nearly At-One with Me as when ye discover Me hidden in the depths of their inmost being.

Learn to **love**, my children, for Love is Life.

HEADQUARTERS NOTES: CONVENTION, 1961

The Assembly of Man extends a cordial invitation to its members and all who are sincerely interested in its teachings to attend its annual Convention, to be held at the Assembly Ranch, Lone Pine, California, from Sunday, August 13th through Sunday, August 20. Headquarters would appreciate an early registration from those who plan to attend, preferably confirmation before the end of July, in order to know how to plan, what supplies to buy. We wish to know the date of your arrival and how long you plan to stay, how many will be in your party, your mode of transportation, and whether you plan to camp on the grounds, stay at a hotel, motel or resort lodge or other, or bring a camping trailer. Applicants who have never before attended will be advised of the best means of transportation and connections. There is Greyhound service between Lone Pine and Los Angeles for those using public transportation; train connections may be disappointing. If we are to meet you at the station in Lone Pine, we must know at least a week before arrival time.

Facilities at the Ranch are limited. If you plan to camp out, bring, if possible, your own camping equipment, or notify us if you cannot, and we will try to arrange accordingly. There may or may not be sufficient bedding and equipment, depending on various factors, though we hope to be able to accommodate

all. If you prefer to stop at a motel or other place, notify us if you wish us to handle reservations for you. Lone Pine boasts a hotel and many motels, (also a variety of eating places), and there is a resort lodge near here on the Mt. Whitney Road. Some may prefer to bring camping trailers for which we can provide parking space, and some may prefer to sleep in their cars.

There will be picnic lunches and smorgasbords; dinner service will be dependent mainly on facilities available. Food will be prepared partially by volunteer members and food costs we hope to keep below \$2.50 per day per person, if possible, with perhaps special rates for children. Those coming in trailers may prefer to prepare their own food, which would be a saving for them.

Once more pioneering after a ten-year Pralaya, Headquarters cannot hope to make this a typical Convention as in the past, for too much has changed, and time does not permit complete restoration of the Old Order. Much has been accomplished in recent months but much help is still needed, and it is now doubtful if the Ashrama and trail can be opened in time. All activities will be planned from the Ranch and possibly a pilgrimage or two can be made by those rugged souls who are able to climb the last two miles on foot. Schedule is tentative and activities may depend on the size of the group, its tendencies, or make-up, or activities may be divided. Mornings will be devoted to various types of work after a short devotional period; afternoons to classes, or study, evenings to recreation. We plan hikes, mountain climbing, picnics, camp-fires, constructive work, creative activities, music, movies, reading, discussions.

Nights are cold and you will want to bring sweaters, and extra blankets if you camp out. Slacks are protection from insects and high boots from rattle snakes, if you plan to hike. Open toes are not satisfactory for sandy country.

Send your application with the necessary information to Assembly of Man, or Mrs. F. F. Wolff, P. O. Box 559, Lone Pine, California, before the last of July if possible, and may you have a pleasant stay.

Lakshmi Devi.

IS THEOSOPHY AUTHENTIC?

by **Yogagnani (Dr. Franklin Merrell-Wolff)**

(Continued from Bulletin #6. This is the second installment of the series.)

SECTION 3. Was H. P. Blavatsky a phony?

The charge of conscious fraud is serious, yet, in view of the very great intelligence evident in the production of the "Secret Doctrine" and its all but super-human scholarship, the hypothesis that it was a massive but honest self-deception seems well-nigh unthinkable. It would seem that we must view the whole Theosophical conception as either a conscious fraud or else that it is just what it claims to be. Several considerations could be raised that discredit the hypothesis of fraud but the writer will here consider but two which in his mind are practically conclusive.

(a) There must be an adequate motive for the perpetuation of a conscious fraud. The labor involved in one work alone, i.e., "The Secret Doctrine", is so vast that it seems unthinkable that a person of such ability could not have perpetrated a fraud that would have given her some tangible worldly advantage. Actually all she got out of it in a material sense was work in poverty while enduring the pain of a body that was far from well and, with-all, subjected to much adverse criticism and calumny. A motivation of lofty compassion seems the only one adequate to explain the willingness to put forth such herculean effort in the face of so much pain. This seems enough to cover this point.

(b) Some years ago the writer in preparation for a lecture made a comparison of the state of Western science as it was at the time of the publication of the "Secret Doctrine" and as it was at the time of the lecture, the twentieth century physics having been well developed at that time. The special points noted were those in which the "Secret Doctrine" took exception to scientific conceptions and suggested a counter point of view based upon the occult teachings. The writer had little difficulty in finding twenty-four or five points in which the change in scientific views

was definitely toward agreement with the occult teachings as given in the Theosophical literature. Some of the shifts were very important, others were minor. Two instances are noted below.

In the tenth letter of the second edition of the "Mahatma Letters" there is to be found the following statement: "Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other hypothesis — the production of molecular motion by consciousness. Then what do we believe in? Well, we believe in the much laughed at **phlogiston** (see article 'What is force and what is matter?', Theosophist, September, 1882), and in what some natural philosophers would call **nisus** the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another — the pulsations of inert matter — its life. The bodies of the Planetary spirits are formed of that which Priestly and others called Phlogiston and for which we have another name — this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dyans are composed, and in its lowest or densest form (so impalpable yet that science calls it energy and force) serving as a cover to the Planetaries of the first or lowest degree."

If we turn to the article in "The Theosophist" for September 1882 we find the following significant statement. "Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision, into something else — they (the scientists) say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and — failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called 'elementary atoms' are not in their turn compound bodies or molecules, which, when analyzed with still greater minuteness, may show containing in themselves the **real**, primordial, elementary globules,

the **gross** encasement of the still finer atom-spark — the spark of LIFE, the source of electricity — MATTER still!"

The phlogiston theory is one suggested by Stahl and advanced by Priestly in the seventeenth century. The phlogiston was conceived as "the matter of fire in composition with other bodies." Ordinary burning, such as flame, was conceived as a release of this phlogiston. Subsequently the theory was abandoned and replaced by the familiar conception that fire is an effect of oxidation and thus is not itself a kind of matter. In its original form the notion of phlogiston is outmoded in science but it is not hard to see that the essence of this conception has returned in a subtler form in twentieth century physics.

Dampier Whetham ("A History of Science") gives 1897 as the date at which the modern revolution in physics begins, and this is fifteen years subsequent to the letter and article above quoted. Today we definitely view the atom as compounded and subject to disintegration both in nature and under conditions controlled by the scientist. Chemical elements have been transformed into other chemical elements and even some elements synthesized which have not been found in nature. The atom-bomb has publicized this fact to all the world. In the explosion of the atom bomb there is a development of very intense heat and light and extensive radiation. Now, to be sure, this phenomenon is not fire in the ordinary sense of oxidation yet it is very reasonable to view it as a kind of fire. May we not view the radiation as a "matter of fire in composition with other bodies"? Today science does view radiation as essentially a state of matter holding the property of "mass" in common with ordinary matter. Have we not at last found the real phlogiston?

Today the idea that matter and electricity are of one sameness is virtually a commonplace, and the idea that electricity and life are essentially the same is not strange.

Now the point in this discussion has probably become clear. A view of matter advanced in Theosophical literature as early as 1882 has, in the period

from 1897 to the present, become so dramatically established that the whole field of human life, political and otherwise has been profoundly shaken. It would be a remarkable "phony" that could call a turn like that!

Another striking instance or rapprochement between the teachings of Theosophy and of western science, during the period subsequent to the publication of "The Secret Doctrine", is found in the change in the estimation of the age of the earth. Dampier-Whetham reports that Lord Kelvin estimated the age of the earth in 1862 as less than 200 million years since it was in a molten state and in 1899 shortened the period to between 20 and 40 million years. None of the astronomers and physicists gave figures sufficiently large to satisfy the needs of the geologists and biologists. In "The Secret Doctrine" (Vol. II, p. 71-2, 3rd ed.) figures are given from the Tamil calander called the **Tirukkanda Panchanga** for the age of the earth which are said to agree approximately with the figures of the Esoteric Philosophy. The figure for the evolution of the solar system up to 1887 is 1,955,884,687 years. As is well known, The Secret Doctrine statement of the total period of earth-evolution is 4,320,000,000 years and the present is roughly at the half-way point. Hence the round figure in either case is on the order of 2,000,000,000 years. Now in his book, "The Mysterious Universe", the late Sir James Jeans, a top-shelf astronomer and physicist, gives the age of the earth as also on the order of 2,000,000,000 years, a result reached by two lines of evidence and calculation, one of which is particularly interesting. It appears that the age of a piece of uranium ore can be calculated by weighing the relative amounts of uranium and uranium-lead in the ore, since the rate of decay of uranium to lead is known. The above figure is derived from uranium taken from the oldest known rocks.

Since today science is convinced, with good reason, that the source of solar energy is not shrinkage or solar combustion, in the ordinary sense, but radiation released from intra-atomic levels, the sheer mass of the sun is sufficient to supply radiation for much more than 2,000,000,000 years, no difficulty arises because

of the time indicated by the decay of uranium. Thus, in the light of present knowledge, the figures appear to be sound and, at the same time, are reached quite independently of either the Indian or esoteric figures.

The foregoing are two samples of correlations which the writer knows may be extended to several more instances. (Indeed an exhaustive study along this line might prove very profitable.) However, we shall forego the examination of other instances here as this seems enough documentation of the argument at the present time.

If, now, in twenty-five or more instances it can be shown that late science has developed in the direction of agreement with the teachings of Theosophy, when compared with the views of science in 1888, what is the probability that the Theosophical movement was a fraud or hoax? It is not hard to realize that the theory of probability would give us a very small fraction, particularly as some of the conceptions are quite complex. On this line of evidence alone it appears to the writer that the conclusion that those responsible for the basic Theosophical teachings had "something" is ineluctable. Also that something must be pretty big.

It is not suggested that the basic Theosophical teachings are to be viewed as beyond serious criticism. But any adverse criticism aimed at an overthrow of the system as a whole would have to be a major and profound piece of work if it is to deserve serious consideration. The typical attacks which are based mainly, if not wholly, on the **argumentum ad hominem** are contemptible and should be received with scorn.

(to be continued)

For the Wisdom of Self is the one way to Freedom, leading beyond all other paths: as cooking cannot be accomplished without fire, so Freedom cannot be attained without Wisdom."

— from The Atma-Bodha of Shankara-charya

Anyone can know what he wants, but it is a wise man who knows what he needs.

AN EXPERIMENT WITH MUSIC

"Show me the music of your nation and I will show you the level of your civilization."

These were the approximate words of a great philosopher, indicating that music is either an index of civilization or that it is instrumental in moulding that civilization. According to Cyril Scott in his book "Music, Its Secret Influence Through the Ages", Handel was responsible for ushering in the Puritanical religiosity of the Victorian Age, Bach directed Germany toward an age of intellectuality, and other composers were similarly influential. While we may feel author-composer Scott has grossly exaggerated this influence, that the music may be a result as well as a cause and a sign of the times, there is little doubt that music does exert a powerful influence on people.

On Convention Sunday of last year an attempt was made to seek reactions to certain music and possibly check on certain theories. A complete, exhaustive test would of course take a long period of time and deal with complex factors and varied personalities and conditions. The music chosen for this occasion was Bach's B minor Mass, and all were requested to give themselves over to the music completely and maintain silence throughout the performance and for a minute or so immediately following, for music tends to produce an aura which is not immediately dissipated with the ceasing of the playing. It can be felt for some time after, and to interrupt that silence is to shatter the effect. It is natural to suppose different persons reacted differently, and yet there was a general feeling of exaltation which persisted throughout the day.

The primary purpose of music supposedly is to exalt, and may be an aid in breaking through to the Higher Consciousness, but much of music has the opposite effect. We call music good or bad according to its effect on one, yet some may insist that what is good for one is bad for another, that music is quite relative. The trained musician is usually convinced that good music follows faithfully the laws of good writing and good performance, for these laws are not arbitrary, but are derived from natural law itself.

Before hearing the recording, Dr. Wolff, in a short address, suggested there may be a different kind of test for the quality of music and that it is not relative to the individual, but is fixed. Music has a definite response within the Chakras, or psychic centers in the subtle being. That which would tend to raise the consciousness of one would be felt mainly in the higher centers of the body while a coarser type would have its main response around the lower centers. Music appealing to the mentality might be more readily felt in the region of the throat. The phrase "heart music" is not new to us, while that music of the vital plane which loves violence, tragedy, melodrama, etc., might strike a response in the region of the solar plexus or lower. Such may completely satisfy the listener without having any lifting effect. That music which suggests violence, lust, hate, etc., or is merely banal, when indulged in over a period of time can only serve to dull the finer senses progressively and in time result in a coarser being. Hence music may well be an index of the level of evolution of any group or individual.

Music is complex. Music alone can be very moving, but often the effect is heightened by a combination with the other arts, as in the music dramas of Wagner, where visual art, poetry and drama are integrated with the music. These other arts may strike corresponding vibrations in the Chakras in a little different manner, and the entire field of the arts in relation to the Chakras may be a fertile one for research. The surface is hardly scratched.

More may also be said here about the effects of music. On occasion a transformation in consciousness has come not through any particularly great composition but through the beautiful tone quality of a single sustained tone of a singer. A student with some psychic vision reported thrilling to a composition of the afore-mentioned Scott played in recital by Fritz Kreisler, and at the same time saw flash from the artist rays of pure gold light. This might indicate that music is something, more than merely mechanical.

— Lakshmi Devi

ASSEMBLY NEWS:

Mr. William E. Kohout, former head of the Chicago Assembly of Man, passed away on March 21, 1961, after a long illness. Mr. Kohout, a millinery supplies wholesaler, was a dedicated student and strong supporter of the Wisdom Religion, and will be remembered as a teacher able to bring clearer understanding and much wisdom to the subject, and as a fine living example of the teachings generally.

FROM THE BOOK OF THE SAYINGS OF TSIANG SAMDUP

"And this I know: That when the Gods have use for us they blindfold us, because if we should see and comprehend the outcome, we would grow so vain that not even the Gods could preserve us from destruction.

"Vanity, self-righteousness and sin, these three are one, whose complements are meekness, self-will and indifference.

"But out of innate modesty comes Wisdom, because in modesty the Gods can find expression.

"The Wise Gods do not corrupt modesty with wealth or fame, but its reward is in well-doing and in a satisfying inner vision."

— reprinted from **"The Herald of Light"**, Feb. 1925

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): "Pathways Through to Space" — \$3.00; "Yoga" — \$2.00; "Re-embodiment" — 60c.

Public meetings of the Assembly of Man are held in Chicago on the first and third Thursdays of the month, at 7:00 P.M. in room 835, Fine Arts Building, 410 S. Michigan Ave.; or call Alma Sindelar, on week days, at HArrison 7-3751, for information.

In the Los Angeles area meetings are at the home of Mr. & Mrs. Peter DeCono, 6330 Shoup Ave., Woodland Hills, on Sundays at 8:00 P.M. Phone - DIamond 7-6425.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues - \$2.50; 6 issues - \$1.25; single copies - 25c.

BULLETIN NO. 8

ASSEMBLY OF MAN

AUG.-SEPT., 1961

THE GREAT AWAKENING

It may occur to some who have not been adequately informed on the subject of Realization that this is an everyday occurrence, familiar to everybody. This is not the case. As used in the metaphysical sense, and capitalized, Realization, known by various other names such as Illumination, Recognition, Moksha, Nirvana, Christ or Cosmic Consciousness, is a phenomenon rarely attained, yet attainable by any who are ready to receive it, although it is not usually for the individual to say when he is ready.

It is not only not generally understood, for most people it is something completely unheard of. Neither is it the "Salvation", nor "Being born again" of the more literal Christian, yet their original meanings may have been just this. As those terms are used today they can mean anything from an intense emotional experience or a resolve to follow the teachings of the Christ, to the opening perhaps of some psychic center. Many falsely believe they have attained, but the authentic cases leave definite positive results. There is a transformation in consciousness which brings new knowledge and wisdom, perhaps some strange powers and new physical health and strength. There is a change in base of reference, an ability to see all in the world of relativity from a place above this relativity. Immortality becomes a fact through direct knowledge rather than a belief or faith instilled by feeling or hearsay.

Those who have tasted of this Illumination consider its attainment the most important thing in the world, and usually dedicate their lives to aiding others to attain it.

There are abundant references to the phenomenon in metaphysical literature, in Theosophy, Buddhism, Vedantism, mysticism generally. Although this state of consciousness is hardly translatable into our relative understanding, still there is a considerable amount that can be and has been said — what It is, how It is attained, who has attained, Its consequences.

"Pathways Through to Space" by Dr. Franklin Merrell-Wolff is a personal record of this Transformation in Consciousness, together with all it implies. The book itself has been sufficiently reviewed here, though those who have read the book have been denied a very interesting portion of it — a Foreward, written by Mrs. Wolff, (Sherifa). This and an Introduction by Dr. Wolff, appearing in the original manuscript, were omitted when the book was published, yet I feel they are most worthy of presentation here. Space in this issue will permit only Sherifa's "Foreward", with Dr. Wolff's "Introduction" to follow at an early date.

Reason for the omission of the "Foreward" may have been the feeling that the public generally may have found it difficult to believe, yet now that the book has long been established and speaks for itself, and those who knew Sherifa have no doubt of her integrity and accuracy, perhaps the time is ripe for its presentation. It follows herewith.

—L. D.

"FOREWARD" to "PATHWAYS THROUGH TO SPACE

My association with the author of this book is of many years standing. Personally, I think that the greatest things I have observed in him are his truthfulness, his modesty, his unusual intellectual insight, and his spiritual unfoldment. He is a graduate of Stanford University, with some time spent at Harvard in the philosophical department. His power in higher mathematics is unquestionable. He has a thoroughly

rounded educational background. A religious childhood home aroused in him a determination to find and reveal the hidden fallacies in religion and philosophy with the view of effecting a religious and philosophical synthesis under definite fundamentals, to the end that the veil between matter and spirit could at last be drawn aside sufficiently to allow humanity a glimpse of the Great Reality that wipes away all sense of separateness, the fear of death, and the senseless greed of men and nations; finally, mayhap, to link them all into a unity of basic thought and endeavor which would wipe out the disorder and the agony of life as it dominates men in our day of time.

On the afternoon of August 7, 1936, I was unaware of any unusual event occurring until he spoke of it to me. Then I could see that some change had taken place. I cannot describe it, except to say that a transparency, as it were, appeared to flow through him. I soon found, however, that any nearness to him induced a sense of intense heat. Friends who came in were soon experiencing the same phenomenon. It was not outer heat, for until he came into the room we were all unaware of any undue warmth. He explains this phenomenon in the book under the term "psycho-physical heat". I soon found that he needed protection from noise and ordinary human disturbances, for his physical body seemed wracked by the gross vibratory rhythms of outer life.

Some time later — thirty-three days — his great Illumination came. Of this I was deeply aware, both subtly and physically. Sleeping in the same room at a distance of ten feet from him, I was kept awake by an electrical force that was filling the room. This continued until every cell in my body was vibrating in a rhythmic intensity that was both pleasing and distressing. At midnight the room was filled with a "Light that never was on sea or land". With my eyes open, I was in the brilliance; with them closed, I was still in a Light so great that the light of our physical sun would seem dim by comparison. Then I cried out, "Franklin, are you all right?" He answered, in a strangely far-

away voice, "I am all right. My subject-object consciousness is standing on the side lines as witness, yet one with my Divinity."

Then I understood. To have been present at such a time, to have witnessed it all, to have been baptized with the Ineffable Glory, to have experienced the descent of the Holy Power, is to have been blest indeed.

As you read the words of this book, you, too, will be blest. The words are the least part of what it contains. You, also, will find the day by day unfoldment of consciousness, as he experienced and expressed it, an interesting study. "It goes uphill all the way."

I am impelled to add that I believe he has become a God-conscious man, that he is fulfilling his aspirations, and that humanity will be the better for his having lived.

—Sara A. Merrell-Wolff

QUESTION: Can every atom of manifestation be said to have a soul?

ANSWER: Certainly, because manifestation has begun from the Heavenly Source, the divine spheres, so every atom of the Universe, mental or material, comes from that Source, and cannot exist without that heavenly radiance. Even every atom of dust has radiance; we see it because it has light in it: it is its own light which shows it to us, that light is its soul. Much that seems to us void of intelligence is not so in reality, only the intelligence is buried in the heart; it has projected itself, and its own outcome has buried it, but it must come out some day. You can see this in the stars and planets, in lightning and volcanic eruptions, that which is captive desires to burst out, and its chance is in human life. So spirituality is the only object in the fulfilment of human evolution.

—from "Answers given by Inayat Kahn to questions about the soul".

IS THEOSOPHY AUTHENTIC?

by Dr. Franklin Merrell-Wolff (Yogagnani)

(In the second installment of this article, "The Secret Doctrine" and modern science were compared. Here follows the third installment.)

Section IV.

It is hoped by the writer that what has been said so far will serve to lift the present argument well above the level of mud-slinging and the impugning of the motives or the ability of those responsible for the Theosophical Movement and its basic literature. The question of its relation between Theosophy and traditional Buddhism, or the Vedanta for that matter, is a high level question, and should be treated with seriousness and dignity. As between these three systems there are certain obvious and unquestioned agreements. But there are also differences of sufficient importance to force upon the student the responsibility of decision as to which is the most profound and truer. As the writer understands the attitudes of the proponents of these systems they all grant the seeker the right of free and honest decision, but urge serious and unbiased study. We propose to approach the subject in that spirit.

The first query, the one relative to the anatomic doctrine, is probably the most important of all. This doctrine is so basic throughout Buddhism, with all its multitudes of divisions, that it may well be viewed as the most crucial doctrine principle of that system. In contrast, Theosophical teaching on its surface does not appear to stand in agreement. Thus it might appear that the two systems must fundamentally diverge. This is a question which we must examine with some care.

According to the accounts of the life of Gautama Buddha, as they have come down to us, the Great One, early in His search for the Truth that might resolve the problem of suffering, sought wisdom at the feet of certain Brahmin Pandits. They taught Him karma, reincarnation and the doctrine of a persisting

atman, which is variously translated as "self" or "soul". Gautama, after penetrating into these teachings, confirmed the soundness of the first two but denied that the conception of a persistent self or soul was valid. It appears that in his subsequent discourses no point was more emphasized than this. It appears that the Indian world as a whole did not find this teaching acceptable and it has posed a difficult problem for western man as it was quite contrary to centuries-old Christian teachings. In the various divisions and elaborations of Buddhism that have developed since the time of Gautama, this teaching apparently persists throughout though with variations, some apparently, more sweeping than the original doctrine and some, also presumptively, less sweeping. As a matter of fact, the exoteric scholar can never be perfectly certain as to the exact content of Buddha's teaching, since He seems to have never written anything, and, subsequent divergences in the doctrines are plainly evident. We must infer a good deal. But there can be no reasonable doubt that anatman in some sense was taught and that it was fundamental to the formulated Dharma.

The central core of Buddhistic psychology, which appears as most ancient and probably was taught by Shakyamuni himself and is generally accepted by the various sects, may be stated quite simply in a few words. Quoting from McGovern ("An Introduction to Mahayana Buddhism", p. 133) the teaching is outlined as follows: "There is no atman (permanent self or soul) for the personality consists of five skandhas or aggregates, or faculties, viz.:—(1) **Rupa**, body or form, in other words the physical body, (2) **Vedana**, sensation or perception, (3) **Samjna**, conception or ratiocination, (4) **Samskara**, mental qualities such as love, hate, etc., and (5) **Vijnana**, consciousness, more especially in this connection, self-consciousness. None of these can claim preeminence. One is not the basis around which the others are grouped. They are all co-ordinate parts, constantly changing, so that at no two moments can the personality claim to be iden-

tical, yet at the same time there is a constant Karmaic persistence."

The picture one may receive from this is of an **organism** of distinguishable but self-existent parts that are always in a state or condition of constant change or becoming or never-ceasing interweaving, with Karmaic Law serving as the only binding unity. Disregarding the specific form of the classification, the basic idea is not unknown in the history of western thought. One is reminded of the universal flux of Heracleitus and the quite modern psycho-physical concept of organism as body-mind rather than body and mind. We also find something quite similar in the Theory of Relativity of modern mathematical physics wherein even space and time are no longer absolutes and there is no permanent atom.

However, though the conception of the atman in the sense of a permanent and substantial self or soul is denied, there is not a complete absence of all permanency. All stands interconnected and unified by Law or Karma (the analogue of the mathematical but non-substantial invariants of modern Relativity). Thus there is a thread of continuity or unity between youth and age and between the various entities of a series of incarnations. There is that which does persist through all changes, including those of birth and death, and so a meaning does attach to the conception of an effort to attain Emancipation or Enlightenment which extends over more than one incarnation.

In the preface to his "The Gospel of Buddha", Paul Carus makes the point that the notion of "self" or "soul" could have been and could be defined in such a way that it would have been quite acceptable to Buddha. The objection was aimed at the conception of the "self" as a permanent substance, an idea that was widely current at His time. Thus if the "I AM" identification is with the continuum, of the LAW then the conception of a permanent Atman or "I" would be acceptable with primary Buddhism. That it is the notion of "substantiveness" which is really the focus

of objection is born out by the frequent reference in many Sutras to "ego-substance" and "self-substance". Furthermore, this ego-self-substance is denied not only of all persons and sentient beings, but likewise of all things. This is a usage which the writer for a long time found difficult since it seemed quite unreal to attach the notion of "Self" to anything so objective as "substance" or "thing". Likewise the notion of "Atma" in Shankara's "Atmavidya" does not at all suggest the objectivity which normally belongs to the notion of "substance".

There is another point to note before turning to consideration of Theosophical psychology. In "The Gospel of Buddha" we find the following sentence given as part of a discourse by the Buddha: — "That which men call the ego when they say 'I am' is not an entity behind the skandhas; it originates by the co-operation of the skandhas". If we may assume that this quotation is a valid representation of the original teaching, then it throws a considerable light upon the meaning of the anatmic doctrine as it was meant by Buddha Himself. The "I am" in this sense seems to be none other than personal egoism which carries the force of "I am I and none other" and, therefore, is separative and the base of selfishness. Furthermore it is viewed not as the core which supports the aggregates and attributes, but as a sort of epi-phenomenal effect growing out of the interaction of the aggregates. As compared with the aggregates the personal ego is a maya or mirage which, while the belief in it produces practical effects, yet has only a transitory or unreal existence which vanishes completely after the final death of the incarnation. With new birth its successor appears, but it is not the same ego though karmically related. If this is true to the real meaning of the Buddha's teaching then, as we shall see later, there is no discrepancy between the anatma doctrine of Buddha and the Theosophical psychology.

The psychology of Theosophy is basically similar to that of Buddhism in that it conceives man as an aggregate, though the term "principles" is most commonly employed. But the classification differs from the

aggregates as given above both in the sense of a variation in the definition of the component parts and in that the number is seven instead of five. However, the different Buddhistic schools do not always use the five-fold system and, according to McGovern, the Yogacharya school of the Mahayana branch has an eight-fold system. Similarly, the Theosophical system has not had a constant form even during the life-time of the founders of the Movement. Though the main classification remained septenary there are three principle listings of the component principles involving certain changes, these changes being explained as progressive approximations to the truth necessitated by pedagogical considerations. Also there is a four-fold classification given in the "Key" which, however, involves no contradiction. The following classification seems to present the picture with reasonable accuracy.

- (1) ATMA or HIGHER SELF, the inseparable ray of the Universal or ONE SELF, which can never be 'objective' under any circumstances, even to the highest spiritual perception and is really the ABSOLUTE and indistinguishable from IT.
- (2) BUDDHI or SPIRITUAL SOUL, the vehicle of Atma and passive with most men, but when united with Manas or the Mind-principle, as in him who is Enlightened, becomes the spiritual or divine EGO.
- (3) MANAS or MIND-PRINCIPLE, the basis of the relatively permanent Inner or Higher Ego or individuality which persists from incarnation to incarnation.
- (4) LOWER MANAS or the personal or animal mind which, in conjunction with the three lowest principles forms the lower or personal ego.
- (5) KAMA RUPA, literally the form or body of desires which is said not to be a body during life but becomes such for a season after death in Kama Loka.
- (6) PRANA or the LIFE PRINCIPLE in its more objective aspect which sustains embodied existence.

- (7) LINGA SHARIRA, sometimes called ASTRAL BODY and sometimes ETHERIC BODY, but it is really the Paradigm upon which the physical body or objective appearance is draped, as it were.

The earlier classifications listed the physical body but later it was explained that this is properly an effect of the conjunction of the Principles rather than being a Principle in its own right. In the final and less well known classification the Atman is replaced by another principle, it being explained that ATMA is no true Principle but rather the all-embracing "ABSOLUTE". Thus ATMA in the Theosophical system may be viewed as having the same meaning as the ALA-YAVIJNANA in the Yogacharya system as given by McGovern.

Theosophy is definite and insistent in its teaching that the lower self or personal ego is essentially unreal and evanescent, lasting only during one life-time and during a limited afterdeath period of rewards or penalties. The personal ego associated with the subsequent incarnation is a new ego but is the Karmic effect of its ancestor.

(To be continued)

THE IMPORTANCE OF DEFINITIONS

A recent article in a news magazine, discussing India, makes this statement: "A highly westernized banker talks to you about karma, the Hindu belief which fatalistically accepts man's destiny through one incarnation after another."

How sorely has the West distorted the religions and philosophies of the East! Karma is the law of cause and effect, or action and reaction, and has little to do with fatalism, only in so far as one makes his own fate. A man may reap his rewards and debts in the same lifetime, and if this is not possible, then the score is balanced in a future life, but whatever his fate, he has usually earned it. A fatalistic attitude may or may not prevail among the Hindus, but this is not karma. It is quite possible and probable that some Hindus them-

selves have misunderstood and distorted much of the sacred teachings, and it is also probable that fatalism has crept in where it was not intended, and made the people apathetic.

Before making a criticism of other religions or ideologies, it is well to try to understand them, for what is more unfair than making accusations of something we know almost nothing about? Should one wish to criticize the Bible, let him study it thoroughly first. If one wants to learn about Catholicism he does not go to a Methodist; if he wishes to learn about Buddhism he does not go to a Catholic. Always, he should seek the source itself, the Scriptures or, if possible, the Great Teacher who initiates a great religion. Even the disciples of a great Teacher can misinterpret and distort, each bringing something of his own background and personality, and fusing it with the Teachings. Christ's disciples each gave his own interpretation and coloring to the Teachings, one with an accent on one principle, another accenting something else.

Great misunderstandings can be cleared through coming to a general agreement on the definitions of single words, and it is here that the student should make a start. Much of the important literature demands that the reader make the effort to reach for a dictionary or encyclopedia, or if the terms are apt to be foreign, such as Sanscrit, the student may find a glossary of the terms in many of these books, especially those printed in the West, bearing on metaphysics. How far can one go in understanding, the writings of Sri Aurobindo, for instance, without looking up and learning these terms? And yet, his writings are perhaps as important as any to come out of this century. So also, in many of the articles presented here, especially those of Yogagnani (Dr. Wolff), the reader must acquaint himself with the terms, for the author seeks those words that will give his writings the most exact, clearest meanings. So many of the Sanscrit terms cannot be translated, for they are foreign to Western thought.

A few suggestions may be in order here to help in understanding some of these terms:

The prefix "A" or "AN" often means "without". A-moral is without morals; a-tonal music is without a definite home-tone on which the music comes to rest. Sat is existence, a-sat is non-existence. Atma or atman means self or soul, an-atman would be without self or soul.

Often words are combined, as Maha (great), and atma, to make Mahatma, or Great Soul. We may find similarities of words and roots in the different languages, as in "Yoga", meaning union, literally Union with the Divine), and our word "yoke", which joins. Note the similarity in the roots: "gno", "kno", "gna"; "jan", and their uses in such words as: "gnostic"; "gnosis", "know", "knowledge", "gnana" or "jnana"; (wisdom). Confusion may arise through transliteration of words, as in "sangsara", (illusion), sometimes written "samsara" or "sansara"; Shankara, the great Brahman teacher, is often seen as "Sankara", "Sankaracharya". There were, incidentally, a number of Shankaras, the name having become a title, but it is the first who is outstanding. But Brahma and Brahman have different levels of meaning, the former being the higher.

The student is referred to the "Theosophical Glossary" by H. P. Blavatsky for a wealth of information on such terms.

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 No. Normandie Ave., on Sundays at 8:00 P.M. Phone NO. 3-4993 Evenings.

In Chicago public meetings are held in Room 835 Fine Arts Building, 410 S. Michigan Blvd., on the first and third Thursdays of the month at 7:00 P.M. Phone Alma Sindelar on week days, HArrison 7-3751, for information.

Books available by Dr. Franklin Merrell-Wolff; (Yoga-gnani): "Pathways Through to Space" - \$3.00; "Yoga" - \$2.00; "Re-embodiment" - 60c.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues - \$2.50; 6 issues - \$1.25; single copies 25c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

BULLETIN NO. 9

ASSEMBLY OF MAN

OCT.-NOV. 1961

ASTRAL INTOXICATION

by William Q. Judge

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives, as it is to spiritists who believe in the "summerland" and "returning spirits".

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When the student starts upon the path and begins to see spots of light flash out now and then, or see balls of golden fire roll past him, it does not mean that he is beginning to see the real Self, or pure spirit. A moment of deepest peace or wonderful revealings given to the student is NOT the awful moment when one is about to see his master, or much less his own soul. Nor are psychical flashes of blue flame nor visions of things that afterwards come to pass, nor sights of small sections of astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are the mere outposts of a new land, which is itself wholly material and only one removed from the plane of gross physical consciousness.

The danger of being carried away and intoxicated by these phenomena is to be guarded against.

We should watch, note and discriminate in all these cases; place them for future reference, to be related to some law, or for comparison with other circumstances of like sort. The power that Nature has of deluding us is endless, and if we stop at these matters, she will not let us go further. It is not that any person or power in nature has declared that if we do so, we must stop, but when one is carried off by what is called "God's Wonders" the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after awhile brook no contradiction upon the subject, but that would be merely because he was drunk with this sort of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his **purity of motive** and **conquest of his known defects**, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an erroneous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say what effect will result to his outer senses from the attack or influences encountered by the psychic senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion

than anyone else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the inner darkness before trying to see into the darkness without; we must KNOW OURSELVES before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter work and, as they think, faster, to look on all these outside allurements; and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find; it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

The way lies through the heart;
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee,
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's Messengers
Have waited patiently;
That Master is Thyself!

"Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. Thus saith the Sage.

"Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child."

—from "The Two Paths" by H. P. Blavatsky

IS THEOSOPHY AUTHENTIC?

by Yogagnani

Fourth Installment

It would seem that so far as the personal ego is concerned the teaching of Theosophy is in fundamental agreement with the Buddhist teaching as thus far considered. If this is the sense in which Gautama Buddha employed the notion of atma in asserting the anatma doctrine there is no disagreement between the original Buddhism and the Theosophical teaching on this point. There are references which support the view that this was the case.

The following quotation is taken from the third volume of the third edition of "The Secret Doctrine", p. 393. "Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and Non-Being explained in the Dharma, and have given preference to the latter, for ye are verily my Arhats — The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is far wiser than the man who beholds his face in the stream and, looking at it, says "Here am I — I am I:" for the "I", his Self, is not in the world of the twelve Nidanas and mutability, but in that of Non-Being, the only world beyond the snares of Maya.—That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true "I", the Self of the Universe."

Here quite clearly the "I" or "self" is denied and in another transcendent sense is affirmed. This position is consistent with the Theosophical teachings.

The following is from the Abhidharma Kosha Vyakhya. "Mendicants! remember that there is within man **no abiding principle** whatever, and that only the learned disciple who acquires wisdom in saying 'I am' — knows what he is saying."

Here the point is that there is a valid I—reference but it is not a principle **within** man. Both the ATMAN of Theosophy and the ALAYAVIJNANA of Buddhism

are not principles within man. Nor indeed are they without, being neither within nor without.

Again, consider the incident where the Buddha refused to answer the question of the monk Vacchagotta when he wished to know whether there was or was not an Ego in man. According to the Samyuttaka Kikaya when subsequently Ananda asked of the blessed One why he maintained silence, the latter said: "If I, Ananda, when the wandering monk Vacchagotta asked me: 'Is there the Ego?' had answered 'The Ego is', then that, Ananda, would have confirmed the doctrine of the Samantas and the Brahmanas, who believe in performance. If I, Ananda, when the wondering monk Vacchagotta asked me, 'Is there not the Ego' had answered 'The Ego is not' then that, Ananda, would have confirmed the doctrine of those who believe in annihilation."

This carries the implication that the Buddha's teaching was that "the Ego neither is nor is not", or, equally, 'the Ego both is and is not'. As is always the case with paradoxes, the reconciliation consists in taking the terms in two senses. In this case it could mean, and probably does mean, denial of the personal ego, while affirming the Higher Self.

In this quotation the implication of an esoteric teaching is very clear. Not everything was taught to everybody, but only as the understanding was prepared to receive. This is the essential meaning of an Esoteric Doctrine.

It is perfectly true that one can take quotations from other Sutras which at least seem like a radical denial of all selfhood or egohood up to the loftiest conception of an Universal Self or Atman. It is also possible to find quotations which suggest that Buddhism is nihilistic materialism, as such, for example, the following quoted by Rhys Davids from the Brahmajla Sutra: Upon what principle, or on what ground, do these mendicants and Brahmans hold the doctrine of future existence? They teach that the soul is material or immaterial, or is both or neither; that it will have one or many modes of consciousness; that its perceptions

will be few or boundless; that it will be in a state of joy or misery, or neither. These are the sixteen heresies, teaching a conscious existence after death. Then there are eight heresies teaching that the soul, material or immaterial, or both or neither, finite or infinite or both or neither, has one unconscious existence after death. And, finally, eight others which teach that the soul, in the same eight ways, exists after death in a state of being neither conscious nor unconscious.' 'Mendicants, that which binds the teacher to existence (viz., *tanha* or thirst), is cut off, but his body still remains. While his body shall remain, he will be seen by gods and men, but after the termination of life, upon the dissolution of the body, neither gods nor men shall see him.' Rhys Davids goes on to remark: "Would it be possible in a more complete and categorical manner to deny that there is any soul,—anything of any kind which continues to exist in any manner after death?"

Mr. Rhys Davids, who in his time was the ranking western Buddhist scholar, states categorically that "Nirvana" means complete extinction and that Buddhism is materialistic. Also Spengler asserts that it is materialistic. Quotations can be found which seem to justify these views. What is the truth? Clearly not all the Sutras, both northern and southern can be viewed as the authentic teachings of Gautama Buddha, and while it is unquestionably true that there is much in Buddhist literature which is valuable and sound which was spoken and written by others than Gautama Himself, yet it is His teachings which most properly defines what real Buddhism is. How are we to know what this is? It would appear that if there is no esoteric authority, such as a hidden and preserved record, to resolve this question, then we run the danger that mere individual taste, favorable or malicious, will answer the question in innumerable and incompatible ways. Theosophy claims to speak from such authority and builds a strong supporting case.

The Theosophical psychology has more elaborate ramifications than appear to have been the case with the earlier exoteric Buddhism taught by the Buddha.

The four lower principles may be viewed as substantially an aggregate in the Buddhistic sense with respect to which the personal ego is no more than an epi-phenomenal effect, lasting through the life-cycle and a limited subjective period after death, but no longer. But Theosophy posits a Higher Ego, identical with a higher phase of Mind, which persists from incarnation to incarnation, and which is identified with individuality, conceived as distinct from the objective personality. It is not hard to find Buddhistic statements which also affirm the continuance of individuality from incarnation to incarnation. Take for example the following from "A Buddhist Catechism" by Subhadra Bhikshu. "Buddhism teaches the reign of perfect goodness and wisdom without a **personal God, continuance of individuality without an immortal soul,** eternal happiness without a local heaven, the way of salvation without a vicarious Savior, redemption worked out by each one himself without any prayers, sacrifices and penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that supreme perfection is attainable in this life and on this earth."

It is thus quite apparent that at least some forms of Buddhism stand in agreement with the Theosophical teaching of a persisting individuality. There may be a difference due to the naming of this individuality, "Higher Ego", but one may well doubt that this point is fundamental. For Theosophy does not teach that the Higher Ego is permanent in more than a relative sense. In fact, Theosophy distinguishes between "egoism" and 'egoity', the former applying to the personal ego and identical with "selfishness" while the latter is identical with "individuality". It would be Theosophically correct to say that Gautama Buddha had no egoism but had egoity for He had a recognizable character. The word "ego" corresponds to the sense "I am I" which, while in the lower sense this takes the form "I am I and none other", in the higher sense of egoity means "I am I and also others".

It is Theosophically correct to say that all egoity is achieved and, in addition, what is also taught by

Buddhism that everything which becomes is impermanent. There is a difference of relative persistence in the different kinds of egos, just as a granite outcropping has a greater persistence than a mushroom, but in time all is resolved back into the Primordial and Indeterminate Permanency.

Theosophy teaches that the two-fold ego-hood is a general characteristic of mankind, though there are some exceptions both of a supernal and infernal sort. It is also taught that there is a rare third form of egoity. This is the Divine or Spiritual Ego, the conscious union of Buddhi and Manas and it would seem to constitute the Egoity of the Buddhas or Christs, though the literature gives but little more than hints on this subject. The Spiritual ego is definitely viewed as an attainment, so far realized by very few units among mankind. The writer would suggest, on his own authority here, that this egoity may be achieved only by Him who, having reached Nirvana, makes the Great Renunciation.

The Theosophical literature gives very scanty material upon the subject of the Spiritual Ego and the references are often ambiguous. The clearest statement is to be found in the "Key to Theosophy", but elsewhere one gets the impression that it is the same as the Higher Ego, as in the "Glossary" and also as being the same as the "Higher Self", as in the case of certain references in "The Secret Doctrine". But in the "Key" this ambiguity is acknowledged and the statement there is intended to clarify the subject. In the latter case the Spiritual Ego is not identified with the Higher Self. Here the Higher Self is identified with the Universal Atman in the sense of the ABSOLUTE, and involves no element of individuality or becoming. The Higher Self may be identified with the ultimate reference of "I" but It definitely is not "I am I" in any sense however lofty or inclusive.

Definitely it is taught in Theosophy that Spiritual Egoity is achieved. It is not an entirely existing endowment of all men, whereas the Higher Self is a universal fact, the same in the beginning as at the end. It thus follows that even Spiritual Egoity is not absolutely

eternal or permanent. Thus there is no contradiction here with the general thesis of Buddhism that all ego-hood is temporary and, therefore, is in the most ultimate sense unreal when Reality is identified with ultimate performance. However, the teaching is more elaborate than that which seems to have been a part of the original exoteric teachings of the Buddha. But this does not necessarily imply any contradiction between the two teachings if it is granted, as Theosophy affirms that Buddha had an esoteric doctrine as well as an exoteric teaching designed to meet the limited understanding of the masses.

To conclude this part of the discussion, in summary we may say that it **appears**, from the records available, that the original anatman doctrine taught by Gautama Buddha applied to the notion of a permanent personal ego conceived as a differentiated core supporting the aggregates as attributes. Buddha denied that there was any such core and affirmed for the personal ego only an ephemeral epi-phenominal existence as an effect of the interaction of the aggregates. Theosophy stands in essential and perhaps complete agreement with this view, but posits two higher forms of egoity which are relatively more permanent, but not absolutely permanent, and does not apply the notion of Atman to ego-hood in any sense. Thus there is some discrepancy in the use of words, but not therefore a difference of meaning. There are Sutras, more especially belonging to part of the northern canon, which rather strongly suggest, with respect to the doctrine of anatman, a contradiction between Theosophy and the forms of Buddhism oriented to those Sutras. Thus before one could say that there is a definite disagreement between Buddhism and Theosophy on this point one would have to decide which form of Buddhism is authentic. Upon this question a completely objective decision, without any reference to esoteric knowledge, appears extremely difficult if not impossible, and it appears that there is real danger that wishfulness or prejudice may become determinant in one's choice, in the absence of esoteric

insight, with the result that one's conclusion may be mainly significant as a subjective psychological confession.

(To be continued)

ASSEMBLY NEWS

Mr. and Mrs. Peter G. De Cono, formerly of Woodland Hills, Calif., are now permanent residents at the Assembly Ranch near Lone Pine. Mr. De Cono, a retired superintendent of construction, has built his own home here, located just down the road from Headquarters House, toward the valley. The house commands a fine view of Owens Valley with the Inyo Range beyond and the High Sierras to the south and south-west. They are most welcome neighbors.

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 No. Normandie Ave., on Sundays at 8:00 P. M. Phone NO 3-4993 Evenings.

In Chicago public meetings are held in Room 835 Fine Arts Building, 410 S. Michigan Blvd., on the first and third Thursdays of the month at 7:00 P. M. Phone Alma Sindelar on week days, HArrison 7-3751, for information.

Books available by Dr. Franklin Merrell-Wolff, (Yogagnani): "Pathways Through to Space"—\$3.00; "Yoga, Its Problems, Philosophy, Technique"—\$2.00; "Re-embodiment"—60c.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues—\$2.50; 6 issues—\$1.25; single copies—25c. Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif.

SOME NOTES ON HATHA YOGA

(Excerpts from "Yoga, Its Problems, Its Philosophy, Its Technique", by Yogagnani)

Of all the forms of Yoga practice the only one which makes a sensational or spectacular appeal to the layman is that known as Hatha Yoga. This is due to the fact that it affords a means of awakening into action certain lower Siddhis or Powers in the least time and with the least preparation. This is a most unfortunate circumstance and owing to the fact that the price paid for such awakening of lower powers is not well understood by the tyros in Occultism, there have been many grievous mistakes made. Accordingly, the discussion of this Yoga must have more the purpose of warning against a dangerous practice than to inform the student as to the technical methodology.

As is true in other forms of Yoga practice, this discipline has a two-fold meaning. In the first sense it implies any use or care of the physical body designed to make it a more efficient instrument in helping the student live the life which leads towards Realization. Thus, one following Karma Yoga, who makes use of hygienic or therapeutic practice to facilitate his life activities as a Sadhaka (one who follows a specific Yogic discipline) in such Yoga, is using Hatha Yoga as a subsidiary discipline in this sense. Care of the body, simply as a man of the world, would not be such Hatha Yoga. It becomes a Yoga practice only when it subserves the end of Realization. There is no basic criticism of Hatha Yoga when used in this sense. The only question would be as to whether the individual student had chosen a regime that was wise or not.

In the second and more technical sense Hatha Yoga is a discipline which makes use of selected pressures, postures and manipulations of the physical body, aided by subjective acts, for the purpose of awakening, controlling and directing of certain subtle energies in such a way as to arouse into activity certain centers of consciousness and power, which normally lie dormant in the average individual. In the strict sense, Yoga means the attainment of con-

sciousness of at-one-ment with the Spiritual Self. Hatha Yoga by itself can never attain this goal, hence calling it a form of Yoga practice is a misnomer, unless it is considered as a purely subsidiary training designed to facilitate a higher Yoga practice, such as Raja Yoga. However, in practice the term "Hatha Yoga" is used to designate an independent and primary discipline and will be discussed in this sense

Anybody can dabble in the simpler Hatha Yoga practices and, unfortunately, get results of one kind or another, but very few individuals have the physical background of preparation, not to mention the more important ethical orientation which will make it possible to do this with any degree of safety. There are those abroad in the land who, either because of ignorance of the danger involved, especially in the case of an occidental public, or because of indifference to the price that public may have to pay, are teaching, more or less indiscriminately, various forms of the simpler Hatha Yoga technique. Loss of power of involuntary breath, of moral perception and of sanity are among the prices which have already been exacted of those who have followed such teachers. And it should be born in mind that these are not the worst penalties exacted by such negative practice.

The danger . . . grows out of the fact that it works from below upward The result is the arousing of new powers of awareness and in some cases . . . of action. But the effect is like that of a dwarf awakening a sleeping giant which becomes an uncontrolled and irresponsible force save in the hands of a very few accomplished Adepts. The usual result is that the dwarf becomes the victim of the forces which he has invoked A child given T.N.T., percussion caps and a hammer to play with is in less danger.

One who has already attained to the Realization understands the laws governing the action of the lower Chakras or centers of energy and may . . . direct them with safety to himself and all others concerned. He acts in this case from above downward, proceeding in the same order in which the Universe was manifested.

BULLETIN NO. 10

ASSEMBLY OF MAN

DEC.-JAN. 1961-62

SANKARACHARAYA, PHILOSOPHER AND MYSTIC by Kashinath Trimbak Telang, M.A., L.L.B.

(Reprinted from "The Theosophist",
Vol. I, No 3, December, 1879.)

I might well plead the multitudinous engagements of a busy professional and literary life as an excuse for not complying with the request to briefly notice in the THEOSOPHIST the incidents of Sankaracharaya's illustrious career. But I am, first and last, a Hindu, and my sympathies and humble co-operation are pledged in advance to every legitimate attempt to elucidate the history of India or better the intellectual or physical conditions of my countrymen. From the earliest time the study of philosophy and metaphysics has been prized and encouraged in this country, and high above all other names in its history are written those of our people who have aimed to help men to clearer thinking upon the subjects embraced in those categories, whether by their writings, discourses or example. The life which forms my present theme is the life of one of the greatest men who have appeared in India. Whether we consider his natural abilities, his unselfish devotion to the cause of religion, or the influence he has exerted upon his countrymen, this splendid ascetic stands **facile princeps**.

So enchanting, in fact, are all his surroundings, that it is no wonder that the admiration of an astonished people should have euhemerized him into an incarnation of the Deity. Our ignoble human nature seems ever so conscious of its own weakness and imperfection, as to be prone to deify whomsoever exemplifies its higher aspirations; as though the keeping of him on the human plane made other men seem meaner and more little by contrast.

Sankaracharaya's biographers apotheosised their hero, as Alexander's and Cicero's and those of Apollonius, Jesus and Mahomet did theirs. They made his advent presaged by a heavenly vision—of Mahadeva, to his father, Sivaguru—and his career attended by miracles which no theory of interior, or psychical development can cover. A lenient posterity may well pass over these pious embellishments as the fruit of an exuberant partiality, for after all these have been stripped away, the true grandeur of the pandit, philosopher and mystic is only the more plainly revealed to us.

We are, unfortunately, without the necessary data to enable us to precisely fix the epoch in which this great teacher flourished. Some ascribe it to the second century before, others would bring him down to the tenth after, Christ. Most modern scholars agree in locating him in the eighth century of the Christian era; and, since we have for this opinion the concurrent authority of Wilson, Colebrooke, Rammohan Roy, Yajnesvar Shastri, and Professor Jayanarayan Tarapanchanam, the Bengali editor of the Anandagiri's "Sankara Vijaya", and it is less important, after all, to know when he taught than what he taught and did, we may as well accept that decision without debate. (Editor's note: T. Subba Row, in a lengthy and more scholarly discourse in "The Theosophist" for September, 1883, sets the date in the year 510 B.C., or 51 years and 2 months after the date of Buddha's nirvana. This date is fixed by Tibetan and Indian Initiates through certain esoteric means, and evidence is strong exoterically to support this claim. There seem to have been many Sankaras and the name has become the title of the head of the orders founded by the original Sankaracharaya; but the Sankara of the eighth century appears to have been a poet, not the subject of this paper. We have every reason to believe the B.C. date given by T. Subba Row as most accurate.)

No more certainly can his birthplace be determined. As seven cities competed for the honor of having produced a Homer, so five biographers ascribe his nativity to as many different localities. Sringeri is commonly believed to have been the favored town; (See Pandit

K. V. Ramaswami's sketches, p. 4 and the map at the end of the book.) but a passage from the Sivarahanja, quoted in the Kavicharitra, would indicate a town in the Kerala district, named Sasalagrama; (Kavicharita, p. 3, line 17.) Anandagiri's Life of Sankara names Chidambarapura (Ph. 9 and 19.) It may be added here that I have grave doubts as to the Sankara Vijaya, published at Calcutta, really a work of Anandagiri, the pupil of Sankara.) Madhav puts forward Kalati (Madhavacharaya, II 3.) and lastly, Yajnesvai Shastri, in his Aryavidya Sudhakara, tells us that Sankara first saw the light at Kalpi. (P. 226.)

Taking no notice of the portents and wonders said to have occurred in the animal and vegetable kingdoms at his birth — such as the fraternizing together of beasts ordinarily hostile to each other, the uncommon pellucidity of the streams, the preternatural shedding of fragrance by trees and plants, nor of the joy of the Upanishads or the glad paeans of the whole celestial host, we find our hero displaying a most wonderful precocity. In his first year he acquired the Sanskrit alphabet and his own language; at two, learned to read; at three studied the Kavyas and Puranas — and understood many portions of them by intuition. (Madhav IV, 1-3). Anandagiri, less circumstantial, merely states that Sankara became conversant with Prakrit Magadha and Sanskrit languages even in saishava, infancy.

Having studied the Itihasa, the Puranas, the Mahabharat, the Smritis, the Shastras, Sankara, **in his seventh year**, returned from his preceptor to his own home. Madhav narrates that the mother of this hero being, one day, overpowered by the debility resulting from the austerities she had practiced before his birth to propitiate the gods and make them grant her prayer for a son, as well as by the torrid heat of the sun, fainted; whereupon Sankara, finding her in the swoon, not only brought her back to consciousness but drew the river up as well, a circumstance which of course spread his fame as a thaumaturgist far and wide! The king of Kerala vainly offering him presents of gold and elephants, through his own minister, came himself to pay reverence, and disclosing his longing

for a son like himself, was made happy by the sage, who **taught the king privately** the rites to be performed in such cases. I must not lose the opportunity to point, in passing, to the two things implied in this biographical scrap, viz., that (Madhav V, I. Compare Anandagiri p. 11.) it was believed that the birth of progeny may be brought about by the recitation of mantrams and the performance of ceremonial rites; and (Madhav V, 59.) that the secret is never publicly taught, but privately conveyed from adept to disciple. I shall not dwell upon these facts but leave them to be disposed of as they will by our new friends, the Theosophists, for whom the mystical side of nature offers most enticements.

About this same time the great Sage Agastya, visiting him with other sages, prophesied to his mother that he would die at the age of thirty-two. Feeling that this world is all a passing show, this boy of eight years determined to embrace the life of a holy Sannyasi, but his mother objected, her motherly pride doubtlessly craving a son to her son who should inherit his own greatness of soul and mind. The lad's determination was not to be shaken, however; and the maternal consent was obtained, as the biographers tell us, by the working of a prodigy. (Madhav V, 87. None of Madhav's details are to be found in Anandagiri, where we have but two lines on this subject altogether, p. 17.) Bathing in the river one day, his foot was caught by an alligator. He wailed so loud that his mother ran to the spot, and being told that the alligator would not leave go his hold until she had agreed to her son's becoming an ascetic, felt coerced into giving her consent. Sankaracharya thereupon came out of the river, and confiding her to the care of relatives and friends, and telling her he would come back to her whenever she should need his presence, he went away and took up the career for which he had so strong a natural bent.

As if drawn by some irresistible magnetic attraction towards a certain spot, Sankara travelled for several days, through forests, over hills, by towns, and across rivers, yet all the while unconscious of all, and oblivious to the men and beasts that went by him on

his way, he arrived at the cave in a hill on the banks of the Nerbudda, where Govind Yati had fixed his hermitage. After the usual preliminaries the sage accepted the lad as a pupil and taught him the Brahma out of the four great sentences. — Knowledge is Brahma; This soul is Brahma; Thou art that; and I am Brahma. It is related by Madhav that, immediately after he had entered upon this discipleship, Sankara performed, — one day, when his guru was immersed in contemplation, or, as we should say dharana, — the prodigy of quelling a furious tempest of rain accompanied by awful thunder and lightning, by pronouncing certain mystic verses. Hearing, upon returning to consciousness of external things, what his illustrious pupil had done, Govind Natha was overjoyed, as this very event had been foretold to him by Vyasa at a sacrifice celebrated, long before, by the Sage Atri. Bestowing his benediction upon Sankara, he bade him go to holy Benares and receive there the blessing of the Deity.

'On thy glorious work,

Then enter, and begin to save mankind.' (Madhav V, 53-61.)

Thus admonished, Sankara proceeded to Benares where, after a residence for some time, he is said to have received his first pupil, Sanandana — the same who afterwards became celebrated as his greatest favorite under the title of Padmapada. I confess to a doubt of the accuracy of this date, though I quote the circumstance from Madhav's book, for it does seem impossible that Sankara should have begun to get pupils at such a very tender age as, upon Madhav's own showing, he must have reached at the time. However, be this as it may, Padmapada was duly enrolled as a disciple at Benares, and there most of the others also joined him.

In his twelfth year Sankara removed to Badari, on the banks of the Ganges, where he composed his masterpiece, the commentary on the Brahma Sutras. Here also he wrote the commentary on the Upanishads, on the Bhagavad Gita, on the Urisimhatapaniya (so called by Madhav), and on the Sanatsujatiya, besides other works. He then taught his great

commentary to his numerous pupils, but always reserving his greatest powers of instruction for Padmapada. This excited envy in the breasts of the other pupils, to dispel which Sankara, once standing on one shore of the river which flowed by his residence, called to Padmapada to come over to him directly from the opposite bank. The latter obeyed, and dauntlessly walked over on the surface of the waters, which sent up a lotus at each step he took. It was on this occasion that the name Padmapada was given him by Sankara, as he warmly embraced him in recognition of his enthusiastic devotion.

While teaching his pupils the youthful teacher did not fail of adversaries among the learned men who held tenets different to his own, but he always came off victor. He drew, says Madhav, from the arsenal of a vast Vedic learning, the weapons with which to combat his powerful assailants. We are treated to the description of an eight day's debate between himself and Vyasa, who appeared under the guise of an aged Brahmin but whose identity was intuitively recognized at least by Padmapada. The biographer tells us that the spirit, in his assumed guise of the living Brahmin, propounded a thousand objections to Sankara's great Bhashya on the Brahma Sūtras, which were all triumphantly answered, and in the end, gave the latter an extension of sixteen years of life over and above the set term of sixteen that he was to have lived, and after bidding him undertake a refutation of all the other philosophic systems in vogue, blessed him and then disappeared.

After this, Sankara set out for Prayaga in search of Bhatta Kumarila, whom he wished to ask to write *vartikas* on his Bhashya, but found that he was upon the point of self-cremation in disgust with the world. Vainly entreating him to reconsider his determination, Sankara nevertheless was permitted to explain his commentaries, which Kumarila praised unstintingly; and after the latter had accomplished his act of self-immolation, proceeded on to Mahishmati, the city where, as Kumarila had informed him, he would find Mandana Misra who would undertake the work Sankara had requested him to perform. Arrived at the

place, he was directed to the sage's house by parrots miraculously endowed with human speech and able to discuss most recondite questions of philosophy! He found the house but found it closed, so that to obtain entrance he had to raise himself up in the air and alight, a DEUS EX MACHINA, in Mandana's hall. An animated and, at first, even acrimonious discussion ensued between the host and his unwelcome guest, the two finally deciding to make the wife of Mandana Misra umpire between them. But she, having other matters to attend to, gave each a garland, stipulating that he should be deemed vanquished whose garland withered. I will not attempt in such time and space as I now command, to even epitomise this wonderful debate, but refer the reader to Madhav (VIII, 34) for particulars, adding that they will richly repay study, Sankara won, and in winning, under the terms of the debate, claimed his antagonist as a disciple and required him to abandon the domestic life and become an ascetic. He consented, and the wife — who was an incarnation of Sarasvati, as we are told — started for the other world. But before she had quite departed she was prevailed upon by Sankara to tarry while he should hold debate with her also. Then commenced the second discussion, but the ready answers of the former to all questions put to him foiled Sarasvati, as she may now be called, until she struck into a path to which Sankara was a total stranger. **She asked him a question on the science of love.** He was, of course, unable to answer it as once, being a Samnyasi and a celibate all his life; so he craved a respite of one month, which being granted, he left Mahishmati. The sequel will be told in my next paper.

(to be continued)

"Poverty is no more a necessity of social life than disease of the natural body. False habits of life and an ignorance of our true organization are in both cases the peccant causes of an avoidable disorder."

"He who chooses the Infinite is chosen by the Infinite."

—from the writings of Sri Aurobindo

IS THEOSOPHY AUTHENTIC?

by Yogagnani

SECTION V.

b. The question as to whether Theosophy and Buddhism agree or diverge in their attitudes on theism is very easily answered. They both teach a non-theistic doctrine. That this is true of Buddhism is well known; that it is also true of Theosophy can be confirmed by several references, but for a clear statement on this point we shall simply quote from the tenth letter of the "Mahatma Letters".

"Neither our philosophy nor ourselves believe in God, least of all in one whose pronoun necessitates a capital H.—we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great illusion."

Such are the words of one of the two **men** who were most responsible for the Theosophical Movement and its teachings, though acting behind the scenes. Repeated confirmation of this view is to be found throughout the literature. There are statements in which the terms "God" and "gods" appear but they are definitely not to be taken in the theistic sense.

However, Theosophy does teach that there are developed beings, so far transcending man that the ignorant may very well think of them as gods. Yet such are ex-men, and belong to a higher and humanly inconceivable order of evolution. They are said to have much to do with the government of worlds and lokas. In "The Secret Doctrine" and "Mahatma Letters" they are commonly called "Dhyan Chohans", though other names are also given. A hierarchy of intelligences is definitely affirmed. But this in itself does not imply a divergence from the teaching found in some Buddhist sutras.

So far as the writer knows the term "Dhyan Chohan" does not exist in the available translations of exoteric Buddhistic Sutras, but there are other terms which may be equivalent. The "Mahatma Letters" confirms this in the three following quotations.

In letter No. XVI we find the following: "The Deva-Chan, or land of 'Sukhavati'; is **allegorically** described by our Lord Buddha himself. What he said may be found in the **Shan-Mun-yi-Tung**. Says Tathagata:—

"Many thousand myriads of systems of worlds beyond this (ours) there is a region of Bliss called **Sukhavati** — This region is encircled with **seven** rows of railings, **seven rows** of vast curtains, **seven** rows of waving trees; this holy abode of Arahats is governed by the Tathagatas (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath **seven** precious lakes, in the midst of which flow crystalline waters having "**seven and one**" properties, or distinctive qualities (the seven principles emanating from the ONE). This, O Sariputra is the "Deva-Chan". Its divine Udambara flower casts a root **in the shadow of every earth, and blossoms** for all those who reach it. Those born in the blessed region are truly felicitous, there are no more griefs or sorrows **in that cycle for them**. — Myriads of Spirits resort there for rest and then **return to their own regions**. Again, O Sariputra, in that land of joy many who are born in it are **Avaivartyas** — "

Again, from the same letter: "Everything is so harmoniously adjusted in nature — especially in the subjective world, that no mistake can ever be committed by the Tathagatas — Dhyan Chohans — who guide the impulses."

Finally, also in the same letter: "Every such 'world' within the Sphere of Effects has a Tathagata, or 'Dhyan Chohan' — to protect and watch over, not to interfere with it."

Here the identification of the Dhyan Chohans with the Tathagatas is unambiguous. Thus the Dhyan Chohans are as little to be viewed as "God" in the theistic sense as are the Tathagatas. Also it is clear that in Theosophical usage the conception of Para-

brahman is not to be viewed in the theistic sense. So we must conclude that there is no discrepancy between Theosophy and Buddhism as to their respective views with respect to a theistic "God".

The writer would like to add a question suggested by the above quotations. Is Sukhavati the same as the "Buddha Lands"?

c. The third point raised concerns the nature of Ultimate Reality. The correspondant points out that Theosophy teaches **Svabhava**, which suggests a substantive character, while the Buddhism of the Orientalists teaches **Svabhavashunyata** (all things are empty in their self-nature), which suggests a radical positivism and, indeed, to many minds absolute annihilation. Here we face what is probably the most abstruse and difficult feature of both teachings and the derivation of a clear conception of what is meant by either teaching is by no means easy. However, some facts are definite and easily understood.

First of all it should be noted that, while in some sense there is substantial agreement among Buddhistic sects on the doctrine of anatman, there is great divergence in the treatment of Ultimate Reality. McGovern says, (p. 53): "On no point is the diversity of Buddhist philosophy so exemplified as on that of its various theories of the nature of Ultimate Reality." As a consequence we cannot contrast traditional Buddhism as a totality with Theosophical teaching with respect to this point. To show a contract one must pick the teaching of particular sects or schools or particular Sutras. All that is then shown is at most that there is a contradiction between Theosophical teaching and that of the sect or school chosen. To go further and say that the contradiction is between Theosophy and Buddhism as such implies the prior judgement that the given sect or school is identical with authentic Buddhism, while all adverse Buddhistic teachings in other sects or schools are in error and apocryphal. Certainly, unless such a judgement is adequately documented it is arbitrary.

A clear and concise picture of the differences between five of the schools of Buddhism is formulated by McGovern and perhaps the simplest course would

be to quote from him. On pages 54-5 he gives the following summary:

1. **Primitive Buddhism**, or psychological agnosticism, in which no attempt is made to explore the recesses of the noumenal world, and no theories concerning ultimate realities are postulated.

2. **Hinayana Buddhism** teaches a materialistic realism, that the universe consists of a certain small number of elements, uncreated, which enter into combination in accordance with causal law, unconnected with any supernatural law giver.

3. **The Madhyamika School of Mahayana** broke up these elements into component parts, and stated that there is only a fluid, fluctuating stream of life, and that therefore all seemingly unchanging phenomena have only a conceptual existence.

4. **The Yogacharaya School of Mahayana** called this stream of life Essence of Mind or the Alaya Vijnana, which is no less fluid or devoid of eternal particularity. The evolution of this Essence of Mind brings about the phenomenal universe.

5. **Chinese and Japanese Mahayana** (especially the Tendai and Kegon sects) has developed the theory of the Absolute latent in the foregoing conceptions, and states that the Bhutatathata is both the Norm or Pure Form, or Supreme Idea, and also the fundamental essence of all life."

Assuming that the foregoing is a substantially correct representation of the Orientalist's view of Buddhism, a brief discussion of the five theories may be of profit to us.

1. The primitive Buddhism would seem to be closer to the actual public teaching of Gautama Buddha Himself. It is said that He taught publicly only a practical or ethical doctrine and was silent upon metaphysical questions since discussion of these would be only confusing for those who were not prepared. But there is also a tradition that He gave further teachings to His qualified disciples, and the claim is made by proponents of the Mahayana that their metaphysical teachings are derived from these. These contentions imply that He did have an esoteric doc-

trine, as is maintained by Theosophy. In any case, in this instance, it is impossible to predicate a contradiction between Buddhism and Theosophy.

2. There is doubtless a greater or lesser incompatibility between Hinayana materialistic realism and Theosophy. An extensive study of Theosophy gradually brings out the fact that it is neither realistic nor idealistic but occupies a sort of middle position and is capable of accommodating itself to both views. However, it is inconceivable that its teachings would ever suggest to anyone a nihilistic materialism, while Hinayana Buddhism seemed to be such to Rhys Davids.

3. The Madhyamika teaching, as given above, suggests much the view of Vitalism, in western philosophic classifications. Especially can one see a similarity to the views of Schopenhauer who posited the Will as the ontological principle while the Idea constituted the basis of the phenomenal. Schopenhauer expressly states that the Will is essentially identical with Life, the latter being the Will manifested. As for Theosophy, one of its terms for the all-in-all is "The One Life", as is shown, for instance, in the following quotation from the "Mahatma Letters" (p. 129): "We call it 'Immortal' but the one **Life** in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity." Thus to this extent at least, there is no disagreement between the teachings of the Madhyamika school and Theosophy.

4. The Yogacharaya School in viewing the stream of life as the Alaya Vijnana accentuates a different facet from the preceding. "Alaya Vijnana" is commonly translated "Essence of Mind" but McGovern suggests "Receptacle Consciousness". Since "Alaya" means literally "home" or "seat" it readily suggests the meaning of "Basis" or "Root". Hence we could just as well call it "Root Consciousness" with the same meaning as "Absolute Consciousness". The shift in accentuation is from "Life" to "Consciousness". This suggests a certain similarity to the Hegelian philosophy.

"Absolute Consciousness" is one of the terms employed for designating the Ultimate Reality. This

is documented by the following quotations from *The Secret Doctrine*: "It (the Ultimate Reality) is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations — between which periods reigns the dark mystery of Non-Being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality; truly, a Chaos to the sense, a Kosmos to the Reason" (V.I, p. 32, 3rd ed.)

"Parabrahman, the One Reality, the Absolute, is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object." (V.I, p. 43, 3rd ed.)

There are 'Seven Paths' or 'Ways' to the Bliss of Non-Existence, which is absolute Being, Existence and Consciousness." (S.D. V.I., p. 70, 3rd Ed.)

"In the Occult teachings the Unknown and Unknowable Mover, of the Self-Existing, is the Absolute Divine Essence. And thus being Absolute Consciousness, and Absolute Motion — to the limited senses of those who describe this indescribable — it is unconsciousness and immovableness." (S.D. V.I, p. 86, 3rd ed.)

It would appear from these quotations that there is no contradiction between Theosophy and the primary teaching of the Yogācharaya School as given above.

5. The conception of the Tendai and Kegon sects that the Absolute or Bhutatathata is both Supreme Idea and the fundamental essence of all life appears as something of a synthesis of the two foregoing views. It approximates the view of von Hartmann who really synthesized Hegel and Schopenhauer. From what is already written it should be clear that this view does not suggest a contradiction with Theosophy.

The doctrine of the "Shunyata" (Voidness, Empti-

ness, Nothingness) is characteristic of the Mahayana, according to McGovern, and is particularly developed in the "Shraddhotpada Shastra", believed to have been written by Ashvaghosa. It is said this Shastra is viewed as orthodox by all branches of the Mahayana. In this teaching the Absolute is said to have two phases, the Unmanifest and the Manifest. The Shunya conception occurs in the detailed explanation of the Unmanifest phase. We quote McGovern's condensed statement of this. "The **Unmanifest Phase** is the Ideal World the underlying entity, the quintessence of all being. It is the eternal sameness under all apparent difference. Owing to our subjective activity (nen) we build up a vision of a discrete, particularized universe, but in reality the essence of things ever remains one, void of particularity. Being absolute it is not nameable or explicable. It cannot be rendered in any form of language. It is without the range of perception." It may be termed Shunya or the Void, because it is not a fixed or limited entity but a perpetual becoming, void of self-existing component parts. It may likewise be termed Ashunya, the Full or the Existent, because when confused subjectivity has been destroyed 'we perceive the pure soul manifesting itself as eternal, permanent, immutable, and completely comprising all things that are pure.' " (P. 62)

The important point to note in this quotation is that the Ultimate is viewed as both Shunya and Ashunya, or both Void and Full. It all depends upon the perspective. In this connection the attention is directed to the phrase "this (to us) Absolute Negation" in the second quotation from the "Secret Doctrine" on page 33. The development of the conception of the Ultimate Reality as absolute negation is nothing more nor less than the Shunya doctrine. The impression of apparent contradiction can be derived from the Sutras that develop the Shunyata Doctrine with exclusive emphasis, but it is evidently an error to view this sort of statement as comprising the full meaning of the Mahayana. On the whole, Theosophy emphasizes the positive view and so if there is a difference on this point it is one of emphasis rather than of essence.

From the standpoint of pedagogical considerations it is very questionable whether emphasis of the Shunya aspect would help to advance the acceptance of the Dharma by activist western man.

Summing up: — The Theosophic teaching of Svabhavat, the One Element from whence proceeds both Spirit and Matter, both Subject and Object, is not in principle incompatible with Buddhistic teaching in the Mahayanistic form, although it may be incompatible with the Hinayana.

(To be continued)

OVER THE HORIZON

Far out over the horizon of the earth world with its clash of war, its cry of pain, moves another world, the polar opposite of your world of shadow and pain.

Would you know of this world of Light, of Joy and of Wise action? Then turn in tonight and seek. We who watch o'er you will be waiting, and, if you find the power to lift a corner of that veil of shadow now drawn between us by Illusion's seeming, we will see and take your hand and lead you out of the shadow into the shine, out of illusion into Reality, out of ignorance into LIGHT.

This is the cycle of New Birth, when once again the shadows fall behind our Sun as he travels Northward in the Light of Divine Fire. That Light gives Power to awaken the Flame of Selfless Love in each sincere Heart. Stand in that Divine Light, breathe in its subtle essence and learn of your Unity with all and so enter a new Cycle of Experience. Each Cycle of the Sun brings you a different opportunity, another chance to rise with HIM to the Heights of Life.

Now through the Heavens travels a New Messenger; in His trail flow energies of different powers, some never yet known to man. The dynaspheric Force of ancient days lies therein. Someone will find it and grasp it for use. May it be selfless souls who find its meaning, for thus will mankind be helped, since

whichever nation catches the rhythm of its power will, in its turn, be ruler o'er this earth for cycles yet to be.

Meditate and be prepared and we who watch and wait will know the moment of your penetration and gather you safely into our hearts and our world of Light and Peace.

(written down by Sherifa)

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss May-Belle Anshutz, 1008 No. Normandie Ave. on Sundays at 8.00 P.M. Phone NO. 3-4993 Evenings.

In Chicago public meetings are held in Room 835, Fine Arts Bldg., 410 S. Michigan Blvd., on the first and third Thursdays of the month at 7:00 P.M. Phone Alma Sindelar on week days, HArriton 7-3751, for information.

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): "Pathways Through to Space" — \$3.00; "Yoga, Its Problems, Philosophy, Technique" — \$2.00; "Re-embodiment" — 60c.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues — \$2.50; 6 issues — \$1.25; single copies — 25c. Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif.

"He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsara (relative existence), free from all obstacles.

"If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straightforwardness, calmness and self-control."

—from the "Crest-Jewel of Discrimination"

by Sri Sankaracharya

BULLETIN NO. 11

ASSEMBLY OF MAN

FEB.-MARCH, 1962

THE NIRMANAKAYA VESTURE

by Yogagnani

A fundamental principle of the Wisdom Religion is that all embodiment involves restriction of consciousness. Thus disembodied consciousness may be called unlimited or infinite, while embodied consciousness is always restricted by its vehicle. Bodies serve as instruments for producing individualization and centers of power, but the price paid is narrowed consciousness. All misery grows out of narrowed consciousness. This may be seen by analysis of familiar forms of suffering. Thus physical pain draws consciousness away from wider fields to one colored and limited by pain. In severe forms, the whole awareness may become that of nothing but pain. A dear one lost means the removal of a field of interaction in which consciousness has been wont to play. Accordingly, Liberation means the freeing of Consciousness from the restrictions of embodiments.

The state of Nirvana is one where the Adept is freed from the limitations of the gross, subtle and causal bodies. The vehicle in which he persists in this state is not a body in the ordinary sense of the word at all. It has been called an "ideal breath". But as it is not wholly without a differentiative character this "breath" still is a vehicle and is called the Dharmakaya robe. Now an Adept who has once taken this robe has separated himself from all earthly concerns. Having once for all destroyed his lower vehicles he can no more return in consciousness among men until the end of the Manvantara and a new cycle begins which is of an order superior to those which the Adept

has conquered. This means he has no power to help humanity in its struggles on the lower planes of consciousness. But the state which he, as a Dharmakaya, experiences, is one of transcendental bliss.

Great indeed is he who wins the Dharmakaya robe, for he is the thrice honored. Such a one must have mastered all the dangers and pitfalls of objective life and attained to full Mastery. But while he has mastered all ordinary negativeness, including personal and individual selfishness, the acceptance of the Dharmakaya robe on the terms implied involves **spiritual** selfishness. So while this is a worthy road, it is **not** the greatest which men may take.

Contrasted to this, the "Open Road", there is another, a "Secret Way" and that is the road chosen by the Saviors of mankind. When once the Adept has attained the right to take the Dharmakaya robe, and then from the vantage point of that altitude looks forth upon suffering humanity and, because of the great compassion in his heart, says: "Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world;" then turns back from his well-earned reward, he wins for himself another and far nobler Robe. This is known as the Nirmanakaya Vesture. Such are the Saviors of humanity, and theirs the grandest task to which man may aspire. But this is the Path of real Renunciation. For such give up the Bliss of Nirvana for untold ages and remain living in, but not of, the world. Things earthy no longer hold for them any value. All knowledge which may be acquired in this domain in this cycle they have long since mastered. There remains but the service of Love to their younger brethern. But this Compassion is so boundless that all things else give way before it. No one of necessity must take this Secret Path. He may with honor take the Open Road. It is a free choice made without hope of reward save the joy which grows out of the growth of other souls.

The choice between the two Paths comes only to him who has mastered all domains of the lower kingdoms and is a realized Soul. But that choice is builded out of the character formed during the age-long cycle of incarnations. Compassion is not of a moment's impulse born, but grows out of the habit formed by life-times devoted to the practice of true Charity. Every man and woman today is sewing the seed which will lead to the choice of one or the other of the two Paths, if so be he climbs to that Pinnacle of Mastery where the two Ways stand revealed before him. So it is possible to start choosing now.

Not all among those who have chosen the Life Spiritual seek the Secret Way. Indeed it is but the few who have chosen this and so the ranks of these are far from full. No greater task is there than theirs and no greater choice possible to man.

Of those who have chosen the Secret Way is the Noble Buddha. Long since He refused Nirvanic Bliss because of a Heart so great it encompassed all mankind, and now like a brooding spirit of Benevolence encompasseth all. With this One there stands a limited Brotherhood constituting the greatest of all Orders, all members of which have chosen the same Secret Way. Membership in their ranks is open to all who can qualify.

Those of this Brotherhood stand self-condemned never to leave the Great Orphan Humanity alone. They may be in physical bodies or only in the subtle inner Nirmanakaya Robe, but always they are within the sphere of humanity. Thus they abide until that Day when with all their fellow-men they may enter into that Greater Bliss of Paramirvana, or Paradise.

The greatest work of the Assembly of Man is to send forth the call which may strike a responsive chord in the breast of some that they may enter and strive toward the winning of this greatest of all Vestures open to the attainment of man. For all such there is possible the realization of the Grandest of all Fellowships.

IS THEOSOPHY AUTHENTIC?

by Yogagnani

SECTION VI.

d. On the question of whether or not Buddha taught an esoteric doctrine it is not necessary to say much. It may be that some sects deny an esoteric teaching, particularly among the Hinayanas. But one can find plenty of evidence of an esoteric tradition among the Mahayana schools, and so the Theosophical contention is not negated by Buddha as a whole, at the very least. The story of Buddha's maintaining silence when the monk Vacchagotta asked his questions simply implies that there was a teaching that was not given out generally. It has been said Buddha did lift the veil of secrecy to some extent, but that He by no means tore it down completely.

The whole point of an esoteric teaching is founded on the difference in ethical character and developed understanding of different human beings. What is food for one man may be poison for another.

To be sure, the correctness of the thesis that there is an esoteric doctrine which constitutes the heart of Buddha's teaching as well as that of the Vedanta and of all the great religions is not itself proof that Theosophy is derived from that source. In the nature of the case objective proof to the uninitiate is impossible. At best a presumption may be built and each individual must decide for himself whether the presumption of truth developed is sufficiently strong to make the test with his life. This test may bring an incommunicable assurance, but in these matters certainty cannot be attained by him who is fearful of daring.

e. On the problem of phenomena associated with the person of H. P. Blavatsky we are dependent as to the question of **fact** upon the testimony of individuals who in few or no instances are still among the living in this world. On the question of **possibility** of such phenomena a presumptive attitude may be derived from both the philosophy of Theosophy and of Bud-

dhism. Both affirm the possibility of supernormal phenomena, of which the general philosophical rationale is easily understandable, however difficult it may be to understand the specific processes and to master the art. From the general thesis "nothing exists save as it is seen of the mind", it is easy to see how, in principle, conscious voluntaristic production of effects in nature and the psyche is a possibility, once the general thesis is assumed or known to be true. The actual production of given instances of phenomena could be valuable as a partial confirmation of the philosophy, or for the purpose of breaking down adverse skepticism in minds that were sincere and honest.

As to the factuality of the phenomena in question the writer has nothing to offer on his own authority. There is the record and the published testimony and the reader is referred to this as a basis for forming an independent evaluation and judgment.

As to the Coloumb affair and the SPR report the data has been collected, analysed and competently evaluated in a work called "The Theosophical Movement" (E. P. Dutton, 1925) and any student who wishes to reach a just and honest understanding should read this. The following quotation from this source strikes at the core of this matter. (See l. 91, "The Theosophical Movement").

"In no one thing, perhaps, is the weakness of the S.P.R. investigation more fatally self-betraying than in the motives they assign to account for the 'long continued combination and deliberate deception instigated and carried out by Madame Blavatsky.' That anyone, let alone a woman, should for ten or more years make endless personal sacrifices of effort, time, money, health and reputation in three continents, merely to deceive those who trusted her, with no possible benefit to herself; should succeed in so deceiving hundreds of the most intelligent men and women of many races that they were convinced of the reality of her powers, her teachings, her mission as well as her phenomena, only to be unmasked by a boy of twenty-

three who, by interviewing some of the witnesses and hearing their stories, is able infallibly to see what they could not see, is able to suspect what they could find no occasion for suspecting, is able to detect a sufficient motive for inspiring H.P.B. to the most monumental career of chicanery in all history — this is what one has to swallow in order to attach credibility to the elaborate tissue of conjecture and suspicion woven by Mr. Hodgson to offset the solid weight of testimony that the phenomena were genuine.

“ ‘No crime without a motive’. What then was the motive attributed by Mr. Hodgson and the Committee to make credible their conclusion that she was ‘one of the most accomplished, ingenious, and interesting imposters in history?’ **She was a Russian spy, and her motive was to destroy British rule in India!**”

As a matter of fact, one who has studied the whole question without prejudice is forced to the conclusion that the procedure of the SPR was incompetent and unjust and the motive of the members of the Committee suspect.

e. (2), (3) & (4). The point has been raised that if the authors of the “Mahatma Letters” were Buddhists, as the writers themselves affirm they are, then there should have been material translated from sources not reached by the Orientalists. In one instance of a translation it is pointed out that it is really a paraphrase of Beal’s “Gatena of Buddhist Scriptures”, the apparent suggestion of the correspondent being that the “Letters” were a fabrication or a hoax. The writer fails to see how there is much force in this line of reasoning. Thus there is nothing surprising that if two individuals independently translate from the same source that the results should be similar, but not identical. For the source is the same. Further, the writers of the “Letters” are, by hypothesis at least, masters of the inner essence of Buddhism and thus speak from out themselves what they know, rather than merely recite and copy.

It should always be born in mind that these “Letters” were written to individuals and not for publication and general dissemination. There may be a ques-

tion as to whether the publication of the "Letters" was just to either the writers or recipients, but to judge the "Letters" out of context of the specific problems of the time and the purpose for which they were written is less than just. However, since the "Mahatma Letters" have in fact been published it would seem to be our duty to evaluate them by the inherent worth of their content.

The correspondent writes: ". . . my general impression of the letters is that they are gossipy and argumentative with a little philosophy, which had been better stated in a hundred other purely 'exoteric' books." It is presumed that anybody has a right to his general impressions. The writer too has his general impression, and it takes quite a different form. Let us oppose impression to impression since such matters cannot be argued objectively. His impression is — the "Letters" reveal the activity of intelligences which in sheer range and depth have been surpassed by none in the whole range of literature with which he is acquainted; intelligences abreast of the western sciences and philosophies of the day, masters of the intricacies of the oriental philosophies and religions, and of something far more profound which man in the world cannot measure. Beyond this he has an impression of a selfless compassion and a patience rarely exemplified in the history of man. And, finally, he has an impression of power combined with majesty in the best sense.

To be sure, the "Letters" are fragmentary, for reasons adequately explained. In part they deal with intimate personal problems of the time which were the concern of the recipients and the writers. The ideas are patiently argued as to convince rather than compel those to whom they were sent. They reveal none of the spirit of categorical ex-cathedra dogmatism, so characteristic of the religious and political dictator, and that, in the opinion of the writer, is one of their outstanding merits.

After twenty-three years of acquaintance with these "Letters" the writer finds them an unexhausted

source of knowledge and wisdom, of more worth than the total of all exoteric Vedantic and Buddhistic literature which he has read. So much for testimony which is, admittedly, not objective argument.

(to be concluded.)

THE LIFE OF SANKARACHARAYA, PHILOSOPHER AND MYSTIC

By Kashinath Trimback Telang, M.A., L.L.B.

(Continued from Bulletin No. 10 and reprinted from "The Theosophist" for January, 1880. Abridged.)

The question of Sarasvati as to the true nature of Love must be answered though he were ten times a Yogi or Sannyasi, so Sankara journeyed on to find the means of learning the truth. As he was going out with his pupils, they met the corpse of a certain king named Amaraka, . . . lying at the foot of a tree in the forest surrounded by males and females mourning his death. Taking advantage of the opportunity, Sankara entrusted his own body to the charge of his pupils and caused his soul to enter the corpse of the king. The supposed resuscitation which followed delighted the people, and king Sankara was taken in triumph from the forest of death to the throne of royalty.

(This incident is too important to pass by without editorial comment. The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patanjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We,

who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenomenon has been experimentally proven to us — in New York, among other places. And, since we should be among the last to require so marvelous a statement to be accepted upon any one's unsupported testimony, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must inevitably be to satisfy every honest enquirer that Patanjali and Sankaracharya did, and Tyndall, Carpenter and Huxley do not, know the secrets of our being.

ED. THEOS.) (H. P. Blavatsky.)

There, king Sankara, standing as it were in the shoes of Amaraaka and, indeed Amaraaka himself so far as the eye could discern, and passing as such, learned practically all that pertained to the science and art of Love, and fitted himself to answer the query of the cunning wife of Mandana. He also studied the theory of the subject in Vatsyayana, and made progress enough to write an original treatise upon it himself. Meanwhile, however, the ministers of the State, finding their resuscitated rajah a far wiser and better man than ever before, suspected that there had been some transmigration of souls, and so, **to prevent the return of this intruder to his own body, secretly issued an order that all corpses in the city should be burnt;** but they took good care that the order should not come to the knowledge of the king. (Ramasvami says that the order was issued by the Queen herself . . . and makes no allusion to the ministers.)

In the meantime the pupils of Sankara who had charge of his body, finding that the limit of time fixed by him for his return had already been passed, grew very uneasy. While the others were given up to their grief, Padmapada suggested a plan which was un-animously adopted, and they started out to discover the whereabouts of their preceptor. The stories of Madhav and Anandagiri do not agree as to this quest

of the pupils after their master, the former making them wander from province to province, while the latter tells us that Sankara's body was deposited in the outskirts of the king's own city. In fact, Madhav himself elsewhere describes the circumstances of Sankara's soul not finding the body in the appointed place, then animating it on the funeral pyre, and Sankara's then returning with his pupils to Mandana as a work of but short duration:—but we are interrupting the sequence of our narrative. Padmapada's plan was for them first to discover the whereabouts of their master and then, gaining access to his presence under the disguise of singers, express to him their sorrow at his absence and recall him to his own body and to the prosecution of his labors. Arrived at King Amara's city, they heard the story of the preternatural resuscitation, and satisfied that they were on the right track, carried out their affectionate plot. Their music not only held their audience spell-bound, but reached the inner consciousness of Sankara in his borrowed body. He dismissed the singers, retransferred himself to his own body, and left the empty rajah to die once more, and this time effectually. He found his own body already amid the flames but having his armour of proof against fire it was uninjured, and he rejoined his devoted pupils. Returning to the residence of Mandana, Sarasvati was answered and Mandana Misra converted to Vedantism.

Travelling southwards, Sankara published his works in Maharashtra, and took up his residence at Srisaila, where a strange proposal was made to him. A Kapilaka called on him and besought him to give a sacrifice, as he had been promised by Mahadeva him his head, which he said he wanted to offer up as a residence in Kailasa in his human body, if he offered up the head of either a king or an omniscient person. Sankara agreed on condition that the Kapilaka should come for it without the knowledge of his pupils, who might interfere. This was done, but before the decapitation could be effected, Padmapada learnt the thing through his interior consciousness, and assuming the form of a man-lion, fell upon Kapilaka and rent him

joint by joint. He then had to be appeased and brought back to himself.

(To be continued.)

(Bulletin Editor's note: It may be assumed that some grain of truth underlies most of the legends surrounding Sankara (pronounced "Shan'kara) as with other great Beings, and that his over-zealous followers are guilty of considerable exaggeration or misinterpretation. However, it is very possible that Sankara, being so utterly detached from this world and worldly things, actually would not have minded in the least giving up his head.)

ASSEMBLY NEWS

Friends of Sadie Forest will be sorry to learn of her passing on January 3, 1962, two days before her 73rd birthday. She had been a charter member of the Chicago chapter of the Assembly of Man and was active in the group until she suffered a stroke about six weeks previous to her demise. Sadie worked professionally as seamstress to a furrier, devoting much of her spare time to aesthetic activities such as oil painting, and earlier, ballet, and to the spiritual guidance of others.

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 No. Normandie Ave. on Sundays at 8:00 P.M. Phone NO. 3-4993 Evenings.

In Chicago public meetings are held in Room 835, Fine Arts Building, 410 S. Michigan Blvd., on the first and third Thursdays of the month at 7:00 P.M. Phone Alma Sindelar on week days, HARRISON 7-3751, for information.

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): "Pathways Through to Space" — \$3.00; "Yoga, its Problems, Philosophy, Technique" — \$2.00; "Re-embodiment" — 60c.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues — \$2.50; 6 issues — \$1.25; single copies — 25c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

THE MYSTERY OF BUDDHA

(From the writings of Mme. H. P. Blavatsky)

Fifty odd years after (Buddha's) death "the great Teacher", (not His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego) having refused full Dharmakaya and Nirvana, was pleased, for purposes of Karma and philanthropy, to be reborn . . . The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Shankara, the greatest Vedantic teacher of India, whose philosophy — based as it is entirely on the fundamental axioms of the eternal Revelation, the Shruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His — finds itself in the middle-ground between the two exuberantly veiled metaphysics of the orthodox Brahmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Shankaracharya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the "astral" Gautama inside the outward Shankara, whose higher principle, or Atman, was nevertheless, his own divine prototype — the "Son of Light." indeed — the heavenly, mind-born son of Aditi . . .

The Buddha is in Nirvana, it is said, though this once mortal vehicle — the subtle body — of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help — not to the end of this Root Race, at any rate.

"Whoever seeks to realize the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log." Sri Shankaracharya, in "The Crest Jewel of Discrimination."

BULLETIN NO. 12

ASSEMBLY OF MAN

APRIL-MAY, 1962

ON RECORDING HISTORY

Were we to endeavor to leave some record of our present civilization to be read 10,000 or 100,000 years hence, what medium would we use? What would best withstand the ravages of Time? Should our present-day languages disappear from the face of the earth, how would we communicate? How could we make any future civilization understand?

These may have been questions in the minds of the Atlanteans, presuming that they really did exist. The public is generally incredulous of their existence, saying we have no proof. If they existed, they ask, then why do we not find some evidence of them and their reputedly high culture? Instead, we find only stone weapons of primitive peoples. But, asks the Master, what would be the chief materials of a highly civilized people? What are the main materials of our own civilization? Probably metals and plastics. How long do they last? It is doubtful if we have so far developed any metals, alloys, plastics or other materials that would remain intact for 10,000 years. In contrast, what are the chief materials of a primitive people? Stone and ceramics, the latter easily broken, so stone remains. It stands to reason then that records of primitive peoples endure where those of a great civilization may be lost.

But perhaps the Atlanteans did leave a record of their civilization, or if not they, then some other great culture has left its mark — in the form of the Great Pyramid of Gizeh. It is probable that its builders consciously sought to leave a monument to their civilization, a permanent record, whether or not there were also other motives for its erection. In the last centuries

its secrets have begun to be uncovered, throwing light on its builders, telling a remarkable story, and perhaps there are still many secrets to be revealed. Could there be more chambers and passages yet undiscovered in that great mass of stone? What is the significance of the off-center locations of the King's and Queen's chambers? And why is its construction attributed to the Atlanteans? And why not the ancient Egyptians?

Most evident, perhaps, is the remarkable workmanship that has gone into its building. The stones are fitted with a precision scarcely equaled today, and must have called for extraordinary tools or skills or some peculiar knowledge, and these the ancient Egyptians seem not to have had. Such workmanship is not evident in any of the other pyramids which are but imitations, now badly crumbling. The type of stone used in the Great Pyramid is not found in the region and appears to have been carried a great distance. Neither are the others the same shape, nor of a shape that bears any discovered significance, whereas the Great One is most revealing in its measurements. The others were used for tombs but in this one the sarcophagus was empty, and it is assumed that this was used as an initiation chamber. Evidence points to the fact that ancient Egypt had no known civilization capable of building this monument.

When was it built? Presumably at a time when the polar star, Alpha Draconis, was able to extend a ray of light directly down the main entrance passage, a condition which is possible about every 25,000 years, or once in a sidereal cycle. This position of the star then suggests that the structure may have been built more than 25,000 years ago, perhaps even 50 or over 75,000 years ago, which last date is hinted in "The Secret Doctrine". Presumably the great civilization of Atlantis began its decline at least 25,000 years ago, and by the time of the last inundation, the sinking of Poseidon around 12,000 years ago, had become decadent to the point of appearing quite primitive.

5. Precisely what messages can we read here, and how? Most amazing, perhaps, has been the translation of its measurements. It has been found that its unit of measure, the cubit, is one ten-millionth of the semi-polar diameter of the earth. One of its measurements gives us the distance of the sun from the earth, another, the exact number of days in a year, still another the length of the precession of the equinoxes. Space here does not permit enumeration of its many findings in the measurements, nor the methods employed in arriving at these conclusions, although there are abundant references.

The Great Pyramid might have been built on the continent of Atlantis itself, or perhaps a similar one was, which of course would now be lost. Just why was this particular site picked? For one thing, the hot, dry atmosphere has preserved it against erosion; for another, it is on the longest longitudinal line of land in the world, a factor which may bear on its preservation from upheavals within the earth itself.

However one wishes to interpret the messages of this great structure, here is the evidence of a great ancient civilization. Its measurements were neither accidental nor coincidental, but by design. Its builders were scientists, astronomers, mathematicians, speaking in the language of mathematics, a universal language which any may read in any day of time. This language never becomes obsolete. Thus may we read history.

Lakshmi Devi

**THE LIFE OF SANKARACHARAYA, PHILOSOPHER
AND MYSTIC**

By Kashinath Trimbak Telang, M.A., L.L.B.

(Continued from Bulletin #11 and reprinted
from "The Theosophist" for January, 1880.)

The next miracle attributed to Sankara was the bringing back to life of a child greatly beloved by its parents. To Srivali — where he got a new pupil in

the person of Hastamalaka, a lad supposed to be an idiot but in fact something very different — and Srīngagiri, he then went. At the latter place Mandana Misra, who had taken the name of Sureshvar . . . wrote at Sankara's command an independent treatise on the Brahma, which surprised the other pupils and equally pleased the master.

At this time Sankara, learning in some supernatural way (We must take issue with our distinguished contributor upon this point: We do not believe in "supernatural ways", and we do believe and know that it was not at all difficult for an Initiate like Sankara to learn by his interior faculties, of his mother's state. We have seen too many proofs of this faculty to doubt it. ED. THEOS.) (Mme. Blavatsky.) of his mother's being at the point of death hastened to her side, and at her request for spiritual counsel, instructed her, or rather attempted to instruct her, in the formless Brahma. She could not comprehend his teachings but he tranquilized her mind until the moment of her dissolution. His relatives refused to aid him in performing the usual funeral ceremonies on the ground that he, being an ascetic, was not competent to perform the offices in question. Hereupon he produced a fire from his right hand, wherewith he burned the corpse.

At this time, Padmapada, who had been absent on a pilgrimage returned, and told Sankara how a commentary which he had composed and deposited with his uncle when he went on his pilgrimage, was destroyed by that person as it contained a refutation of the doctrines he held. To the great joy of Padmapada, Sankara dictated the whole from memory, as he had once read it himself, and from his dictation Padmapada rewrote it. Rajasekhar also, who had lost his dramas, had them dictated to him in the same manner.

An now accompanied by his pupils and by King Sudhanvan, Sankara started on his tour of intellectual conquest. The **redargutio philosophiarum**, which Vyasa had suggested to him, and for which his original

lease of life had been extended, now commenced. He first directed his steps towards (various countries . . .), went to Kanchi where he erected a temple and established the system of adoration of Devi . . . On hearing that Sankara wished to go into the Karnata country, the king of the Vidarbhas warned him of the mischievous character of the people generally, and of their envy and hatred of Sankara particularly, Sankara went into that country nevertheless, and the first person of note he came across was a Kapilaka named Krakacha whose exposition of his own doctrines so disgusted all who heard it that Sundhanvan caused him with all his followers to be ignominiously driven away. They went breathing vengeance and returned armed in hundreds. They were however destroyed by King Sudhanvan — all but the first Kapilaka Krakacha, who came up to Sankara and addressed him saying, "Now taste the fruit of thy deeds," He then prayed to Bhairava and as soon as he appeared, asked him to destroy the destroyer of his followers. But Bhairava killed Krakacha himself, exclaiming "Dost thou offend even me?"

Onward went Sankara to the Western ocean and vanquished Nilakantha, a philosopher who thought himself perfectly invincible. Sankara thence went into the Saurashtra country and published his Bhashya there. Then he . . . challenged and conquered Bhat-tabhaskar. Thence he went "conquering and to conquer" into (many) countries. In the country of the Kamarupas, Sankara encountered and defeated a doctor of the Sakta School. Having, however, more worldly wisdom than philosophy or love of truth, and finding that he could not compete with Sankara, that personage got his pupils to hide his works for a period, and passed himself off as belonging to Sankara's school, all the while maturing a plot of which the sequel will be presently narrated.

(To be continued)

IS THEOSOPHY AUTHENTIC?

by Yogagnani

(Concluding installment)

e. (5) The question of the use of terms in a different sense by Theosophy as contrasted to Buddhism, in the form available to Orientalists, proves nothing as to the authenticity of Theosophy. If once we grant the thesis that formulated Theosophy is derived from an enduring Esoteric Wisdom which, among other things, is identical with the hidden meaning of Gautama Buddha, then the fact that basic terms are interpreted in different ways is not only not surprising, but to be expected. The one all important question is:—"Is Theosophy what it claims to be?"

An objective and definitive answer to this question is impossible on exoteric grounds alone. A presumption one way or the other can be built, but that is all. To go beyond this one must be willing to gamble his life in faith, though prior testing in every way that is possible is not only everyone's right but is perfectly proper.

(6) The correspondent writes: "Theosophy, far from revealing a more esoteric side of Mahayana Buddhism, does not rise to an elementary understanding of the publicly taught doctrines". So! How is anyone to decide this unless he is an Initiate? Among the early contributors to "The Theosophist" were high Buddhists who quite competently gave expositions of Buddhist teaching. But how is one to form a judgment on this matter? There are many Mahayana sects, Chinese, Japanese and Tibetan and an enormous canon. Theosophy does not claim to be an exposition of all of this. There is not a doubt in the world but that one can find Sutras that build a different picture of the Mahayana Buddhism from that found in Theosophical teachings. But how shall it be decided which picture is authentic?

(7) It is affirmed that Hindu and Buddhist terms are "mangled" and "jumbled" and that the whole forms a "labyrinth of ill-digested concepts". Well, no

doubt there is some indigestion, but who is it who has the stomach trouble, the writer or the reader of the "Secret Doctrine"? But, seriously, there is an intermixed use of Hindu and Buddhist terms and, it might be added, Cabbalistic terms as well. But in what way is this surprising? Let us recall the primary thesis of Theosophy that it is a formulation of a portion of the Esoteric Doctrine **common** to the great religions and philosophies. Assuming the truth of this thesis, does it not follow that traces of the Doctrine will be found in the different systems? Naturally we would expect identity of conception underlying different terms and different approaches and organizations. Let us not forget that Theosophy aims at integration rather than an exclusive approval of one preferred extant system. It does not say that one must become a member of such and such a Buddhist — or Vedantist sect or he is hopelessly lost. Rather it says: "Clear the conceptions of the system to which you are oriented of false and extraneous growths and then you will find revealed a facet of Ultimate Truth. But remember that this is equally true of the outwardly different systems to which some of your brothers belong."

By learning to see identity of meaning in seemingly quite different terms, progress is made toward unity and brotherhood. The effect would be quite different if it were said that everyone must become Buddhist, or everyone must become a Vedantist, or Cabbalist in the exclusive and separative sense. That spirit is definitely alien to Theosophy.

The plaint is often made by the reader of the "Secret Doctrine" that it uses so many words for the same thing and departs so often from the line of the pure teaching into side-excursions that the total effect is one of confusion. The writer can sympathize with this feeling and he admits that he would have found a clear-cut line more comfortable. But he who would find gold must go to nature and delve for it in the forms in which nature has provided it, and this is seldom upon a "silver platter". Now in the teaching the ultimate Doctrine is half revealed and half con-

cealed, and to understand it at all the student must work. He is spared long years of sitting cross-legged in a sealed-up cave, but he must use his mind and have patience. He must also overcome prejudice. Thus it may be more natural for one to speak of Archangels; but he should learn to accept the fact that when others say, "Elohim", "Kumara", "Dhyan Chohan", "Dhyana Buddha", "Ah-hi", or "Tathagata"; they mean, knowingly or not, with greater or less understanding, the same thing.

The extensive side-excursions one finds in "The Secret Doctrine" are not intended to increase confusion but mainly to build up presumptive evidence not only to support but also to render more acceptable the primary thesis. To be sure, the excursion that helps one may not help another and vice versa, but the announced purpose is to help all, as far as may be, and not merely a preferred few. Further, the central doctrine is largely in the form of fragments and hints, partly because there were reasons why all could not be given explicitly, and also partly because the student must earn the right to understanding by work.

Part of the "Secret Doctrine" is obsolete today because a cross-sectional view of western science now is different when compared with what it was in 1888. As a result, quite an amount of the polemical material would no longer be needed or would have to be changed as to form. The writer is convinced that the positive help or support from science today would be far greater. But all this involves no change in the meaning of the central Doctrine.

Some temperaments object to the lengthy arguments which run all through the basic Theosophic literature. They would have preferred definite categorical pronouncements. But on this point the announced policy of the real founders was definite and for reason. Bare assertion of conceptions, no matter how true they may be, implies upon the part of the reader blind acceptance or rejection and injects the spirit of authoritarianism. The founders were emphatically opposed to this. To be sure, there are rare

individuals who need little more than bare statements to awaken the "Inner Eye", but the Theosophical writings are not aimed at these who need little or no help at all. For the rest the policy was to build as convincing a case as possible, leaving the student free to decide, in the light of the presented evidence and reason, what appeared true to his uncoerced consciousness. To many, the writer among them, this attitude constitutes one of the strongest appeals of Theosophical literature.

(8) & (9) These two points are really interconnected and so will be handled together. There can be no question but that one can receive the impression from much of Mahayanistic literature that the labor toward the end of the salvation of all creatures is a perennial task, rather than a passing crisis. On the other hand, Theosophical literature does emphasize certain critical junctures such as the present which is said to be the cycle of transition between the first 5000 years of Kali Yuga and a subsequent period. But this hardly involves any contradiction since logically both standpoints could be valid. A perennial condition could, quite conceivably, have critical phases. But this matter becomes considerably less simple when it is born in mind that Theosophical teaching does give the impression of accentuation of the activistic factor while both Buddhism and Hinduism strike one as more oriented to quietism. In its deeper ramifications the ultimate question becomes: Does Enlightenment imply the permanent transcendence of the activistic or evolutionary process, or does it have some interconnection with this process?

In its exoteric forms both the Vedanta and Buddhism give the impression that the whole meaning of Liberation or Enlightenment is the correction of an innate error. The correction of the error leads to transcendence of the World-field and all dualistic consciousness in essentially the same way that a dream is destroyed by awaking. Thus to the awakened consciousness there is no more activity in the sense of an evolutionary process. In contrast, Theosophy views the active phase as fundamental as the inactive

or unmanifested phase. Enlightenment has the value of New Birth before which lie both active and passive possibilities. To be enlightened is to be an Adept and no one is an Adept in the Theosophical sense who is not enlightened. There are seven degrees of Enlightenment and the full Buddha is one who has culminated all these seven steps. A full Adept is the same thing as a full Buddha, and the Tathagata is the same thing as a Dhyana Chohan, a guiding Intelligence in Nature.

It is easy to see that Theosophy implies an Enlightenment such that the resultant consciousness is a sort of fusion of the Unmanifested with the Manifested aspects, or of non-dualistic with dualistic consciousness. In this state the error or delusion is destroyed, but action, including evolution, and quietude both remain. The refusal to accept the private enjoyment of the Bliss of Nirvana, while including the meaning of continued effort in the direction of redemption of all creatures, has other and even more fundamental values; values which would still remain although all creatures were finally redeemed.

The writer does not mean to suggest that the inner meaning of both the Vedanta and Buddhism is at variance with Theosophy in the above respect. There may be inner agreement and, indeed, this seems very likely. But the other impression does exist and there is literature which at least seems to confirm it. It is with respect to this latter impression that a contradiction exists.

As a matter of strict logic neither action nor inaction can be predicated of a non-dual Reality, and it is thus as close to the active phase as to the inactive.

There can be no doubt that the appeal of the active or inactive phases appeals differently to individuals and races of different temperaments. One may prefer inactive contemplation while the other prefers activity. But such preference has no force as a determinant of the nature of Ultimate Reality. Western man is, on the whole, activistic while Eastern man is more largely quietistic but neither is therefore more right or righteous than the other.

We have been comparing doctrines which, as the Oriental would say, exists in terms of name and form, as indeed that is all that possibly can be compared and discussed. All three, Theosophy, Vedanta and Buddhism, agree in saying that the ultimately true Dharma or Theosophia transcends all name and form, all possibility or delineation in any way. For This, to relative consciousness, appears exclusively as Absolute Negation, or That of which nothing whatsoever can be predicated in the privative sense. Before THIS all beings whatsoever, high or low, must stand SILENT in the face of utter MYSTERY.

OM TAT SAT

ANNOUNCEMENTS

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 No. Normandie Ave. on Sundays at 8:00 P.M. Phone NO. 3-4993 Eves.

In Chicago public meetings are held in Room 835, Fine Arts Building, 410 E. Michigan Blvd., on the first and third Thursdays of the month at 7:00 P.M. Phone Alma Sindelar on week days, HArrison 7-3751, for information.

Books available by Dr. Franklin Merrell-Wolff (Yoga gnani): "Pathways Through to Space" — \$3.00; "Yoga, its Problems, Philosophy, Technique" — \$2.00; "Re-embodiment" — 60c.

Subscription rates to the Bulletin of the Assembly of Man: 12 issues — \$2.50; 6 issues — \$1.25; single copies — 25c. Issued bi-monthly. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

QUESTION CORNER

"Should not students of the Wisdom Religion stay out of politics? Should they not keep to matters above the mundane plane?"

A. The inference here is: students of the Wisdom Religion are nicer than people. Pursuit of the spiritual

life is of course vital and should have as much time and attention as one can give to it. There is danger, in directing one's attention to the mundane things, of becoming so embroiled in them as to forget the loftier side and bog down with lesser things for perhaps the rest of our lives.

But as long as we exist on the plane of duality in this earth existence, can we entirely ignore the sorry conditions which prevail when we have the wisdom and power to do something about them? Shall we sit back and let Marxism, with all it implies, enslave the world? Shall we ignore juvenile delinquency and the alarming rate of growth of crime? Shall we string along with unwise government policies that lead to economic disaster and undermine the spirit of integrity of our citizens? Can we sit and watch the gradual degeneracy of the West and do nothing about it? What of the trend of our culture? What of our standards of education? Where are the great souls of yesterday? Spengler, in his "Decline of the West", could be right.

The Yoga of Sri Aurobindo makes a point of not merely seeking Enlightenment for one's self, but bringing down a transformation for the entire world, and were it not for the Enlightened Ones who hold the power of transformation, then there would be no hope for the world. Even so, they need our help. Students of the Wisdom Religion, assuming they are sincere seekers, should be better grounded in wisdom and truth than most people, and ought to apply these qualities in whatever capacity they can for the greatest good. We are each a part of the All, and in helping the All we better ourselves. Just as important, we are better able to help the world when we ourselves have grown in knowledge and wisdom.

"He who seeks for Heaven to save his soul —
Will keep the path but never reach his goal;
But he who walks in love may wander far,
Yet God will bring him where the blessed are."

—from "The Herald of Light", April, 1924

BULLETIN NO. 13

ASSEMBLY OF MAN

SUMMER, 1962

THE VERTICAL THOUGHT MOVEMENT

By Franklin Merrell-Wolff

(Although written in 1940 and containing many references to topics current at that time, the "Vertical Thought Movement" is even more timely today and, we believe, more urgent. L.D.)

CHAPTER I — The Rolling Under of the Right

Despite the intensity of feeling aroused in the political campaign which culminated in the presidential election of November, 1940, objective analysis reveals the striking fact that the differences between the various candidates with respect to programs were far less significant than the agreements. There were no fundamental disagreements with respect to foreign and domestic policies in principle. Differences with respect to implementation and administration of policies did exist, as well as the conflict of personal temperaments, but in none of this is there revealed a basic ideological divergence. The voter was offered the opportunity of choosing between a more radical or more moderate development in the direction defined by the "New Deal" legislation, but there was no candidate or party that afforded representation of the sentiment favoring isolation or of the social philosophies opposed to the primary orientation of the "New Deal". Yet the "New Deal", as a movement, both consciously and unconsciously, gives expression to philosophical, psychological, and even religious attitudes which are not capable of representing the needs of all men. In fact, the "New Deal" represents a tendency with decided orientation to the political left and this fact is explicitly acknowledged by its chief representative. As the op-

posed candidate accepted the "New Deal" legislation in principle, we must regard his defined position as somewhat left of Center, though not so far to the Left as the Democratic party. The other parties, with the possible exception of the Prohibition Party—which is too particularized in its interest to be of great significance — all occupied a more extreme Leftist position. Thus the most significant fact which emerges from the total picture of the recent campaign is that of a situation in which the sentiment of the Right had no articulate voice within the political arena.

Unquestionably Wendell Wilkie was the only candidate from whom any consideration could be expected by individuals possessing Rightist temperaments or holding Rightist philosophies. But here the hope for a reasonable consideration was more grounded in the temperament of the man than in the social philosophy to which he gave explicit espousal. Indeed, the reflective observer gains the impression that the body of citizens who naturally and by temperament belong to the political Right are so far ashamed of themselves that they hesitate to formulate their position explicitly and openly. It is as though they accepted the adverse moral judgment of the collectivist Left and so were forced to work for their own interests and values in hidden and indirect ways, meanwhile giving lip-service to the valuations of the collectivist thinkers.

The resultant situation is a most unfortunate one. For the natural membership of the Right is a significant part of the total social body. An exclusively Leftist society would be very much like a man who had only a left arm. A complete man has both arms and possesses the complementary functions and valuations symbolized by both. Otherwise he is only an incomplete entity or psychical fraction. The same fact is true of the social body of all men. Accordingly, a society whose conscious orientation is dominated exclusively by the philosophies and valuations of the Left is, inevitably, radically unbalanced and hence defective as an organism. So, beyond the justified

claim of the Rightists to a place in the sun, there is the further consideration that the social body as a whole, if it is to be normal and sound, needs the conscious and explicit contribution from the Right.

The complete amputation of either the Right or the Left is a psychological impossibility. Men cannot help being what they are in essential organization any more than an individual is capable of complete amputation and destruction of an important psychological function and still remain a human being. But it is a well known fact of analytic psychology that a given function or attitude may be largely repressed so that it functions unconsciously instead of consciously. In this case, the repressed function operates in ways that are often quite destructive. Psychological balance requires that all functions shall receive a certain minimal conscious recognition. The same principle is true of the social body as a whole. If such a social body is to be healthy, then the interplay of the forces of the Right and the Left must be open and conscious in high degree. If, in substantial degree, the motivation of either the Right or the Left is forced into the underworld of indirection, the resultant effect is an unhealthy social body. Neither the Right nor the Left can be destroyed, but either can be largely submerged in the underworld of the social unconscious. The Russia of today and, in modified degree, Hitler's Germany and Mussolini's Italy, illustrate the effects of a radically submerged Right.

Almost from the beginning the dominant orientation of American policy has been directed to the Left. The fathers of our nation did aim to achieve a balanced government and strove to perpetuate the principle in the form of the constitution. But the ingenuity of men has proven quite capable of nullifying constitutional safeguards even without employing the method of explicit amendment. Thus, though the founders envisaged a selection of the Chief Executive by the leading citizens of the various States, and not by the people as a whole, yet this constitutional safeguard was

quickly nullified by the device of pledging the votes of the members of the electoral college.*

This constituted the first decisive step in the movement toward the Left. But today it is possible to list a number of deviations from the original purpose of the founders and, in every case, the effect has been an increase of the open and explicit power of the Left. On the whole, the extensions of the right of suffrage have

* (The offering of a pledged vote by members of the electoral college is really a violation of the spirit of the Constitution and is thus a violation of the oath to support the Constitution. It is the Constitutional duty of the elector to vote for a Chief Executive according to his sincere private judgment and not as a member of a party. Yet it appears that Washington was the only president ever elected in this way. The elector was supposed to be an outstanding and superior representative of his community who was asked to employ his genuine judgment in the selection of the President. If this course had not been nullified, then the Rightist sentiment would have played an open part in our government, as intended, instead of being forced to employ the methods of indirection. Even Thomas Jefferson, who is so commonly regarded as an outstanding representative of Leftist sentiment, would actually appear as a Rightist in the present setting, as revealed in the following quotation from a letter of his to John Adams: "I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talents. The natural aristocracy I regard as the most precious gift of nature for the instruction, the trusts and the governments of society. May we not even say that that form of government is best which provides most effectually for a pure selection of these **aristoi** into the offices of government." It is clear that Jefferson did not really believe that men were naturally equal in the sense of ability and character, whatever the Declaration of Independence may have said about men being **created** equal. The modern glorification of the "average" man receives little encouragement from Jefferson.)

worked to increase the influence of the Left.** In particular, the change in the method of selection of the United States senators from appointment by the state legislatures to the basis of popular election has distinctly increased Leftist influence. The delegation of legislative powers to executive commissions, quite contrary to any strict construction of the First Section of the First Article of the Constitution, has today enormously augmented the power of the Left, particularly in the case of the Labor Relations Board. Finally, domination of the personnel of the Supreme Court by men oriented to Leftist political and social philosophies and the attitude of loose construction leaves us with no security with respect to Rightist guarantees in the body of the Constitution.

To be sure, the influence of the Right has existed within American society in the broad sense. Private industrial government has been dominantly Rightist. Likewise, the predominant influence of the colleges, the press, and the church has, on the whole, oriented itself to the Right. But insofar as the Right has had influence upon the Government it has had to operate through indirect means since it has experienced a progressive loss of direct recognition. At times the business community has been able to dominate candidates for office through various indirect devices effecting control of political party organizations. But all this does not change the fact that in our formal government there is no provision whereby Rightist sentiment is guaranteed representation. Consequently, as a sheer necessity of the natural will-to-survive the Right had to employ indirect and more or less subterranean methods to maintain itself in the face of

** (This may not be the case so far as the extension of suffrage to women is concerned. I do not know whether women as a group lean more to the Left or Right. But the removal of racial barriers to the right of suffrage has distinctly favored the Left. In the last election the New Deal was more strongly supported by the colored and so-called foreign-groups' votes than it was by the basic Teutonic stock.)

a political entity which constantly threatened to become the enemy. The effect of subterranean methods always is the production of a dark coloring. Thus, most unfortunately for all, the Right has come to appear in the eyes of many as the expression of evil and selfish motivation moving in devious ways to undermine the noble-appearing idealism of the Left. The picture is a false one. The positive values of the Right are great indeed, though rarely appreciated, while the seemingly noble idealism of Leftist advocates all too often surrounds a rotten core of massive cupidity.

Within recent years the power of political government, relative to the power of business and other non-political social institutions, has grown enormously. So that today the indirect lines whereby heretofore the Right has been enabled to exert real influence have been largely nullified. Business and other social institutions now exist mainly through the sufferance of the government administration without any assurance of effective protection of constitutional limitation. Once business and the individual citizen could feel secure behind the championship of the constitutional lawyer, but now security of an uncertain kind must be sought more and more by the methods which belong primarily to the courtier. The Right is forced to choose between becoming a beggar at the political shrine or to exist as an outcast. This is a destiny wholly unworthy of the Right which in its full meaning, represents dignities of the highest order, and it should never be accepted. If the Left has a right to revolt, which has now received political and legal recognition, the Right most certainly possesses the prerogative of affirming itself upon grounds that are super-political.

Within recent days much stress has been laid upon the duty of all Americans to unite in a unified body and to forget the differences of the late presidential campaign. The assumption is that a common enemy threatens us from outside our borders. Perhaps this is so and perhaps not, so far as our existence as a national entity is concerned. If indeed our national

existence is threatened, it is less a duty than a necessity of the will-to-survive that we should defend ourselves. But, in the end, the continuation of national entities is less vital in the lives of men than the preservation or attainment of ways of life that liberate or lead to satisfying realization. Frustration and bondage are the great evils, and it matters little what the frustrating and binding power may be. Certainly Germany is less to be feared than the Nazi way-of-life, yet in many ways the trend of the New Deal runs parallel to the latter. The opposition between German National Socialism and traditional Americanism is indeed radical, but New Deal collectivism affords a much less radical contrast. Methodological differences still are great, but there is a clear ideological convergence. Indeed, disregarding differences of method which are largely a matter of radical temperament anyway, it is entirely possible that the gulf between traditional Americanism and the ideology of the "New Deal" is greater than the differences between the latter and German National Socialism, for both of these have a collectivistic orientation and give to political power overwhelming predominance. To the genuine Rightist either appears as the enemy which would either choke out his existence or reduce him to the status of slave. The right to life of any human type, that is what it is because of Nature, transcends the duties to States, which are, after all, merely conventional devices created by men. A call to unity on the basis of the Left carries no obligation that the Rightist is by moral duty bound to respect. Only from the Center can a demand be made that imposes equal moral obligation upon the Right and Left. The capture of the Government by the Left — which Government is supposed to stand in neutral relation to the social attitudes — inevitably implies the forfeiture by the latter of any moral claim upon the loyalty of the Right. If the Right is to make sacrifices and fight, it may quite correctly insist that it should have something which it values to sacrifice and fight for. For a real Rightist, death is preferable to a slavish relation to the Left, since this

implies domination of quality by quantity, which is sheer moral and spiritual prostitution.

Before America may rightly claim the role of arbiter of justice throughout the world, it must resolve the problem of true social justice within its own entity. Save at the very beginning, always the body has had more political recognition here than the head. Just as there are more cells in the body than in the head of the physical organism, so ever has mass-man possessed by far the greater vote and therefore the greater political recognition. Mass-man has never been politically the "forgotten man", else the formulae dedicated to "the people" would not have supplied the necessary shibboleths for successful candidates. For "the people" clearly does not mean all, but simply quantity as opposed to quality. How otherwise would such a phrase as "the people" define an issue **between** human beings? Politically, with us, the Rightist is the "forgotten man", however much his superior skill may have served to nullify political power through extra-political means. If there is justice in the claim on the part of organized labor for coordinate right in the determination of industrial policy, then surely the managerial and professional classes may claim with equal justice corresponding direct recognition in the political field. With the exception of the legal profession the latter have no political representation. A true democracy would afford a political representation that is proportional to functions rather than proportional to number.

If it is not yet completely eclipsed, as it is in Russia, yet everywhere throughout the Occidental world the Right is in the state of retreat. This development in America is but a part of a general tendency manifest throughout the whole range of the Western cultural milieu. It is as though the Wheel of Destiny had rolled to that point wherein the ordinary man has risen or is rising to the top with the complementary implication of submergence of the incarnations of superior quality. With one notable exception, the Right is losing power on all fronts. With a compelling dynam-

ism the Left has risen in organized and self-conscious power, implementing its will through political totalitarianism. Before this rise, the Right, standing entrenched behind its Maginot line of traditional rights, has been fighting a losing battle. The position is a weak one, as has been so well illustrated in the Battle of Flanders. Dynamic power is greater than the defensive potency of entrenched position. Thus the Right, conceived simply as conservatism, is already defeated, and only "mopping up" operations remain. Thus the Right, as merely the conservative group, cannot avoid the calamity of the "rolling under". Entrenchment is impotent before fanatical and organized dynamism.

But the total meaning of the Right is not embraced in the concept of conservatism, as is so commonly assumed. Far more fundamentally the Right is the true creative source of new values — is indeed the root-source of all positive values. It was the Rightist Hegel who gave birth to a new form of thought, while the Leftist Karl Marx perverted this form into a sinister materialism. Indeed, a careful analysis of the total manifestation of the Right and Left reveals a conservative and dynamic aspect present in each wing. The emphasis upon the maintaining of seniority prerogatives on the part of organized labor reflects a conservative motivation as truly as the conservative attitude toward capital-property by the employing group. The conservatism is simply differently oriented in the two cases. On the other hand, the creative daring of a Rockefeller, a Ford, or a Jim Hill is no whit less dynamic than the radical action of the extreme Left. The ultra-conservative banker or administrator of trust funds by no means affords a comprehensive symbol of the Rightist attitude. The creative spirit of youth abides in the Right no less truly than in the Left, nor is the latter any less lacking in an orientation to the standpoints normal to old age. The old-age pension movements afford abundant manifestation of this fact. Something a good deal deeper than the opposition between conservatism and dynamism defines the division between Right and Left.

The Right is radical as well as conservative. When it becomes old in any cultural life-cycle it is quite natural that it should manifest mostly under the conservative coloring. At such times, if the Left is moving within its dynamic phase, the Right is naturally forced into the position of retreat toward death. And thus the lines are drawn within the Western World today. Oriented to the past too greatly, the Right is weak against Leftist power drawn from the future. It can meet the latter with greater power only by drawing upon the resources of a still vaster future. The Right must seek rebirth by the dynamic affirmation of power having a new orientation. Lying closer to the fountain-source of Wisdom than the Left, the Right is the best fitted ultimately to wield the larger balance of power. But it can realize its possibilities only by standing on the base of radical affirmation.

The "Vertical Thought Movement" is the Crusade of the Radical Right. It is the Right acknowledging itself and become proud of its spiritual dignity, bowing before nothing within the visible world.

(To be continued.)

CONCLUDING:

THE LIFE OF SANKARACHARYA

by **Kashinath Trimbak Telang, M.A., L.L.B.**

(Reprinted from "The Theosophist", May, 1880)

The north disposed of, and accepting the respect and veneration of the (inhabitants), Sankara went into the country of the Gandas. It was then that the nefarious designs of the discomfited doctor of the Sakta School — mentioned in my last — culminated. Sankara suddenly caught the disease, called Bhagandara (a terrible form of ulcerated sore, or fistula. — E.D. THEOS.), which had been sent upon him by the necromantic spells of (the doctor), who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara,

but in vain. Meanwhile the patient himself behaved stoically or rather vedantically. But at last when the disease could not be cured, he prayed to Mahadeva to send down the Ashvinikumars, who were accordingly sent down disguised as Brahmans. But they pronounced the disease to be beyond their powers of cure as it was caused by the act of another. On this communication the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to (the doctor) himself who died of it.

(An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in "Isis Unveiled" and other works of this kind. A current of Akas directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, 'curses come home to roost'; 'The biter's bit', etc., the Italian one 'La bestemia gira, e gira, e gira, e torna adosso a che la tira', etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents — if it is permissible for us to coin a new word that will soon be wanted in the Western parlance—ED THEOS.)

About this time Sankara heard of a temple in Kashmir which none but an all-knowing person could open, which had been opened on its northern, eastern and western sides, but had continued closed until then on its southern side. Sankara accordingly went up to the temple, but the controversialists there would not allow him to enter before they examined him. He was

examined accordingly, and was found, as one may say, not wanting. He then entered, but as he was going to take his seat on the stool within, the Goddess of the temple — Sarasvati — said, "Your omniscience has been already more than sufficiently proved; but omniscience is not enough to entitle you to take your seat on this stool. Continence is also necessary. Bethink yourself of your acts, and say whether you can claim it under these circumstances." Sankara replied, "This body is perfectly pure. It cannot be tarnished by the sins of another body." This was, of course, a clincher, and Sankara took his seat on the coveted stool!

He thence went to the hermitage of Rishyasringa, and after staying there for some time, to Badari. There he taught his Bhashya to some persons who were studying in the Patanjala School of philosophy. Thence he proceeded to Kedara — where he prayed to Mahadeva to send down warm water for his benumbed pupils. That was, of course, done; and Madhav says, the river still flows with hot water in that part of the country.

He had now arrived at the close of his thirty-second year and his term of life being over, all the Gods and all the Siddhas and all the Sages came down in Divine vehicles to escort him up to heaven. As soon as Sankara made up his mind, his vehicle appeared for him and then "with his praises sung by the principal deities headed by Indra and Upendra, and worshipped with heavenly flowers, supported by the arm of the Lotus-born God, he mounted his excellent Bull, and exhibiting his knots of hair with their ornament, the moon, he started for his own residence hearing the word 'Victory!' uttered by the Sages."

This does seem too materialistic and non-vedantic. Anandagiri has the following account: "Once in the city of Kanchi, the place of absolution, as he was seated, he absorbed his gross body into the subtle one and became existent; then destroying the subtle one into the body which is the cause (of the world) became 'pure intelligence'; and then (assuming the) size of a

thumb, and attaining in the world of the Ishvara full happiness (unbroken) like a perfect circle, he became the intelligence which pervades the whole universe. And he still exists in the form of the all-pervading intelligence. The Brahmans of the place, and his pupils, and their pupils, reciting the Upanishads, the Gita, and the Brahmasutras, then excavated a ditch in a very clean spot and offering to his body pigment, rice, etc., raised a tomb over it there."

And here ends the story of the life of Sankaracharya. As I look back over the narrative thus given by me after Madhav, methink I hear the genius of the nineteenth century scepticism whisper in my ears. "All this is an absurd fable from first to last; it is the 'tinsel clink of compliment' to one whom a halo of glory surrounds. At the age of two, it is impossible to have learnt what Sankara is said to have learnt; those miracles which he is reported to have performed are 'mere and sheer' impossibilities — in a word, all Madhav's narrative is fitter for the pages of a romance than of a work professing to be historical." Now though I confess that I do believe there is some force in this argument, I must also confess that I am not prepared to give it as much weight as those who propound it seem to claim for it. I am perfectly willing to grant that there is a considerable menstruum of poetry in this narrative: but I am not prepared to say that it is as much as may at first appear. Even in the sceptical nineteenth century we have had accounts of historical personages given as history which bear in some points a very striking resemblance to Madhav's account of Sankaracharya. I shall put forward two very good instances in point which occur to me at this moment. Dr Thomas Brown, a man who flourished in this nineteenth century, whose life has been written by a prosaic Western not guilty of Oriental hyperboles, is said to have been engaged in the fourth year of his age, in comparing the narratives of the evangelists in order to find out any discrepancies that there might be between them. To appreciate the full force of this example, it must be remembered, that this critical spirit

was brought to bear upon a work on which an opinion out of the common rut would be — down-right heresy. This circumstance, I may mention, is recorded in the memoir of Dr. Brown prefixed to his eloquent lectures on the Philosophy of Mind. (See also the "Contemporary Review", June 1872, Robt. L. Ellis, Pro. Grote.)

Mr. John Morley, the present Editor of the "Fortnightly Review", has contributed to the pages of that publication a valuable life of Turgot. Here is his deliverance on the precocity of the subject of his memoir. "It has been justly said of him that he passed at once from infancy to manhood, and was in the rank of sages before he had shaken off the dust of the playground." (August 1869.)

If more authority is necessary for refusing to subscribe to the theory that every statement which appears wonderful is, at once, and by reason of its being wonderful, to be put down as totally false, we have the authority of that prince of philosophic historians, Mr. George Grote. "In separating" says that great authority upon all matters of historic criticism "between the marvelous and the ordinary, there is no security that we are dividing the fictitious from the real." (See too, the Duke of Somerset's recent book of Christianity and Scepticism, p. 46, and the Duke of Argyll's Reign of Law. *passim*.) And not to depend on the *ipse dixit* even of a Grote, I would refer the sceptic to the wonder of science, which are "truths stranger than fiction," which yet we see performed before our eyes. Before the fact, what would one have thought of the Electric Telegraph? Before the fact, what was thought of the Railway? I would ask the sceptic to pause here, to consider these matters fully from this point of view, before at once arguing "those circumstances are wonderful; *ergo* they are impossible". They are not of a piece with the common run of occurrences. I am willing to concede also that they may be much exaggerated. But when I am told that they are wholly false, when I am told that no reasonable man can believe them, then I demur. I rather choose to hold myself in suspense.

I had intended in this paper to say something about the works of Sankaracharya, and about some other matters connected with him. But want of time and the length to which this paper has already extended, have prevented me from incorporating those necessary portions of a biography into the present paper. I hope, however in another paper to treat of those matters, as liesure and the materials accessible to me will permit.

QUESTION CORNER

Q. How can one accurately gauge spirituality?

A. First of all, we ought to arrive at a common definition of the term. To some it is a most sacred term, to others, one to be despised. Many confuse it with religiosity, piety, churchianity; to some it is emotionalism, sentimentality, repression of the libido, artificiality, etc. Perhaps some approach nearer with Godliness, Love, airiness, goodness, etc., yet these too are vague and but partial definitions.

Spirituality may best be defined in the words of Dr. Franklin Merrell-Wolff as "the **Realization**, not the theory, that **Consciousness** is original, self-existent, and Constitutive".

NOTICES:

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): **Pathways Through to Space** — a record of a remarkable Transformation in Consciousness, dedicated "to those who, having found the emptiness of life external, hunger for the Life that is Everlasting" . . . \$3.00; **Yoga, Its Problems, Philosophy, Technique** . . . \$2.00; **Re-embodiment** (or Human Incarnations) . . . 60c.

Beginning with the current issue, the Bulletin of the Assembly of Man will be issued quarterly, but will be a larger publication. New subscription rates: 8 is-

sues - \$2.50; 4 issues - \$1.25; single copies - 35c. These rates will not affect present subscriptions. Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif.

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 N. Normandie Ave. on Sundays at 8:00 P.M. For information call NO 3-4993, evenings.

In Chicago, public meetings are held in Room 835, Fine Arts Building, 410 S. Michigan Blvd., on the first and third Thursdays of each month at 7:00 P.M. Phone Alma Sindelar, HArrison 7-3751, week days.

BUDDHA AND SHANKARACHARYA

(From the writings of Mme. H. P. Blavatsky)

To say that Buddha, after having reached Nirvana, returned thence to reincarnate in a new body, would be uttering a heresy from the Brahmanical, as well as from the Buddhistic standpoint. Even in the Mahayana exoteric School in the teachings as to the three "Buddhic" bodies, (1: the Nirmanakaya, in which the Bodhisattva after entering by the six Paramitas the Path to Nirvana, appears to men in order to teach them; 2: Sambhogakaya, the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and 3: Dharmakaya, the Nirvanic body) it is said of the Dharmakaya — the ideal formless Being — that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvana he has left behind him the Nirmanakaya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahayana and the Prasanga Madhyamika Schools, the latter an anti-esoteric and most rationalistic system . . . It is said of Phra Bodhisattva — who was subsequently on earth Buddha Gautama:

"Having fulfilled all the conditions for the immediate attainment of perfect Buddhahood, the Holy One preferred, from unlimited charity towards living beings, once more to reincarnate for the benefit of man . . ."

Shankaracharya was reputed to be an Avatara, . . . and as such he took the body of a southern Indian, newly-born Brahman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upadhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into . . .

When a Shankaracharya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Shankara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Power of Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvana, re-united to form the middle principles of Shankaracharya, the earthly Entity . . .

It is absolutely necessary to study the doctrine of the Buddha esoterically and understand the subtle differences between the various planes of existence to be able to comprehend correctly the above. Put more clearly, Gautama the human Buddha, who had, exoterically, Amitabha for his Bodhisattva and Avalokiteshvara for his Dhyani-Buddha — the triad emanating directly from Adi-Buddha — assimilated these by his "Dhyana" (meditation) and thus became a Buddha

("enlightened"). In another manner this is the case with all men; everyone of us has his Bodhisattva — the middle principle, if we hold for a moment to the trinitarian division of the septenary group — and his Dhyani-Buddha, or Chohan, the "Father of the Son". Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them . . .

The close of Shankara's life brings us face to face with a fresh mystery (He) retires to a cave in the Himalayas, permitting none of his disciples to follow him, and disappears therein forever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumour. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowcapped Himalayas.

(NOTE: The reader may feel that there are decided discrepancies between Madhav's account of the passing of Sri Shankara as narrated by Mr. Telang, and the above from Mme. Blavatsky's chapter on "The Mystery of Buddha". Madhav's account, however, may be regarded as entirely symbolical. Mme. Blavatsky has much more to say on the subject of his retirement from the physical plane, a subject which we feel to be of considerable importance, and which will be continued in a future issue. — BULLETIN EDITOR.)

HEADQUARTERS NOTES:

CONVENTION, 1962

As is traditional, the second Sunday of August is designated as Convention Sunday of the Assembly of Man, and ushers in Convention Week. This year Convention Sunday will be August 12th. Those who wish to attend should make application by mid-July in order that adequate preparations can be made. Your registration should state the date of your arrival and length of time you plan to stay; if you use public transportation and wish to be met at the station, we must know the exact time and place to meet you; the number in your party; do you have sleeping bags or other camping equipment, or camping trailer, or prefer to stay at a motel in town, or have other arrangements? A limited supply of beds and bedding are available here, and we prefer that those who can, bring their own supplies. Shelters are limited still, and some may prefer to bring tents, but many may welcome the opportunity of sleeping under the stars.

Meals will be prepared by the staff and costs have been estimated to be about \$1.80 per day per person. Some may prefer to buy and prepare their own food, thus reducing costs, as has been done here successfully, and these need not eat apart from the others. Families especially, staying in trailers, may like this plan.

Program for Convention Week will depend on the number attending, their wishes or needs, or what circumstances dictate. Daytime will be devoted to work projects mainly, hikes or mountain climbing with, we hope, pilgrimages to the Ashrama, perhaps picnics, some classes or business meetings or devotional services. Evenings will be devoted to classes or lectures, reading, meditation, discussions, and things of a cultural or devotional nature. The week preceeding Convention Week will be one of preparation, and any who wish to help then are cordially invited.

Headquarters will be glad to furnish any detailed or other information. Address inquiries and registrations to: Assembly of Man, P. O. Box 559, Line Pine, Inyo County, Calif.

To transmute personal love into the impersonal and universal, is not to kill nor eliminate in any way the true personal love, but only does it change its character. Rather does it purify and enlarge and expand it beyond the human limited boundaries into the regions of the spirit.

—from "The Herald of Light", April, 1924

Beauty is Being, hence is absolved from the requirements of Becoming.

When a thing is completed it is perfect; when more is added it becomes a thing less perfect, for equilibrium has been lost.

— from the sayings of Wo Ming Fu

BULLETIN NO. 14

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

AUTUMN, 1962

"THOU HAST DONE WELL"

Close the door, my child, shut out the sin, the shame and sorrow. Close the door, for all who enter here touch holy ground.

All sad todays and yesterdays are lost in the tomorrows of the souls that enter here, and all the brightness of the days between is here before thee, waiting here for thee. All of good that thou hast ever lost, all recompense for pain, is here; so close the door, my child, and come into thine own.

Close the door. I would not bid thee come to me and close the way to thy return, did I not know the duty done—the prize of all fulfillment won by thee.

That which now remains, between thee and the goal thou long hast sought is just the open door, thy pity and thy fear forbids thee now to close.

Why lingerest thou? The wail of human woe now falling on thine ear comes not from child of thine, or friend. 'Tis but the wail, the torturing screams of hosts of souls imprisoned by their higher selves for sins 'gainst thee and me and all the human race.

Thou wilt not? Thou desirest still to stay amidst the lost when joy and peace are thine just for the taking? Thou sayest Heaven would not be Heaven for thee if memory of the cries of the condemned remained with thee.

So be it! Thou hast chosen well; for all the aisles of Heaven, through all eternity, would echo and re-echo all its cries, if but a single soul were left in Hell, on that great day when are recalled by God, the sons He once sent forth to do his bidding. And it is best for thee that thou hast chosen to remain in chains of flesh if so be thou mayest hasten that great day by helping up some weaker soul than thine; some soul that fell and could not rise alone, and by its fall had blocked the way for all who followed in its train. Aye, thou hast done well, my child!
—“From the Mountain Top”

SEED THOUGHTS
from “CONSCIOUSNESS WITHOUT CONTENT”
by *Franklin Merrell-Wolff*

1. When Jesus spoke of the Kingdom of Heaven He meant Cosmic Consciousness. Church Council Christianity has debased this meaning and substituted a Paradise World. The latter is merely the more blissful lokas in Sangsara.

2. The culmination of the path out of Sangsara is Nirvana.

3. Nirvana contrasts with Sangsara as being a state of Rest, Bliss, Freedom, Formlessness, non-dual, etc. It is the Other which ever contrasts with Sangsaric existence.

4. There is another Path which starting from the base of Nirvanic Consciousness renounces that State. This is the second and Great Renunciation.

5. The second Path culminates in a State which is neither action nor not-action, neither Bliss nor not-Bliss, etc.

6. This third stage is one wholly outside the range of human imagination or desire until It has been actually realized through Initiation.

7. It is the full state of Consciousness-without-an-object, or spacial Consciousness which is quite indifferent to the presence or absence of universes.

8. From the latter level it is possible to choose a Sangsaric or Nirvanic Path, but in this case both Paths are in the nature of a descent to a subordinate level, consciously chosen.

9. He who chooses the Sangsaric Path faces the problems of form and action from a superior position but is still under the necessity of winning specific and concrete powers through the appropriate effort.

10. From the superior standpoint Sangsara is a creative projection from consciousness, and so long as the superior position is maintained, there is no entanglement involved.

11. If, however, consciousness becomes entangled with its contents, the effect is like that of being bound in a dream world.

12. The unentangled Creator remains liberated, even though engaged in action.

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 N. Normandie Ave. on Sundays at 8:00 P.M. For information call NO 3-4993, evenings.

In Chicago, public meetings are held in Room 835, Fine Arts Bldg., 410 S. Michigan Blvd., on the first and third Thursdays of each month at 7:00 P.M. Phone Alma Sindelar, HArrison 7-3751, week days.

True Knowledge is Knowledge through Identity; empiric or theoretical knowledge is but an illumined ignorance; it is still a seeking after knowledge, not knowledge itself.

THE VERTICAL THOUGHT MOVEMENT

By *Franklin Merrell-Wolff*

CHAPTER II

DEFINITION OF THE RIGHT AND LEFT

Thus far I have employed the concepts of the "Right" and the "Left" without supplying a definition of meaning. The terms are familiar within political and social thought and doubtless convey some meaning to the mind of the reader. Most commonly and most simply these words have been used with the connotation of "Conservative" and "Liberal", respectively. But it must have been clear from the context of the first section that I had in mind considerably wider definitions. As a matter of fact, I have found the popular conception far too narrow to reveal the real significance of the contrast between the Right and the Left. As the result of extended analysis I discovered that the view which regards the Right as merely conservative, reactionary, or narrow simply reflects the prejudice of the Leftist who is overly confident of his own eternal superiority. This view no self-conscious Rightist would accept as possessing more than a very limited validity. It is as false and as true as the judgment of the Rightist who sees in the Liberal Leftist merely the manifestation of loose intellectual and moral habits. There is indeed an aspect of Liberalism that is merely looseness, just as there is an aspect of Rightism that is merely narrowness. So there is some truth in both statements, but it is the least significant part of the total meaning.

Historically the terms appear first in the politics of continental Europe where it was customary to place the conservative party to the right of the president in legislative assemblies, while the liberal or democratic parties were seated upon the left side of the house. At first glance this would seem to be an arbitrary arrangement. But just precisely that which seems arbitrary or instinctive is often a most significant key to psychological significance. The question arises, just why was the arrangement made that way instead of in the reverse pattern?

The right side is traditionally the place of greatest honor. The right is on the side which points to the East when the body faces North. But the East is traditionally and symbolically the source of Wisdom, the place where the sun rises. Also, the right hand is the dextrous hand both in the current sense of the word and in the original Latin meaning. In contrast, the left is sinister and ill-omened. At once, one derives the implication that those who sat to the right of the president were the wisest and most skillful while the Left carried with its liberality something that was sinister. Historically this was unquestionably true to the facts. Thus the nobility, which is typically wiser in government and more skillful in manipulation, fitted very well the meaning of the "Right". The Left had, or represented, the weight of numbers which, when undirected by wisdom, always carries a sinister threat.

The study of the root meaning of words, together with their historical development, supplies most valuable psychological keys. In fact, in this way much of the unconscious psychology of mankind is brought to the surface in a way that is very illuminating. In this connection I shall quote a selection from a chapter on "The Significance of Liberalism" that forms part of a volume I plan to publish in the near future:

"Etymologically, we find that 'right' is derived from or related to the following: The Latin, 'Rectus', meaning 'right' and 'direct'; the Zend 'rashta', meaning 'straight', 'right' and 'just'; and the Sanskrit 'rij', meaning 'stretch', and 'raj' meaning 'rule'. From all this we derive a multitude of specific connotations, of which 'the side of the body pointing eastward when an individual is facing North' is only one. Thus, 'right' carried the connotation of 'straight', in the sense of the 'right line'; of conformity with the moral law of being in accordance with truth, justice, duty, and the will of God; of righteousness, of true, actual, real, genuine, precise, exact, correct, etc. It also incorporates the notion of conformity with authoritative standard. From this it is easy to see how the idea of 'soundness', as opposed to wishful thinking, should

play a part in Rightist thinking. Actually, scientific thinking belongs to the Right psychologically, and, within the field of science, mathematics stands on the extreme Right, while biology, sociology and much of psychology is, relatively, more to the Left. Roughly, Leftist thinking is anti-logical and proteleological, though this is a question of emphasis rather than an absolute distinction.

“The word ‘left’ carries the primary meaning of ‘weak’. Clearly, it is that which is ‘left-over’, the central source of power being vested in the ‘right’. Thus the ‘Left’ is closely related to the notion of revolt, of wilful affirmation without authority. The ground of the ‘Left’ is not the authority of rightness, but of ‘desire’, conceived as essentially justified in its own nature. Hence desire-philosophies like Pragmatism, are typically Leftist philosophies; likewise, so are all philosophies grounded in the notion of ‘life’, in the restricted sense of ‘will-to-live’. For the biologically rooted philosophies tend to be Leftist”.

Further light is thrown upon the essential differentia of the Right and Left by an examination of the words “liberal” and “liberalism”, since it is an extensive practice to identify Liberalism with Leftist thought. However, we shall find that these words supply two directions of implication and attitude that diverge as radically as do the Right and Left in politics. Thus the meaning of “liberalism”, as it was understood by Herbert Spencer, defines, in high degree, just precisely the ground on which the Right . . . stands opposed to the “New Deal”, which in turn is conceived by its proponents as liberal. The following quotation from Herbert Spencer can be found in the Century Dictionary under the second meaning of the word “liberal”:

“The function of Liberalism in the past was that of putting a limit on the powers of kings. The function of true Liberalism in the future will be that of putting a limit to the powers of Parliaments.”

Part of the effect of strict construction of the Constitution is just precisely the placing of limits upon the powers of the legislative bodies. Loose construction reduces those limits, as the late Justice Holmes affirmed more than once. In fact, Justice Holmes has explicitly affirmed the view that the Constitution did not give legislative authority to Herbert Spencer's "Social Statics". Yet Holmes has been almost universally acclaimed as the great apostle of judicial liberalism. Here we see two competent thinkers radically opposed in viewpoint and yet each speaks in the name of Liberalism! Now the "New Dealers" clearly conceive of Liberalism in much the sense of Holmes, and "New Deal" appointments to the Supreme Court have resulted in the overwhelming domination of that Court by the theory of loose construction. The result is the relative removal of limits upon the powers of the legislative branch of government. Accordingly, in the Spencerian sense the "New Deal" would appear as anti-liberal.

If we proceed to an etymological study of the word "liberal", an astonishing light is thrown upon the above divergence of meaning. "Liberal" has a dual root source. On one side it is derived from the Latin "liber", meaning "free", on the other from the Latin "libet", meaning "it pleases", and the Sanskrit "lubh", meaning "desire". In the second sense "liberal" is akin to "libidinous" which is also derived from "libit" and thus likewise is related to "libido", —a term that has come to have a fundamental value in modern analytic psychology. In the sense of "liber", "liberal" very readily becomes the philosophy of "laissez faire" which seeks to restrict the functions of government to the maximum possible, meanwhile affording the individual man the widest possible range of self-determinism. "Rugged individualism" is "liberalism" in this sense. But, in contrast, "liberalism" in the sense of "libet" by no means necessarily implies freedom from government. With many temperaments the responsibility of the freedom of self-determinism is by no means attractive, and with these types regimentation by the political or other collective entity is quite compatible with desire and pleasure. *To be taken care of* pleases many.

When we approach this subject from the psychological side we find that the dominating love of freedom is mainly a characteristic of the thinking type, while the feeling type so largely fulfills itself through relatedness that regimenting laws are only little or not at all painful. If the primary orientation of the individual is to feeling and desire, the system of valuation is radically different from that of those who ground themselves upon thought judgment. It makes a world of difference whether feeling leads and thought is viewed as merely instrumental or, per contra, thought leads while feeling is left to adjust itself as best it can.

At last we are in a position to give the distinction between Right and Left some precision of meaning. The Rightist is one who correlates himself more to "correctness" than to "wishfulness", while the Leftist reverses this valuation. This does not mean that the Rightist lacks all desire nor that the Leftist scorns truth. It is simply a question of emphasis, a matter of more or less. At the extreme Right we have the religio-philosophical system of Buddha which preaches the mastery of desire and the destruction of *tanha* or the "will-to-live", while at the utmost Left we have the Dionysian abandonment in unrestrained libidinousness. Somewhere between these limits the majority of men abide, though unquestionably most men stand much closer to Dionysius than to Buddha. And thus it is that the unrestricted rule of the majority has a marked tendency toward the Dionysian pole.*

* (Frederick Nietzsche frankly repudiated the Rightist Christian morality and turned Dionysian, and was proud of it. But Nietzsche, through Spengler, appears as the prophet of the Nazis. This very clearly reveals the Leftist orientation to German National Socialism. It is a great mistake to regard the Nazi government as Rightist in the absolute sense. It is to the Left of Center, but more to the Right than Communism. It is only in contrast to the latter that the Nazis appear as relatively to the Right. When Hitler decided to cooperate with the leadership of the German army he simply effected an expedient compromise which some-

what modified his more extreme Leftist position. As a result, German military intelligence was not crushed in the sense that most other German intelligence suffered. This made the brilliant German staff achievements possible, while in Russia the thorough-going distrust of intelligence brought its normal fruit in the miserable staff-work of the Finnish campaign. The extreme Leftist fears and hates a free intellect.)

So far we have identified the Right with the primary valuation of "correctness" and the Left with the accentuation of "wishfulness". This is only a part of the total picture. If we return again to the word "liberal" we find that it has developed quite an extensive range of meaning out of its root sources. Thus we find "liberal" in part defined as "of wide or ample range or extent", "not narrowly limited or restricted", "expanded", "free in views or opinions", "not narrow, bigoted or intolerant", "generously inclined", "munificent", "magnanimous", "unrestrained", "unchecked", "licentious". This gives us a picture of something broad and expansive. We may thus say that in the best sense a liberal consciousness in one that is oriented to expansive breadth and tolerance. These attitudes are unquestionably virtuous and the typical Rightist would not hesitate to concede this. For the latter, broadmindedness, tolerance and generosity become vicious only when they lead to a sacrifice of correctness, truth and purity. So long as correctness, truth and purity are not sacrificed, he may well say that the more broadmindedness, tolerance and generosity there is, the better it is for all men. But the primary value goes with correctness, truth and purity. However, the genuine Leftist is so strongly oriented to expansiveness and breadth that in a situation in which he was forced to choose, he would, in greater or less degree, sacrifice the correctness, the truth and the purity.

In the meaning unfolded in the last paragraph we are arriving at the very heart of the significance of Liberalism, with respect to which the corresponding political orientation stands in derivative relationship. At his best, the Leftist is broad and tolerant, though in other aspects as the con-

servator of the natural life-attitudes, as opposed to cognitive other-worldliness, he may be anything but broad and tolerant. There is a sense in which the Leftist understands and values freedom and, as well, another sense in which the Rightist may give 'freedom' the very highest value. But these two valuations clash head on. Freedom in one dimension implies restriction in another, and so when two men of opposite types meet they may very easily oppose the policies of each other, and yet in each case do so in the name of freedom! For this reason the concept 'freedom' as an abstraction, does not serve to differentiate between the primary attitudes of the Left and the Right. The freedom to think an idea through to its ultimate logical consequence and then to insist that life must conform strikes with a fearful force at the very thing the Leftist values most. On his part he values the freedom to follow the desires which spring spontaneously out of the heart of concrete life, regardless of the implied violence to rational truth. Clearly, the Rightist is the more ascetic of the two.

Breadth and tolerance very readily suggest to us the figure of expansion in a horizontal plane. The Leftist is oriented primarily to lateral or horizontal relationship. He tends to encompass widely and extensively. His keynote tends to be extensivity, a wide spreading of himself, and thus we can very readily correlate his standpoint with the attitude of extroversion. Typically, he has the stronger feeling for the object, thereby depreciating the world of ideas. From this follows the strong accentuation of social morality. Often it appears that his social orientation is so strong that for him the being anti-social assumes the character of greatest evil. But for the Rightist, integrity is a far superior good. Thus for the latter, he who lives by a code of unshakable integrity is among the best of men, whether he is socially minded or not. The man whose word is as good as his bond is preeminently the good man,—the one possessed of character and worthy of trust. This is an integrity in dealings with other men, but even more than that, it is an integrity in thought. Naturally, the banker in peculiar degree values the character of men in this sense, but no less insistently does the scientist value men in the

same manner. From the scientist's point of view, what worse criminal is there than the intellectual cheat? A Dr. Cook who fraudulently claimed the honor of scientific achievements stands on a lower moral level than the gangster, the kidnaper and the exploiter. Indeed, if there were no men who had such a code, the development of scientific knowledge would have been impossible.

Now, there is something narrow and even ascetic about integrity. The man of integrity inevitably hates the lie and the careless attitude toward contradiction. The Machiavellian morality of the politician appears to him as composed of the worst scourgings from the depths of hell. Of all this the man of integrity is most intolerant, and so there is a sense in which we may call him narrow. But none the less there is a dimension in which his life does develop, though not in the sense of wide inclusiveness and expansion. To find wherein he is something more than merely narrow we must look for another dimension.

If we turn in the dictionary to the Greek combining form "Ortho" we will find the key to the dimension on which the Rightist develops. "Ortho" means "straight", "upright", "correct", etc. A number of English words employ this combining form, and as one reads through their definitions he receives a general picture of something that is correct and upright and is, in general, as it should be. To a certain group of temperaments all this defines just that which is valuable. Representatives of this group may acknowledge that there is something good about being broad and inclusive, but not a good sufficiently great to justify any deviation from uprightness, correctness, or the general view that it is best that men, things, ideas, and attitudes should be simply what they should be. Here we have the primary orientation to an inner imperative of essentially unconditional character. Among thinkers this spirit is manifested most conspicuously by pure mathematicians.

Returning to the spacial figure, it is now clear that the line of development of the Rightist is in the vertical dimension. He reaches to heights and depths but has, in

general, little horizontal spread. He is *profound* rather than literal or broad. His thought and aspiration moves vertically, to the eternal truths and God, or to the unseen depths.

Just as the Leftist attitude parallels extroversion, so likewise in the Rightist we see much that is analogous to the introvert. This correlation is very significant.

As last there emerges for us a partial definition of the divergent, yet interdependent, Right and Left. The definition is only partial as the total meaning of this opposition will grow to the very end of this essay. But, at least, we are afforded a starting point for the orientation of our understanding. The Right and the Left represent inherent and natural attitudes, both of which are developed more or less in every individual. But with many individuals the one attitude or the other holds the position of decisive dominance. In that case, the counter attitude is more or less repressed or depreciated. As a natural consequence, human beings can be classed into groups, and in the political and sociological sense this grouping can be identified with the traditional terms "Right" and "Left". However, there still remain many individuals in whom the development of attitude is by no means decisive. These naturally belong in the political Center, with a tendency to swing more one way or the other at different times and in different situations. Except in rare cases, those in the center do not manifest the most comprehensive development of consciousness both in breadth and depth, but rather are in an amorphous and relatively undeveloped state. Mostly those who are more conscious than the majority definitely and knowingly align themselves either with the Right or the Left. The basis of deviation and alignment proceeds according to the lines of emphasis outlined below:

In this scheme the Rightist group is placed on one side, the Leftist on the other, while the column of words below each gives the quality, attitude, or orientation of each in contrast to the other.

<i>The Rightist</i>	<i>The Leftist</i>
oriented to —	oriented to—
Correctness	Wishfulness
Profundism	Liberalism
Depth	Breadth
Vertical component	Horizontal component
Introversion	Extroversion
Integrity	Social mindedness
Purity	Tolerance

This scheme is by no means a true picture of how each group appears typically to the other. The view of the other type is commonly much less flattering. If we take these views, the picture becomes disreputable. I shall suggest these secondary pictures by correlating the corresponding view of the opposite type with each of the seven words in each column.

Rightist view of the Leftist

	The Leftist seems:
Correctness	Inaccurate and careless
Profundism	Loose and shallow
Depth	Superficial
Vertical component	Without an orienting modulus
Introversion	The helpless slave of things
Integrity	Unreliable
Purity	Not very clean (Disposed to combine forces with political bosses)

Leftist view of the Rightist

	The Rightist seems:
Wishfulness	Selfishly occupied with his beloved ego
Liberalism	Narrow minded and close fisted
Breadth	Unprogressive

Horizontal component	Restricted horizon
Extroversion	Timid in the face of experience
Social mindedness	Anti-social
Tolerance	A prig

If the members of each group were to tell the members of the others what each thought of the other, it would probably be impossible to enforce the laws against duelling. Fortunately, we have learned to be more or less discreet.

(To be continued)

HEADQUARTERS NOTES:

CONVENTION REPORT

Improved facilities at the Ranch this year encouragingly drew a capacity of students. Capacity is still small, but there are promises of considerable improvement for next year, and students worked hard toward fulfilling this promise. But students found time for recreation too. There were two pilgrimages up the canyon to the Ashram, which is still in a quiescent state for want of time and man-power to restore it; there were also visits to Mt. Whitney Portal. The evenings were given to discussions, talks, and a business meeting. On Sunday afternoon students assembled on the De Cono terrace where each gave a short talk. They covered a variety of subjects including an experiment with inspiration, talks on the philosophy, importance of discerning knowledge learned directly and mere heresy, new metaphysical discoveries, and some general impressions. High point was the Sunday morning service, held on the front lawn, and included the reading of a poem, "Communion", composed by Mrs. Lillian Reid of Toronto, music by Fay and Harry Newman, and an address by Dr. Franklin Wolff.

In the address Dr. Wolff contrasted Right and Left, identifying extreme Right with spirituality, and extreme

Left with materialism, expressing the view that the world today veers far to the Left. Orientation is more in a horizontal direction, that is, the relation of man to man, rather than vertical, or relation of man to the Divine.

The Leftist contends the individual is the result of his environment; the Rightist that the individual creates his circumstances, and is the result of his genes, or, more profoundly, the result of his soul-stature. One faction contends acquired traits can be inherited, the other says they cannot, and proof either way is most difficult.

He quoted from Arthur Koestler's "The Yogi and the Commissar". The commissar feels that the end always justifies the means; the Yogi that the means is determinant of the end. Dr. Wolff adds that the end not only does not justify the means, but that the end will be the direct result or effect of the means, and may prove to be other than one had intended.

QUESTION CORNER:

Q. Are there any objections to tantric practices?

A. Yogic practices which tend to open the psychic centers can be very dangerous in a number of ways, especially for an amateur. One may or may not unleash great powers, and if so, unless he has the wisdom and understanding to use them rightly and the mental and moral strength to control them, great harm can be done. These powers are difficult to understand, and unless one is ready for them the practices may lead to such as insanity, loss of motor powers, even death. Where one develops these powers successfully, is relatively pure and intelligent, and uses them seemingly for good, the great danger is that the possessor of them may become so intrigued by them as to be content with their level, which becomes in the evolutionary scheme a cul-de-sac, thus blocking his true path to Liberation or any higher state.

To seek Realization, or Enlightenment, or Liberation first, (by whatever name one chooses to call it,) one may have to take a longer path, lasting perhaps through many lifetimes, yet this is the sure, safe, natural way. And in this length of time the candidate meanwhile has had to pass many tests of strength, self-mastery, understanding, love and compassion; killing out all greed, selfishness, hate, lust and other negative traits. Only then will true Realization come. That which is above those powers that tantric practice can bestow enables Him who has attained to dip down into these various powers. He cannot now be corrupted nor beguiled. He sees clearly and uses wisely.

Too many seek a magic pill that will transform us in a moment, without any effort on our part, short-circuiting all those experiences, painful and otherwise, by which we must grow, evolve. For what reason must the pilgrim soul traverse this world plane if not to learn Earth's lessons? There is no short cut. There are drugs and narcotics extended to the unwary which will produce but a counterfeit, not aiding but actually blocking the way to true Realization. Beware of them.

NOTICES:

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): **PATHWAYS THROUGH TO SPACE** — a record of a remarkable Transformation in Consciousness and the significance it holds for each of us . . . \$3.00; **YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE** . . . \$2.00; **RE-EMBODIMENT** (or Human Incarnations) . . . 60c.

Bulletin of the Assembly of Man now issued quarterly. New subscription rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - 35c. New rates will not affect present subscriptions. Address: Assembly of Man, P.O. Box 559, Lone Pine, California.

BUDDHA AND JESUS

From *THE MYSTERY OF BUDDHA* by *H. P. Blavatsky*

Six centuries after the translation of the human Buddha (Gautama) another Reformer, as noble and as loving, though less favored by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviors, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both — sectarian opponents, the most dangerous of all — tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brahmans that He was truly an Avatara of Vishnu, but that He had come to tempt the Brahmans from their faith, and was therefore the evil aspect of God; of Jesus the Bardesian Gnostics and others asserted that He was Nebo, the false Messiah, the destroyer of the old orthodox religion . . . But Nebo is also Mercury, who is Buddha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury . . . There are many other strange points of similarity between Gautama and Jesus . . . (See *Isis Unveiled*, ii, 132.)

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet, although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—the Esoteric Doctrine says one hundred years—dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowl-

edge which confers upon man the power of producing "miracles" far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised "miracles". They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast.*

Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favor of Karma or Providence is unriddled by the Secret Doctrine . . .

As tradition goes, the Brahmans had committed a heavy sin by persecuting Gautama Buddha and His teachings instead of blending and reconciling them with the tenets of pure Vaidic Brahmanism, as was done later by

*("Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyani-Buddha . . . A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence" ((Descent of Buddhas, p. 17, from Aryasanga)). "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" ((St. John, xiv, 6)). The "way" is not the goal. Nowhere throughout the New Testament is Jesus found calling himself God, or anything higher than "a son of God", the son of a "Father" common to all, synthetically. Paul never said (I Tim. iii, 10) "God was manifest in the flesh", but "He who was manifested in the flesh" (Revised Edition). While the common herd among the Buddhists — the Burmese especially — regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.)

Shankaracharya. As in the case of His Western successor, Gautama, the "Merciful", the "Pure", and the "Just", was the first found in the Eastern Hierachy of Historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and reviled, the outcast and the hapless, invited by Him to the king's festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land — and these non-spiritual Brahmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs — the cause nevertheless Himself: hence the "Merciful and the Blessed One" could not go out entirely from this world of illusion and created causes without atoning for the sin of all — therefore of these Brahmans also. If "man afflicted by man" found safe refuge with the Tathagata, "man afflicting man" had also his share in his self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sins of His enemies. Then only was He willing to become a full Dharmakaya, a Jivanmukta "without remains".

All evil is the result of ignorance.

The *Bulletin* No. 15

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

WINTER, 1962-1963

THE ELIXER OF LIFE

(From a Chela's Diary)

by G . . . M . . . F.T.S.

(Reprinted from THE THEOSOPHIST for March, 1882)

"And Enoch walked with the Elohim,
and the Elohim took him." — Genesis

INTRODUCTION

(The curious information — for whatever else the world may think of it, will doubtless be acknowledged to be that — contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism — from the days of the *Rishis* until these of the Theosophical Society — came to the knowledge of the author in a way that would seem to the ordinary run of Europeans a strange and supernatural manner. He himself, however, we may assure the reader, is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further on, he has to make the following confession of his own belief regarding it. It will be apparent from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case

would never have been written. Nor does he pretend to be one. He is or rather was for a few years an humble *Chela*. Hence, the converse must consequently be also true, that as regards the higher stages of the mystery he can have no personal experience, but speaks of it only as a close observer left to his own surmises — and no more. He may, therefore, boldly state that during, and — notwithstanding his unfortunately rather too short — stay with some Adepts, he has by actual experiment and observation verified some of the less transcendental, or incipient, parts of the “Course”. And, though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his own course of study, training and experience, long, severe and dangerous as it has often been, leads him to the conviction that everything is really, as stated, — save some details *purposely veiled*. For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom, all his reverential affection and gratitude are due — his last *guru* — to divulge for the benefit of Science and Man, and especially for the good of those who are courageous enough to personally make the experiment — the following astounding particulars of the occult methods for prolonging life to a period far beyond the common one. — ED. THEOS.)

Probably one of the first considerations which move the worldly-minded at present, to solicit initiation into Theosophy is the belief or hope that immediately on joining, some extraordinary advantage over the rest of mankind is to be conferred upon the candidate. Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the “Elixir of Life” said to be in the possession of Kabalists and Alchemists are still cherished by students of Medieval Occultism — in Europe. The allegory of the *Ab-e-Huat*, or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the *real* GREAT SECRET. The “pungent and fiery Essence”, by which Zanoni re-

newed his existence, still fires the imagination of modern idealists as a possible scientific discovery of the Future.

Theosophically, though the fact is authoritatively declared to be true, the above-named conceptions of the mode of procedure leading to the realization of the fact, are *known* to be false. The reader may or may not believe it; but as a matter of fact, Theosophical Occultists claim to have communication with (living) Intelligences of an infinitely wider range of observation than is contemplated by the utmost aspirations of Modern Science, all the present "Adepts" of Europe and America — dabblers in the Kabala — notwithstanding. But far even as those superior Intelligences have investigated (or, if preferred, are alleged to have investigated), and remotely as they may have searched by the help of implication and analogy, even *They* have failed to discover in the Infinity anything permanent but — SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially un-permanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life of discipline, though directed by the sternest determination and skill — could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates "Non-Being" in the physical sense given it by the Theists — Non-Being being *nothing* in the narrow conceptions of *Western* Religionists — a *reductio ad absurdum*. This is a gratuitous insult even when applied to the *pseudo*-Christian or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear

miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimized so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, and the only question is, what are these causes, and how. in their turn, are they to be produced? To lift, as far as may be allowed, the veil of this department of Occultism, is the subject of the present article.

We must premise by reminding the reader of two Theosophic doctrines, often inculcated in "Isis" as well as in various "articles" in this and other magazines. They are (a) that ultimately the Kosmos is *one* - one under infinite variations and manifestations and (b) that the so-called MAN is a "compound being" - composite not only in the exoteric scientific sense of being a congeries of living so-called material Units, but also in the esoteric sense of being a succession of seven forms or parts of self, inter-blended with each other. To put it more clearly we might say that the more ethereal forms are but duplicates of the same aspect, - each finer one lying within the inter-atomic spaces of the next grosser. We would have the reader understand that these are no subtleties, no "spiritualities" at all in the Christo-Spiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophist, Spiritualists, Buddhists, Kabalists or Vedantins, count, separate, classify, arrange or name these, - as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to

various "elements" of the Kosmos of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the Scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply — "get better instruments and keener senses, and *eventually* you will."

All we have to say is, that if you are anxious to drink of the Elixir of Life and live a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science — laughs at it.

So, then, we have arrived at the point where we have determined — literally, *not* metaphorically — to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible material body — MAN, so called, though, in fact, but his outer shell — to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. We see, moreover, that in process of time any cut or lesion upon skin, however flesh-deep, has a tendency to replace the lost and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man partially flayed alive may sometimes survive and be cov-

ered with a new skin, — so our astral, vital body — the fourth of the *seven* (having attracted and assimilated to itself the second) and which is so much more ethereal than the physical one—may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms procede to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them . . . We can say no more. The Magdalene is not the only one who could be accused of having “*seven spirits*” in her, as the men who have a lesser number of spirits — (what a misnomer that word!) in them — are not few or exceptional. These are the frequent failures of nature — the incomplete men and women. * Each of these has in turn to survive the preceding and more dense one and then *die*. The exception is the *sixth* when absorbed into and blended with the *seventh*. The “*Dhatu*”* of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan “*Zung*” (the seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly, as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man’s ear — *Thou only* — if thou wilt — art “immortal”. Combining with this is the saying of a Western author that if any man could just realize for an instant that he had to die some day, he would die that instant. The *Illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of

* (This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles: a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as *non-existing*. — ED. Theos.)

* (*Dhatu* — the seven principal substances of the human body — chyle, flesh, blood, fat, bones, marrow, semen.)

LONGEVITY. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions become so intense as to weaken, for one single instant, our "clutch on life", or the tenacity of the WILL to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden death from joy, fright, pain, grief, or other such causes. The sense of a life-task consummated, of the worthlessness of one's existence, *if sufficiently realized*, is sufficient to kill a person as surely as poison or a rifle bullet. On the other hand, a stern determination to continue to live has, in fact, carried many past *the crisis* of the most mortal disease, in full safety.

First, then, must be the determination — the WILL — the conviction of certainty, to survive and continue.** Without that, all else is useless.

** (Col. Olcott has epigrammatically explained the creative or rather the re-creative, power of the Will, in his *Buddhist Catechism*. He there shows — of course, speaking on behalf of the Southern Buddhists — that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and re-combines the *Skandhas*, or groups of qualities that made up the individual, into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it this way:

Q — What is that in man which gives him the impression of having a permanent individuality?

A. — *Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of *Karma*.

Q. — What is it that is reborn?

A. — A new aggregation of *Skandhas*, or individuality, caused by the last yearnings of the dying person.

Q. — To what cause must we attribute the differences in the combination of the five *Skandhas* which make every individual differ from every other individual?

A. — To the *Karma* of the individual in the next preceding birth.

Q. — What is the force or energy that is at work, under the guidance of *Karma*, to produce the new being?

A. — *Tanha*, the "Will to Live".)

And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continuous strain, as nearly as can be continued and concentrated without one single moment's relaxation.* In a word, the would-be "Immortal" must be on his watch night and day, guarding Self against — Himself. To live, to LIVE — to *LIVE* — must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness, — that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in this short-sighted way, it is so. But to do good, as in everything else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch are any more needed: the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas*, in the first stage a determined, dogged resolution, and an enlightened concentration of Self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be inhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him is a purely negative attitude. Until the POINT is reached, he must not "lay out" his energy in lavish or fiery devotion to any cause, however noble, however "good", however elevated. * Such,

* (On page 151 of Mr. Sinnett's *Occult World*, the author's much abused and still more doubted correspondent assures him that none yet of HIS "degree are like the stern hero of Bulwer's" Zanoni . . . "the heartless morally dried-up mummies some would fancy us to be" . . . and adds that few of them "would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry." But our adept omits saying that *one*

we can solemnly assure the reader, would bring its reward in many ways — perhaps in another life, perhaps in this world — but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profanity. That is why very few of the truly great men of the world (of course, the unprincipled adventurers who have applied great powers to bad uses are out of the question) — the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms — ever became members of the long-lived “Brotherhood of Adepts” who were by some and for long years accused of *selfishness*. (And that is also why the Yogis and the Fakirs of modern India — most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession — to appear entirely dead to every inward feeling or emotion.) Notwithstanding the purity of their hearts, the greatness of their aspirations, the disinterestedness of their self-sacrifice, they *could not (live), for they had missed the hour . . .* They may at times have exercised powers which the world called miraculous; they may have electrified man and compelled Nature by fiery and self-devoted Will; they may have been possessed of a so-called superhuman intelligence; they may have even had knowledge of, and communion with members of our own occult Brotherhood; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves; and, when perishing on the cross or the scaffold, or falling, sword in hand, upon the battlefield, or sinking exhausted after a successful consummation of the life-object, on deathbeds in their chambers, they have all alike had to cry out at last: “Eloh Eloh-Lama Sabach-thani!”

or two degrees higher and he will have to submit for a period of years to such a mummifying process unless, indeed, he would voluntarily give up a life-long labor and — DIE. — ED. THEOS.)

(To be continued.)

“REINCARNATIONS” OF BUDDHA

(abridged)

by Mme. H. P. Blavatsky

The Tibetan Lamaseries contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of “living Buddhas” and the name “Buddha” is given to teacher after teacher. This same generic use of a name is found among Hindus with that of Shankaracharya, to take but one instance. All his successors bear his name, but are not reincarnations of Him. So with the “Buddhas”.

Every section in the chapter on “Dezhin Shegpa”, (literally “he who walks in the path of his predecessors”), — Tathagata — in the Commentaries represents one year of that great Philosopher’s life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous “Path of Perfection” being missed. The Bodhisattva became a Buddha and a Nirvani through personal effort and merit, after having had to undergo all the hardships of every other neophyte — not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvana while still living in the body and on this earth that was due to His having been in previous births high on the “Path of Dzyan”, (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages . . . During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts . . . (Religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of contempla-

tion, or Sam-tan (Sanskrit: Dhyana), once acquired, everything becomes easy. For, once that man is entirely rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Adi Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and becoming a . . . (Seer) he becomes a Dhyani Buddha. Every . . . (mystic work or mantra) of the . . . (highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathagata in His immense love and "pitiful mercy" for erring and ignorant humanity, refused Paranirvana . . . in order that He might continue to help men . . .

It is stated that at the age of thirty-three, Shankaracharya, tired of his mortal body, "put it off" in the cave he had entered, and that the Bodhisattva that served as his lower personality was freed.

"With the burden of a sin upon him which he had not committed".

At the same time it has added:

"At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth."

Now, Karma could have no hold on "Maha Shankara" (as Shankara is called in the secret work), as he had, as Avatara, no Ego of his own, but a Bodhisattva — a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, "Who, then, was punished by Karma?" and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in ****, and again, fifty years subsequent to the death of this Adept, in one whose name is given as

Tiani-Tsang, (King Suddhodana). No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him — hence misinterpreted. The words used would stand when translated:

“Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Maha Shankara, who (put off) his outward form. This willful act aroused and attracted King Karma, who killed the new form of **** at thirty-three, the age of the body that was put off . . . He died in his next (body) at thirty-two and a little over, and again in his next at eighty — a Maya, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang *, then again the Sugata became Tsong-Kha-pa, who became thus Dezhin-Shegpa . . . The Blessed One could do good to his generation as **** but none to posterity, and so as Tiani-Tsang he became incarnated only for the “remains” (of his precedent Karma, as we understand it). The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery-grounds of the seeds of truth. The blessed “remains” since then have overshadowed and rested in many a holy body of human Bodhisattvas.”

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the “direct followers” of Gautama the Buddha — “those who are to be denied by His Church for the next cycle” — and of Shankaracharya, are pleased to add more . . .

* (Does “Tiani-Tsang” stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis — others to go against it.)

It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse. It will be sufficient to know that while Gautama Buddha is merged in Nirvana ever since His death, Gautama Shakyamuni may have had to reincarnate — this dual inner personality being one of the greatest mysteries of Esoteric psychism.

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

CHAPTER III

THE PSYCHOLOGICAL ORIENTATION

The identification of the complementary dualism of Right and Left with the psychological attitudes of introversion and extroversion is hardly correct. More strictly the relationship is one of parallelity. This implies that the logical and psychological pattern of the introvert-extrovert relationship is transferred to the Right-Left relationship without implying identity of meaning. The final determination of the extent to which those who are naturally introverts would gravitate to the political and sociological Right, and extroverts to the Left, is an empirical question. But that there should be a general tendency of this sort seems unquestionable. The whole relationship here is complicated by the fact that the pattern of the thought, or the social functioning of an individual, is often not the true expression or implication of his personal psychology.

The philosophical or social theory which a given individual affirms may be the result of theoretical or pragmatic *convincing* rather than the development of spontaneous *conviction*. In this case the theory contradicts the individual's temperament. Among introverts this is a phenom-

enon that occurs quite frequently, though apparently it rarely happens among extroverts. Different factors contribute in the producing of this result. For one thing, the introverted types are generally less articulate than their more extroverted brothers. Further, the extrovert is naturally much more effective in the manipulation of objective situations, including the "selling" of himself, his ideas, and valuations. Accordingly, the introvert is convinced in the face of an impressive array of fact and argument, which often stifles a much less clearly defined inner feeling. Very frequently he is forced to feel that there is something wrong with his own nature that caused the spontaneous side of himself to move and evaluate in an opposite sense. This view is all the more strengthened as it corresponds with just what his extrovert brother thinks. The result may often be a false extroversion as the consequence of overly intense effort at self-correction. Within the ranks of the Leftist intelligentsia there are undoubtedly many instances of just this type, and because the false position necessarily involves strong inner conflict they are particularly liable to become fanatical extremists. The inner battle becomes projected as the outer battle with a high likelihood of excessive violence.

There are philosophies and social orientations which are the normal counterparts or projections of the extroverted and introverted temperaments. A given individual can truly give himself only to the philosophy or social orientation which is normal to his temperament. If he feels himself obligated to espouse the natural projection of the other temperament, then, in effect, he affects a chameleon-like adaptation to something alien. The "yea" of the objective consciousness is not reinforced by a corresponding "yea" of the inner man, who feels or thinks quite differently. If the latter is so far repressed as to have become unconscious, various psychopathic effects or even physiological disturbances may result. This unhealthy individual state may become projected as a social psychosis, particularly if the individual occupies an important place in leadership. Thus it should be clear that the harmonization

of temperament with objective orientation is much more than a problem of individual psychology. It is, in a more ominous sense, a social problem of the first importance. The Vertical Thought Movement carries an implication of social therapy.

Instances of the dissonance between normal temperament and objective theory are particularly notable in the field of philosophy. It is hardly conceivable that any well developed extroverted temperament should ever express itself as a philosophy. All philosophy which is more than something childish implies an advanced development of intellectual abstraction. The material the philosopher works with is, inevitably, ideas rather than things or actual people. The tendency to function in this way, and the capacity to do so effectively, simply presupposes the introverted attitude. But in the case of an extrovert philosophy the idea is given a theoretical depreciation in relation to objects that exist for sensible experience. In this case the philosopher, *as he is*, belongs to one type, while the philosophy, *which he thinks*, belongs to the other. For example, the orientation to the categories of life and to wishfulness, which is so fundamental to the pragmatic school, forces us to class this thought with the Left and doubtless most of the philosophic writers in this group would identify themselves with the Left as well. Yet generally, if not universally, their individual temperament would be introverted. In contrast, the introverted thinker who constructed a philosophy which was a normal projection of his own temperament would belong to the Right both by temperament and by thought.

The foregoing considerations illustrate why it is that the meaning of "Right" and "introvert", and of "Left" and "extrovert", are not identical. In a more obvious but less significant manifestation we can carry the illustration further. The man of money is quite generally recognized as a Rightist. Yet an individual with the temperament and way of valuing which belongs to the Left may, and often has, become rich. The "new rich", in so far as that term expresses a typical behavior pattern, consist of Leftists in the

temperamental sense who have become rich. They are essentially aliens to the *money-thought*, by which I mean a system of valuing, a moral code, and general orientation to life and the employment of power which stands in the relationship of abstraction with respect to concrete muscular labor-effort, in much the same manner as the idea is abstract when contrasted to concrete experience. Yet, despite the fact that we have a considerable body of rich Leftists, in the above sense, yet the force of the interests and the necessities of their new position very largely constrain them to vote and work with the political Right. These men are not Rightists in the profounder meaning of the word, but they merely have a community of interest with the Right.

Though it is the introvert who is much more likely to be untrue to himself than the extrovert, it would appear that the force of circumstance is very likely to constrain a genuine Leftist to be untrue to himself as well. An extrovert Leftist who has become a Rightist through the change of material circumstance does not therefore take on introverted habits of living, thinking and valuing. He may remain perfectly true to himself as an extrovert, though becoming untrue to himself as a natural Leftist. On the other hand, the natural Rightist is typically but little affected by material circumstance. In fact, relative independence of objective circumstance is one of the more distinctive characteristics of the normal Rightist. His generally superior and wiser command of money-power largely depends upon his inward independence of money. As a type he finds it much easier to renounce money and all that it commands than is ever true of the Leftist. The life of Buddha supplies the classical example of this trait.

From the foregoing it should be clear that the Crusade of the Radical Right is not a Voice speaking in the name of the rich because they are rich. Doubtless most rich men do belong to the Right in the profounder sense, particularly those who unite with wealth a strong capacity for restraint, good taste, and willingness to accept responsibility. But a prospector, for instance, does not become one of these

simply by "striking it rich" in his wanderings and delvings into the earth. Indeed, the professional mind is much more fundamentally Rightist than that of the rich man, taken as a whole. Probably we shall find that the most thorough-going Rightists have never been rich and would prefer not to have to bother with wealth in the sense of money or property.

Apparently the most common view which the Leftist holds with respect to the man of wealth is very far from flattering. He is seen as the embodiment of a purely selfish greed. It is not realized that for the genuine Rightist man of wealth, money is merely an instrument which is necessary for a certain kind of functioning. With the right kind of man money is an implementation of social statesmanship. On the other hand, a Leftist, possessed of the perspective of a statesman, would be much more inclined to look to votes and the manipulation of votes by psychological devices as his source of social power. With him the money-motivation corresponds to his more inferior attitude. His view of the man of wealth is but a projection of his own attitude. He sees in the latter what he himself could be if he should suddenly become wealthy.

Although it would not be correct to identify the introverted individual with the Right and the extroverted with the Left, yet the social and political opposition of the Right and Left does reveal a pattern that parallels the differentiation of the psychological types. We may speak of social functions, systems of valuation, and ways of proceeding which are similar to the contrasting orientations of introversion and extroversion. One group of social functions, systems of valuation, and ways of proceeding we call the Right, and the other the Left. The individuals who function in the Right may have either an introverted or extroverted individual psychology, but the more thorough-going the Rightist attitude the greater the probability that a given individual has an introverted individual psychology. The same correlation would exist in the Left, but in the complementary sense. An extrovert might identify

himself with the Right by reason of a natural tendency to value more the opposite of what he himself is, with the complementary tendency operating in the Left wing. An introvert may produce a Leftist system of thought, but in his private working in the development of his product he would behave like an introvert. He would work as a solitary monopolist to produce a collectivist system. In contrast, the true extrovert would develop his product preferably through group- or team-effort. The latter, if directing his effort toward socialization, would be building toward a society which would favor the functioning of his own type, while the introvert who is striving in the same direction is tending to produce a society unfavorable to his own type of functioning. Ethical considerations might have constrained him to follow this course of action, but his success implies some degree of crucifixion for himself and for those who are organized like himself.

An individual who becomes broadly conscious of the larger social good may, quite justifiably, renounce his own private preferences in the service of the greater social well-being. He who follows such a course of action consciously has acquired the power to think on two levels, one of which is that of his own natural personality, while the other is that of a social evaluator or judge. * Here the division between the personal psychology and the social or political attitude would not be a case of repudiation of one's own type, but rather a manifestation of a superior sense of responsibility, a quality which should form a fundamental part of the equipment of all judges and statesmen. The influence of such men may very well lie in the Right or Left with complete disregard of personal attitudes or preferences.

The Vertical Thought Movement is not merely a Voice speaking in the name of the better good of the introverts as a class or type. More fundamentally it is oriented to the recognition that human society as a whole is in a state of unbalance and it affirms that this unbalance can attain

* (Apparently Justice Holmes was one who exemplified this capacity in exceptional degree.)

a rectification only by a much fuller acceptance of the Rightist function in the political field than is now the case. Much, if not most, of our best statesmanlike ability remains unused in the political field because it naturally belongs to the Right and is not popular. In fact, the soundest thought is rarely popular. Now this kind of ability is facing a serious restricting of the freedom essential to effective action in what has been heretofore its primary field of social power, i.e., the economic. The result threatens to be a wasting of this type of ability at the very time when we are in the gravest need of the best wisdom that we have. We need the services of the detached professional mind, both in the dimensions of ideation and administration, and without its being bound to submerge considerations dictated by wisdom and knowledge to the criterion of popularity. It is the duty of the physician to render his patient the service which medical knowledge indicates rather than to follow the course of the latter's wishfulness. When the latter procedure is followed the art of healing degenerates into the mere administration of temporary comfort through symptom repression. In the larger political and social fields the same problem exists with this difference — that here unsound practice has far graver effects. Yet, since in a popular democracy, on the whole, only he has the opportunity to determine public policy who moves within the limits of current popular approval, there is a strong tendency to orient policy to symptom repression rather than to genuine healing. The greater wisdom lies in the Right while the greater popularity lies in the left. The primary need of the day is wisdom.

(To be continued.)

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 N. Normandie Ave., on Sundays at 8:00 P.M. For information call NO 3-4993, evenings.

In Chicago, public meetings are held in Room 835, Fine Arts Bldg., 410 S. Michigan Blvd., on the first and third Thursdays of each month at 7:00 P.M. Phone Alma Sindelar, HArrison 7-3751, week days.

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): PATHWAYS THROUGH TO SPACE — a record of a remarkable Transformation in Consciousness and the significance it holds for each of us \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE \$2.00; RE-EMBODIMENT (or Human Incarnations) 60c.

Bulletin of the Assembly of Man now issued quarterly. New subscription rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. New rates will not affect present subscriptions. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

The Bulletin No. 16

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SPRING, 1963

"IF CHRIST RETURNED"

There are many questions in the minds of Christians relating to the subject of Christ's heralded "Second Coming". Here is an attempt to answer some of them:

Q. Some say Jesus did not actually exist. Is this true? How, then, could He ever "return"?

A. The Bible is our main source of knowledge of Jesus, but He is also mentioned by the early historian, Josephus. It is certain that a great Teacher existed around that time, as is brought to light in the *Dead Sea Scrolls*, for one. It appears a possibility that the date of His birth may be in error as much as over one hundred years.

Some feel the story of His life is but symbology, and indeed the Bible is a heavily veiled book where much that was meant only as symbology has been taken literally, and much is taken symbolically that was meant literally. But we can assume that the life of Jesus is meant both literally and symbolically.

Man is a seven-principled being, but for our immediate purpose we may omit the finer gradations and classify him into three — physical man, mental and spirit man. The physical man does not reincarnate but the higher principles would tend to gather together much the same skandhas

that make up the physical man, and would be apt to bear a strong resemblance to the old form. A Christ is not held by the bonds of Karma to incarnations, but comes of His own volition.

Q. Some say He has already come, as Apollonius of Tyana. What hope then, if this be true, have we of knowing Him in this life?

A. If He came a second time, could He not come again a third time, and a fourth, and so on? Perhaps He has walked among men innumerable times unrecognized, silently helping humanity. He said, "Lo I am with you always, even unto the end of the earth" ("age", in some editions).

Q. How can we know when or where He will appear?

A. To answer these it is necessary to know, among other things, *why* He would reappear. Would He be apt to make Himself known to a world that felt it did not need Him, one where the people "never had it so good"? How effective would He be then? We could aptly apply Krishna's words from the Bhagavad Gita: "Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth. For the deliverance of the good, for the destruction of the evildoers, for the enthroning of the Right, I am born from age to age."

When the need is great enough, He will manifest.

Q. How could we know Him?

A. Perhaps mainly by His teachings. He would surely possess great wisdom and understanding and certain other qualities of true greatness such as Jesus had, but it is conceivable He could come in an entirely different role, as a tester. There are few who can know the true from the false, and for these few there remains only to discriminate between the Christ and other great Illuminati who may also walk the earth. Yet, if these others so closely approach the Christ in their teachings and Good Works, can they not also have the Christ awakened within them and merit similar attention?

Q. What would be Christ's message? Would He offer anything new or simply re-state the old teachings?

A. If He brought a re-statement of old truths it would be of those now buried or distorted, and they would be adapted to our age, for much that made sense to men 2000 years ago would be meaningless to us today. But more, there would be an unfolding of profounder truths and messages than the modern world has yet known — providing mankind is ready to receive these teachings.

Q. What of the miracles?

A. In an age presumed to be enlightened, what would be the general effect of miracle-making? The skeptics would not be convinced of their genuineness even tho they witnessed them; the superstitious would only become more superstitious, thus defeating the purpose Christ intended, of showing to humanity the possibilities that lie latent within man, bringing new hope and showing them the worlds that lie ahead. Perhaps He intended them to be a spur to new effort on the part of individuals, for He said of them: "These things I do ye can do also, and more too."

At the same time, we prefer to call these happenings "phenomena", for "miracle" suggests something contrary to the laws of Nature. In reality, we have little knowledge of nature's laws, and were we to learn them to high degree, we too could produce similar phenomena, as it is intended we should. There are copious records of similar phenomena being produced by others, much of which is genuine, much fraudulent. We only say it can be done.

Q. Religion teaches us to suppress negative thought and action, or emotions. How is this compatible with modern psychology which warns us not to bottle up emotions, but to express ourselves for the good of our health and general well-being?

A. They are not compatible. Neither view is quite correct. We have learned through experience that it is not

wise to give way to every emotion, as certain psychology suggests. We only begin self-mastery, so necessary to growth, when we begin to discipline our emotions, and until we learn that discipline we are but irresponsible children.

However, neither is suppression the answer. To push something back into the unconscious is to see it erupt later with violent explosive force, and in this respect Christianity has failed. Wars among Christian nations have proved to be as cruel and violent as ancient ones; greed and lust prevail as ever. This is as true of highly cultured nations as with primitive, as we saw among the Nazis.

Two avenues of technique may be applied, the first of which is admittedly difficult. That is to recognize and isolate the "Witness", that Higher Self which is able to look down on the little personality with detachment and see it for what it is, directing and correcting it. Such ability may come only with many years of concentration and practice, however. For the time being, while we work to recognize the Witness within ourselves, we can seek not to suppress, but to transform, negative thought, emotion or action. We can turn hatred to love through trying to understand the object of our hatred. And it may help in understanding to know that we are all learning, that none is perfect here. If we could know the danger of harboring negative thought we would certainly seek to transform it. Dwelling on dark thoughts only serves to develop them further. The more time and energy we put on these thoughts, the less we have for the constructive life, hence we can only deteriorate, in proportion to our general line of thought and the time and energy expended on it.

THE ELIXIR OF LIFE

By G . . . M . . . F.T.S.

(Reprinted from THE THEOSOPHIST for March, 1882)

(In the preceding installment the author sets forth sensible arguments and reflections on true immortality, the possibility of extending life to as much as a thousand years, and the conditions necessary, primarily the WILL TO LIVE. Understanding the material make-up of man is an important factor. He continues:)

II

So far so good. But, given the will to live, however powerful, we have seen that in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed, struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker — all alike fail at last. Indeed, skeptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately ego-tistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage, *for the*

purpose of overcoming it, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature" perfects itself for its own purposes on the stage of the visible world, necessitating and *being useless* without a parallel development of the "gross" and so-called animal frame, is, in short, neutralized, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The *violence* of the impulse to dissolution is rendered equal to the will to oppose it; and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand, it may happen that an essentially weak and vascillating will-power, residing in a weak and undeveloped animal frame, may be so *reinforced* by some unsatisfied desire — the *Ichcha* (*wish*), — as it is called by the Indian Occultists (as, for instance, a mother's heart yearning to remain and support her fatherless children) — as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale* then, of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of Will. To defeat an army, *you must demoralize and throw it into disorder.*

To do this, then, is the real object of all the rites, ceremonies, fasts, "prayers", meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand Road" has to pass through, all the time

maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are *demoralized*. Now, to anyone who has thought out and connected the various evolution-theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all — from the hypothesis of the latest variation in the habits of species — say the acquisition of carnivorous habits by the New Zealand parrot, for instance — to the farthest glimpses backwards into Space and Eternity afforded by the “Fire-Mist” doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue itself; and consequently, that anything “done” by something at a certain time and certain place tends to be renewed at analogous other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which “habits”, — bad or good — as the case may be — are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishees from whose lore and practice we gain the knowledge of Occultism, ever interdicted the *Kshatryas* (military caste) from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishees would have as little thought of preventing them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishees themselves did.

The aspirant to longevity then, must be on his guard against *two dangers*. He must beware especially of impure

and animal thoughts. (In other words, the thought tends to provoke the deed.) For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*, (we use the word in the plural, reminding the reader that, according to our doctrine, man is septenary.) however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavorable to pure thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental and physical development, carried on in parallel lines — one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. And it may be mentioned that all sense of restraint — even if self-imposed — is useless. Not only is all "goodness" that results from the compulsion of physical force, threats or bribes (whether of a physical or so-called "spiritual nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the

world — but the desire to be “good” or “pure” to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the Law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life. (Col. Olcott clearly and succinctly explains the Buddhistic doctrine of Merit, or Karma, in his *Buddhist Catechism* — question 83.)

(To be continued.)

NOTICE:

We are sorry to report the sudden passing of two friends of the Assembly, George Harvey, of San Fernando, Calif., on Dec. 20, and Frank C. Reynolds, New York City, Dec. 21, 1962. The Harveys have for many years headed a group of the Wisdom Religion and are well-known to the membership. He owned and operated a beauty salon. Mr. Reynolds, a comparative newcomer, was an ardent disciple of the teachings. He was a consulting engineer. Both are survived by their widows.

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles Area at the home of Miss May-Belle Anshutz, 1008 N. Normandie Ave., on Sundays at 8:00 P.M. For information call NO 3-4993, evenings.

For information on meetings in the Chicago area, call Miss Mary Miller, Dickens 2-8406.

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): PATHWAYS THROUGH TO SPACE — a book that can change your life — \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE — \$2.00; RE-EMBODIMENT (or Human Incarnations) — 60c.

Bulletin of the Assembly of Man, a religious philosophical publication, is issued quarterly. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

THE VERTICAL THOUGHT MOVEMENT.

By Dr. Franklin Merrell-Wolff

CHAPTER IV

RELATIONSHIP TO THE ZONES OF CULTURE

The meaning of the duality of Right and Left, as defined in this essay, is not identical with either the traditional nor the current view. The line of demarkation as drawn here leads to the inclusion of elements of both the Left and Right, in the older sense, within the limits of the new Right, and likewise in the case of the new Left. However, the new conception of the Right is more congruent with the old Right than with the old Left. The older view was too exclusively political, economical and sociological in its orientation. While it is unquestionably true that economic and hereditary status does influence political and sociological attitudes, yet the view that these purely external determinants are of exclusive or even primary importance is merely a reflection of the prejudice of the extroverted mind. Far more fundamental differentiating determinants are of a psychological and spiritual nature. The state wherein the conscious attitude is mostly conditioned by external or objective circumstances is the effect of a predominantly extroverted orientation. In contrast, the more introverted an individual is the less is the conscious attitude determined by objective factors, and the more largely do subjective determinants rule. Thus it is quite natural for change of status to effect a corresponding change in politics in the case of an extrovert, and the extroverted mind, instinctively realizing this fact relative to its own nature, tends to generalize its standpoint as valid for all men. Thus, in a milieu dominated by the psychology of the extrovert it is understandable that political division should be explained mainly as due to circumstances. This view is false from the standpoint of either the introvert or the true Rightist. The view that would be strictly correct from the latter perspective lays primary emphasis upon philosophical, religious and ethical differences, since the more subjective factors appear as most significant.

By the means of a psychological approach it is possible to attain some degree of detachment from both attitudes and thus to reach a more objective and impersonal definition of these. However, this is possible only with the proviso that the psychological perspective is taken in the Center rather than in either wing. (For this purpose the psychology of Freud would not do at all, as it is extremely one-sided in its extroverted standpoint.) Psychology affords an external criterion of judging in the sense that it is not concerned with the inward contents of states of consciousness nor of systems of valuation but with phenomenological correlates of these states and systems. One does not have to feel in the way of an extrovert to discover that an individual with this psychology likes company and makes friends easily, nor is it necessary to feel in the manner of an introvert to recognize the fact that he is naturally retiring and likes solitude. Having isolated these two types in a group of individuals by such a criterion, it is an easy matter then to determine a corresponding contrast in social and political attitudes. Thus, specifically, the extroverted attitude tends to prefer collective bargaining both from the standpoint of the employer and the employee, while the introvert in both cases prefers, on the whole, individual bargaining. Theoretically one would expect this to be the case, but the correctness of the correlation is easily verified empirically.*

* (The current legislation, which virtually renders collective bargaining compulsory, is generally conceived as expanding the freedom of action of labor, while restricting the freedom of ownership and management. This, however, is only a superficial view. More fundamentally it is legislation favoring the extroverted attitude and is repressive, and even crucifying, to the introverted attitude. And this is true regardless of whether the individual is an employer or employee. Even more than employers, the introverts as a class are justified in viewing the present administration as the enemy. Legislation that was equally just to both psychological groups would leave freedom for individual determination both by employers and employees, as well as opening the door for collective action. Never was an administration in all our history less neutral than the present one, and therefore no President has ever had less right to claim that he was the President for all Americans than is true in the case of the present Chief Executive. He is a President of, by and for the extroverts and the extroverted systems of valuation, but he is the active enemy of the introverts and their

As already pointed out in the last section, a knowledge of the psychology of a given individual is not sufficient in itself to determine whether his conscious correlation is with the Right or Left, as here defined. It would be true, simply on the whole, that with a number of individuals the introverts would tend to gravitate toward the Right and the extroverts toward the Left. If, now, we take the correlation with present party divisions, the parallelity of orientation will be still less marked, though the Republican, Whig and Federalist parties lie somewhat more to the Right, as here defined, than do the Democratic or the old Democratic-Republican party. Each party has a wing that is commonly called "Liberal", and these wings are in more psychological agreement than they are with the opposite wings, even though of the same party. The reasons why an individual chooses one or the other party are very complex. For one thing, heredity and tradition play a part, particularly in the South and Northeast. On the other hand, many professional politicians with their followers are largely lacking in political convictions and principles but are interested primarily in the personal perquisites of position. With us, a man of deep conviction has no party unless he belongs to the extreme Left, where the Socialist Labor and Communist parties lie, or feels so strongly on the matter of drinking alcohol that he is able to identify himself with the single issue of Prohibition. The Rightist who is such by principle, conviction and psychological orientation, has no party and he can vote Republican only on the ground that in so doing he is less untrue to himself than if he voted any other way. The Vertical Thought Movement differs from the Republican Party in much the way the New Dealer Group, in the sense that the latter is a selfconscious social movement, differs from the traditional Democratic party, but its divergence is in the opposite sense.

normal system of valuation. This is equally true regardless of whether the individual is rich or poor, employer or employee. In this situation many an American has the best possible ground for feeling bitter.)

(Note: The reader is asked to remember that this article was written in 1940. — ED.)

In the history of American politics the principal parties have not differed very radically. On the whole, the winning of one side or the other was like the winning of one team or another in a game of football. It was merely a case of the one group seeking what the other wished, and the issue was decided at the polls. After elections, good sportsmanship was a manifestation of good taste on the part of either winner or loser. This was possible so long as no really vital differences of conviction and value were at stake. *But now that situation is changed.* This situation is changed by reason of the fact that the "New Deal" philosophy is a radical challenge of traditional Americanism. New Deal legislation carries policy outside the spirit and letter of the Constitution and requires for its judicial support the radical development of loose construction within the national judicial arm. This is tantamount to the destruction of the neutral ground on which the major parties heretofore stood agreed. A significant portion of the citizenry finds itself an alien in the country in which it was born for generations. And it certainly can hardly be happy to find that the strongest support of the new tendency comes from groups that have, on the whole, more recent biological and ideological rooting in Europe. We have today a marked deviation from the traditional norm in the Leftist direction, and this at once implies an equal right and duty of the relatively inarticulate Right to deviate likewise in the direction normal to its own psychology and conviction. The overwhelming dominance of radical loose construction in the federal judiciary divorces constitutional construction from the sanctity which properly belongs to the Constitution in the strict sense. For loose construction can easily become nullification without amendment.

The Vertical Thought Movement is not a political party in the sense of either the Republican or Democratic parties. However, it has very definite political purposes, just as has been always true of the Socialistic party. But like the latter its purposes are primarily educational. The socialistic party is oriented to a principle and a philosophy and reflects an underlying extrovert psychology. It does

not seek the winning of candidates so much as the triumph of a principle. Hence it is a crusade which continues between as well as during campaigns. The Vertical Thought Movement is likewise a continuous crusade oriented to a principle and conviction which stands in counterpunal relation to the Socialist Movement. It seeks ever the general social recognition of the principle for which it stands and leaves to other groups the practical administration of compromise, while remaining in its primary purpose uncompromising.

Like the Socialist party, the Vertical Thought Movement is not oriented to expediency or convenience. Most fundamentally it is a philosophical and religious attitude. This is also true of the Socialist party, but not of the major parties. Despite the fact that the Socialist Movement historically sought to maintain a neutral religious position, yet, inevitably it has a religious position which becomes quite evident in its extreme manifestations — for Communism quite frankly affirms Godlessness. This is an understandable attitude for the man of deep psychological understanding. It is, therefore, necessary for us now to proceed to a discussion of the Rightist religious roots as these constitute the most fundamental grounds of differentiation.

1. *The religious orientation of the Vertical Thought Movement.*

It is strictly in accord with the Rightist orientation to regard the zones of either religion or philosophy as just precisely the most important in the total range of human interest. While there may be moderate Rightists for whom this is not the case, yet on the whole for Rightists as a class religion and philosophy occupy the peak of all culture, and culture, as such, is valued as an end-in-itself rather than as an ornament of natural life. This valuation is the most crucial and distinctive feature which differentiates the Right from the Left, particularly the extreme Left. The latter does give culture, and even religion, some recognition, but they occupy the position of super-structure, or even of mere ornamentation, built upon the foundation of natural or uncultured life-forces. The thorough-

going Leftist gives primacy either to economic forces or to the "blood", which may be interpreted as "the race". After the basic problems of economics or of the "blood" are resolved, then culture may be added simply as an enrichment of life. But the Rightist, as a type, sees *foundation* values in just precisely the zones covered by religion and philosophy. From this base the problems of economics, sociology and politics are approached as factors which are incidental in an essential sense. Stating the contrast in an admittedly overly-simplified form, the Rightist approaches the problem of man from the perspective of *religion* while the Leftist approaches the same problem from an orientation to *economics* or *politics*.

The Vertical Thought Movement affirms the primacy of the religious or philosophical attitude, and approaches the social, economic and political problems as secondary. It is not essential that the religious view of the individual should take any special form, but simply that the religious values should be primary or should share primacy with philosophy. The treatment of the sociological, economic and political problems may be quite energetic and conscientious, but they occupy the secondary position.

An illustration of the truth of the above principle is afforded by reference to the geographic section of the United States which has been most consistently Rightist in American history. This section is New England, and particularly that portion of New England which has its roots in the early history of that section. More than in the case of every other section of the United States the history of this geographic region is associated with religion. The early settlers here came to America not primarily because of an economic or adventurous motivation, but in order to realize religious freedom. (It is interesting to note that the religious motif also dominated in the early history of California. But this belonged to a cycle of Spanish predominance, and it had to become largely submerged in the face of more secular motivations before the American conquest. Yet, even today, the main centers of religious interest in the United States are in New England and in Southern California.)

In the beginning, the whole of life centered around the religious core, and this orientation has left an impress which has continued, though in diminishing degree, to the present day. It is also significant that the earliest and best development of American culture had its center in New England.

The Vertical Thought Movement does not identify itself with any specific religious system or doctrine. Rather, it affirms absolute religious freedom, except in so far as a specific religious attitude may imply denial of religious freedom. But while it affirms religious freedom it does not do so in the purely secular spirit which may have a liberal attitude toward religion simply because it does not take religion seriously. The freedom is affirmed — combined with the very highest valuation of the religious dimension of consciousness as such.

The concept of religious freedom is capable of a two-fold line of emphasis. On the one hand it may mean religious freedom in the sense of freedom of religious institutions, but on the other it may mean complete freedom for the development of direct individual religious experience. The Vertical Thought Movement affirms religious freedom in both senses, with the restriction that there shall not be religious freedom to deny religious freedom. It is distinctly Rightist to lay the focus of emphasis upon the freedom of direct individual religious experience. To one who has not been something of a special student of this subject, it may seem that this differentiation is unimportant, but actually there are important points of conflict between individual religious freedom and institutional freedom. Religious institutions are born as the result of the direct and individual religious experiences of religious geniuses. But the institutions, in their turn, tend to prevent the development of free religious experience in the individual sense. Nascent experiences are canalized in the institutional patterns, although the profoundest religiosity never can be canalized. Now, while the thorough-going Rightist may realize that the canalizing is necessary for many, and perhaps most men, yet he lays the center of emphasis upon freedom for direct and personal religious experience.

The focus of emphasis upon individual religious freedom has implications that reach even into the field of politics. One instance is the problem of the conscientious objector in relation to military service. American practice in connection with military conscription has recognized the validity of conscientious objection. But it was significant that in the first World War the prime basis for determining the justice of the claim of conscientious objection was membership in a church which maintained a doctrine prohibiting killing, military or otherwise. Actually, the existence of such a doctrine as part of the creed of an individual's church is no proof as to the state of the individual's conscience. He may have accepted the doctrine as a result of teaching without its ever having been an inner conviction, in which case conscientious objection is not truly conscientious. The genuinely conscientious factor has to be determined entirely apart from the creeds of institutions. The form of the law as it existed during the first World War centered the emphasis upon freedom on institution rather than upon real freedom of conscience, though in practice, some concession was made in the latter case.

Clearly, in the field of religion, the focus of emphasis may be placed upon institution or upon direct individual experience. If the emphasis is placed upon the institution with a view to capturing the force of direct experience for the benefit of the institution, then we have an instance of Leftist religious orientation. But if the institution is conceived to facilitate and otherwise serve the development of direct and personal religious experience, then the orientation is Rightist.*

* Primitive Buddhism was the most rigorously Rightist of all religious manifestation of which I have any knowledge. Later, Buddhism developed an "Eye Doctrine" which included quite elaborate techniques that appealed to the eye and the other senses. This was regarded as valid in the sense of employing any expedient means which would help to carry the individual consciousness *toward* the state of Enlightenment. But Primitive Buddhism was very rigorous and was really fitted to the needs of only those who already were near the state of Buddhahood. The following quotation from "A Buddhist Catechism", by Subhadra Bhikshu, illustrates the most rigorously Rightist religious attitude conceivable.

The institution can be master or servant, and this makes a world of difference. When the institution becomes preeminently dominant, religion tends to degenerate into politics, while the priests become more and more politicians. The Vertical Thought Movement views the institution as the servant of the man, and not the other way around.

For present purposes we are concerned with religion only in its most essential character. There are wide divergencies of belief and practice that do not concern us at all. Yet the study of religion reveals certain features that are ineluctable, if an attitude is to be classed as religious at all. A religion may, and generally does, include a positive social attitude, though there are instances of highly religious men who are distinctly anti-social and there are positive social attitudes which are purely ethical without a genuine religious component. Also, religions generally proclaim a belief in a Supreme Being, called God, Allah,

To the question — “Wherein does Buddhism essentially differ from other religions?” — the following answer is given:

“Buddhism teaches the reign of perfect goodness and wisdom without a *personal* God, continuance of individuality without an immortal soul, eternal happiness without a local heaven, the way of salvation without a vicarious Savior, redemption worked out by each one himself without any prayers, sacrifices and penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that supreme perfection is attainable in this life and on this earth.”

But while Buddhism affirms that this is all that is *necessary in principle*, it recognizes that more is required practically to be *sufficient* for all men's needs. Thus there is the mercy and help of the Buddhas as well as the employment of all expedient means.

The above is an illustration of an extreme Rightist attitude, but it is not the only religious position a Rightist may assume. So far as the writer is concerned, in relation to this essay, he is not promulgating any specific religious doctrine, save that of religious freedom. This is not because his own attitude is agnostic — it is anything but that — but because a general social movement must have the widest possible religious inclusiveness compatible with its primary purpose. Somehow, men who disagree must be able to unite.

Brahma or by some other name, but this is not invariably the case, as is instanced by Buddhism where the Supreme Element is a Principle and not a Being at all. Further, religions generally develop more or less elaborate rituals, and some students of the subject regard the ritualistic feature as the determinant part of religion, but again primitive Buddhism constitutes an exception to this. If we look further we do find an element or feature that is always present in a religion or a religious attitude. Rudolph Otto suggested the word "Numinosum" to represent this irreducible common-denominator of all religions. Dr. C. G. Jung has defined this as "a dynamic existence or effect not caused by an arbitrary act of will". (PSYCHOLOGY OF RELIGION, p. 4, Yale University Press, 1938.) The essential fact is that there is Something or Somewhat, however conceived, which is so great and lofty that It embraces, comprehends, or overshadows the individual man so that the latter relates himself to It as That which is in all ways superior to himself. I prefer to call this, in abstract terms, the Transcendental Modulus, which may be conceived as a Divine Being or as a Divine or Transcendental Principle. Whether it is correct to view this Transcendental Modulus as a Being or a Principle or, possibly, in some sense as both, does not concern us here. We affirm for all men the right to take the view which seems to them to be true. Our concern is with the general attitude toward the Transcendental Modulus, whatever Its ultimate nature may be. The relationship of man to the Transcendental Modulus stands in contrast to his relationship to the mundane world, including the social world. Normally a man has conscious relations in both senses, but one or the other may have the primary position. The Rightist attitude gives primary orientation to the Transcendental Modulus, while the Leftist gives primacy to mundane relations. In this the Rightist stands in agreement with Jesus who formulated the law of love in two parts but places the love of God first and the love of man second. The specific statement of Jesus is: "Thou shalt love the Lord thy God with all the heart, and with all thy soul, and with all thy mind", and as the second part, "Love thy neighbor as thyself".

Where the love of man is primary, it may be more intense than when the love of God takes precedence over the love of man, but in the latter case the love of man has the guidance of a superior wisdom. Perhaps the Leftist would value the intensity of the human love more, but the Rightist, in general, would say that it is well to sacrifice something of intensity in order to gain the advantages of wisdom for love.

(To be continued.)

“Whether you realize it or not, the unrecognized craving for the Infinite is the cause of all unrest. This craving, longing or need for health, wealth, power or authority is a confused and mistaken search for the Infinite and is the unrecognized wish to abandon and outgrow the finite, limited, imprisoned body.

“This bewildered struggle continues until the goal is not only seen, but is achieved. The goal is seen when you see yourself at one with the changeless, limitless, tireless, deathless space.”

—from the notes of Frank C. Reynolds

The *Bulletin* No. 17

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SUMMER, 1963

RE LIBERATION

By Dr. Franklin Merrell-Wolff

Liberation is not attained. It is only Knowledge of Liberation that is attained.

This distinction is very important. For, since all creatures are eternally identical with the Root Source, which is the essence of Liberation, it follows that in reality there is nothing to be attained. But there is an important difference between a Reality which is not conscious of itself and a Reality that has become fully Self-conscious. Thus the only attainment is the becoming conscious of an eternal fact.

To think of the Attainment as real, i.e., something which is actually acquired, instead of simply becoming conscious of your Reality, is to place a barrier in the way of Realization. In this case Realization becomes viewed as occupying a place in the causal series that is, as an effect of a prior cause. Thus it would be merely something finite and essentially part of the Sangsaric manifold. But the nature of Realization is transcendence of the finite Sangsaric manifold and thus either it is an eternal fact or never can be attained. So long as an individual thinks of Attainment as real accomplishment he remains bound in the series of causal connections, even though he may attain a higher level of Sangsaric consciousness.

To realize that there is nothing to be attained is an event only in the sense of an achievement of Knowledge. Thus Realization is not merely a means to Liberation or Enlightenment but *is* Liberation and Enlightenment. In psychological terms a Reality that abides eternally in the Unconscious has become Conscious. The Reality is not changed; it has not been subject to any process of becoming but It has simply become illuminated by the Light of Self-consciousness. In an unconscious sense all creatures always have been Liberated and Enlightened, the only change inhering in that which was unconscious, in the psychological sense, becoming Illumined by the Light of focused consciousness. In the metaphysical or transcendental sense nothing happens, but pragmatically there is an enormous difference between being conscious of Liberation and unconscious of it. The only bondage is the bondage of empiric consciousness; that is, of consciousness of a self aware of the world as a not-self. This bondage is destroyed by Realization, a becoming conscious of underlying Reality. The effect is that the psychical complex which we call empiric consciousness is redeemed and is assimilated to the underlying Reality which rests eternally in the psychologic unconscious. As this underlying Reality is not time-conditioned, but is itself the source of time, it is timeless or eternal. Thus when self-consciousness fuses with this underlying Reality it, in turn, becomes freed from the time-bondage, therefore, immortal.

What is the nature of Realization? It has been spoken of as simply recognizing an eternal fact, i.e., that all creatures are, ever have been and always will be Liberated and Enlightened. This is often spoken of as Knowledge or Jnana. Now there certainly is knowledge in another sense which does not have this effect. Thus, merely entertaining an idea as a possible truth or hypothesis is not Enlightenment. The intellect unquestionably can assume such attitudes in a sort of chameleon-like fashion. Thus it is important to analyse the difference between "knowledge" in these two senses. Knowledge in the sense of being familiar with an idea and being able to entertain it as an hypothesis implies that the individual stands apart from the idea so

that is external to him and therefore is an object or a part of the not-self. In such a case there can be present none of the force of conviction, certainty nor necessity. The idea is merely like a garment fitted on and which can be removed arbitrarily. No such knowledge is Knowledge in the sense of Jnana, or Recognition. When, however, the idea comes into consciousness with the force of conviction, certainty and necessity it is identified with the center of the individual consciousness, and thus the Self and the Knowledge are identical. The man, then, does not stand aloof from the Knowledge but is identical with It. Thus he *is* identical with the *meaning* represented by the intellectualized statement. In this case, that which otherwise is a mere concept becomes Recognition and thus Enlightenment.

While the chameleon-like adaptation of the idea, i.e., that there is nothing to be attained since Enlightenment is an eternal fact for all creatures, is not itself equivalent to Enlightenment, yet persistent entertaining of the idea produces a favorable condition for the arousing of Recognition. The entertained idea produces by suggestion a pattern for relative consciousness and thus helps to destroy the power of false ideation. Thus by entertaining the idea and acting as though it were true, meditating upon it and by unfolding its rationale we have a method of Dhyana. It serves to weaken the barriers which prevent the spontaneous Recognition.

Unquestionably this method of Dhyana is not equally effective with all individuals. Difference in psychological type structure will go far in explaining this. It is not effective with those types where thought is the inferior or repressed function. For such types the idea has less valuation, does not carry reality-value and appears too external and distant from the Self for it to have a high order of effectiveness. For those individuals other techniques must be employed as the primary instruments while the method of the idea will have, at best, only a subsidiary value. It would appear, however, that this method is the most direct and simplest for those in whom thinking is the preferred and most developed function. 4/30/39

THE ELIXER OF LIFE

By G . . . M . . . F.T.S.

(Reprinted from THE THEOSOPHIST for April, 1882.)

III

It will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a "visionary" theory dealing with vague "ideas", but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with "pleasure". Every one must be practiced and perfect in a thing to do it with pleasure. This rule specifically applies to the case of the development of Man. "Virtue" may be very good in its way — it may lead to the grandest results. But to become efficacious it has to be practiced cheerfully, not with reluctance or pain. As a consequence of the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason. As, according to a well-known and now established scientific theory, his visible, material frame is always renewing its particles, he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And, while this is the *particular* result as regards certain "vices", the general result of an abstention from the "gross" acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the "relative" density and coherence of the outer shell (as a result of its

less-used molecules); while the diminution in the quantity of its actual constituents will be "made up" (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all forms; for, while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness of fragrance as may be gained in the taste of wine, etc., to which alcohol, in itself, is non-essential) to even the grossest elements of even the "physical" frame, it induces a violence of action, a rush, so to speak, of life, the stress of which can only be sustained by very dull, gross, and dense elements, and which, by the action of the well-known law of Reaction (say, in commercial phrase, "supply and demand") tends to summon them from the surrounding universe and, therefore, directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and . . .

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, etc.,) are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as "vicious", but all those which, though ordinarily regarded as "innocent", have yet the disqualification of ministering to the pleasures of the body — the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case) — must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much

to hasten the "etherealising" process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated into degrading superstitions. The Western monks and the Eastern Yogees, who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practicing exercises which serve no other purpose than to strengthen the will-power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarfed development. It is no use to fast *as long as you require food*. The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclinations must go first — then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on, at the same time. Reasoning from the known to the unknown, meditation must be practiced and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite", which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West and its name has been vulgarized to the make-believe shams known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness — the assurance that all *must be* right in the Kosmos, and, therefore, with *you* a portion of it — must be retained. The process of life must not be

hurried nor retarded, if possible; to do otherwise may do good to others — perhaps even to yourself in other spheres — but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an Adept, though “existing” so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni*; and it is correctly put and must be so, unless all “adeptism” is a base lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness, and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is more secure than a naked baboon; not secure in the sense in which the *deva* (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development — the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavor, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods,

Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depth of the forest, the expanse of the desert, or the highest of the mountains. Is it not suggestive that the Gods have always loved the "high places"; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaux on earth?*

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

(* The stern defence to the Jews to serve "their gods upon the high mountains and upon the hills" is traced back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words—to pursue adeptship. This defence had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter sense; for it is not India alone whose sons accorded divine honours to the WISE ONES, but all nations regarded their adepts and initiates in a supernal light.—G.M.)

(To be continued.)

HEADQUARTERS NOTES:

Assembly Headquarters is finally in its new and presumably permanent home, a little higher up the mountain at not quite 6000'. The house is sufficiently completed to permit occupancy, but is far from finished, and though the extra heavy pressure has been somewhat relieved, it will still be months before the regular work will be back in full swing. Likewise, the backlog of correspondence will not be cleared away for some weeks, and this issue of the Bulletin, for the same reasons, is unavoidably late. We beg our communicants to be patient awhile longer.

Convention, as usual, will be held the second week of August. Convention Sunday will be August 11, and any who wish to come before that date to help with preparations are most welcome. Most activities will be determined

by the size of the group, its wants or needs and other relative circumstances. With the new house we shall be able to accommodate several more guests this year. The little pioneer cottage which has served as former residence and headquarters will be available for an overflow of guests, other than those who prefer to sleep under the stars.

We urge those who plan to come to submit their reservations as far in advance as possible, stating time of arrival and duration of stay, whether they wish accommodations at the Ranch or will stay in town, whether they wish inside sleeping quarters or plan to camp out or in a trailer, etc., and other pertinent information. We must know if we are to furnish bedding. Meals will be furnished for around \$2.25 per day per person, but some, especially family groups, may prefer to prepare their own, providing facilities are available.

It has been decided to make Easter Sunrise Service here an annual event. It began last year with the DeConos and the Wolffs present at the site of the new house, with only a bonfire for warmth. The location is ideal, the view magnificent for such an occasion, and the aesthetic values one receives are well worth the effort. This year the house was sufficiently completed to permit services inside, after which all enjoyed a picnic breakfast, the first meal in the new house. Several members from Los Angeles augmented the original group.

L.D.

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss May-Belle Anshutz, 1008 N. Normandie Ave., on Sundays at 7:30 P.M. For further information call NO 3-4993, evenings.

For information on meetings in the Chicago area, call Miss Mary Miller, DIckens 2-8406.

Books available by Dr. Franklin Merrell-Wolff (Yogagnani): **PATHWAYS THROUGH TO SPACE** — a book that can change your life — \$3.00; **YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE** — \$2.00; **RE-EMBODIMENT (or Human Incarnations)** — 60c.

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff (Lakshmi Devi), editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif.

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

(In the preceding issues the author has presented as comprehensive a definition of Right and Left as perhaps can be found. This definition covers not only the political arena but other phases of life as well, psychological, cultural. The **VERTICAL THOUGHT MOVEMENT** reveals a condition that is growing ever more lopsided and dangerous, and seeks to help bring about a balance between Right and Left and a better understanding of the two.

The cultural aspect of Right and Left includes several fields, of which religion was discussed in the last issue. The author proceeds with another aspect of culture. — L.D.)

CHAPTER IV (*Continued*)

RELATIONSHIP TO THE ZONES OF CULTURE

2. The Philosophical Orientation of the Vertical Thought Movement.

With certain temperaments the relationship to the Transcendental Modulus is more philosophical than religious. In large measure both philosophy and religion aim at the same objective with the difference that for the individual who thinks more acutely than he feels the relationship is mainly a philosophical achievement, while

for one who feels more acutely than he thinks, it is chiefly a matter of religion. Both philosophy and religion differ from psychology in that they are both concerned with the inner content of Value and Meaning, while psychology is engaged exclusively with their phenomenological manifestations.

The differentiation between the Right and the Left attitudes in philosophical thinking is traceable almost to the very beginning of the history of philosophy. The specific form of the line of demarkation assumed has varied a great deal throughout that period, but it is easy to recognize the contrast of primary attitude. In India the greatest philosophy has been very decidedly Rightist, though Leftist points of view did exist. Of all philosophical formulations ever written, that of Shankara is most extremely Rightist. The Atma doctrine of Shankara is both radically monistic and radically oriented to the Subject to all consciousness. In India no Leftist thinker ever achieved a position of comparable importance. On the other hand, in ancient Greece the Leftist thought found really strong representatives. Here one thinks of Heracleitus and Aristotle, who contrast with Parmenades and Plato as the corresponding exponents of Rightist philosophical thought. The same contrast is traceable throughout the Middle Ages. It is easy to recognize the Leftist in the Nominalists and Rightists in the Realists and the Conceptualists.

In the modern period we have the contrast of Rationalism with Empiricism, of Idealism with Naturalism, and Neo-Realism and of Transcendentalism with Vitalism and Humanism. Here we find in changing forms the opposition of Right and Left down to our own day. Now an opposition of this sort which has endured for at least 2500 years and which cannot be resolved by either reference to common fact or by the most competent argument is, most certainly, grounded in something of vital importance. Here the differentiation persists for the world's greatest minds. It is a fact with which both sociology and politics must make some practical adjustment. For, presumptively, the problem of sociology and politics is so to organize the human world that a common ground is found for all types

of men. Such a common ground is not to be found in a rigid organization adjusted exclusively to the needs of the Right or Left. The most just arrangement would be either one of relative formlessness or an elaboration of form which recognizes differences of type, caste or class. This conclusion is inescapable.

With us here in America the problem has not arisen heretofore, just because of the relative formlessness of our political, economic and social life. But it is against this formlessness that the New Deal philosophers have struck with especial force, and their attitude has been legislated into law, supposedly applicable to all men. The law now requires us all to live in a form adjusted to the Leftist system of valuation and concept of order. This forces the Right to affirm radically its right to exist. As a consequence, if there is to be no return to the relative formlessness we have known heretofore, then there can be no peace until there is a reorganization of society so that there is a recognition of differences of type, class, or caste. I assume that the "New Deal" leaders are not consciously venomous but, if this is the case, then they are grossly ignorant psychologically.

All philosophies which find the primary value or reality in the Idea, in Reason, in the Self, in Consciousness, or in Spirit are Rightist. Per contra, all philosophies which find the primary value or reality in the Thing, in Sensation, in Experience, in Purpose or Desire, or in empiric Life are Leftist. Perhaps more than any other thinker Emanuel Kant occupied a central position with respect to his formulated thought, though with respect to his personal temperament he was a particularly pure thinking introvert. Out of Kant both Leftist and Rightist streams are traceable. The main Rightist current developed through Fichte, Schelling and Hegel, while the more notable Leftist development flowed through Schopenhauer. From Schopenhauer it descends through Nietzsche to Spengler and forms the philosophical background of the (present) Nazi revolution.*

* The Vitalism enunciated by Adolph Hitler in "Mein Kampf" appears Rightist only when contrasted with the more radical Leftism of the Marxians. It is scarcely less radically opposed to philosophical

Another, still more Leftist stream is derived from Hegel through inversion of the Dialectic Logic by Karl Marx.

3. The Ethical Orientation of the Vertical Thought Movement.

As noted in a previous section, the ethical contrast between the Right and Left is largely reflected in the relative strength of the valuation of Integrity or of Social Mindedness. Out of these contrasting orientations more or less diverging ethical systems develop. The Rightist may very well admire Social Mindedness, but he will not grant that it has sufficient moral authority to justify the violation of Integrity for it. However, the Leftist, as a type, will compromise Integrity for a supposed Social Good. The Vertical and Horizontal character of these two ethical systems is quite clear. Social Mindedness moves horizontally in seeking the real or supposed good of the fellow human being, while Integrity implies a stronger orientation to the Transcendental Modulus. The genuine Rightist is not truthful because it pays or because of love of his fellow man, but rather because of his unconditioned love of Truth herself. If he were the last man in a dying world, the obligation to integrity would be as mandatory as ever. But in this ultimate situation there would be little meaning left for Social Mindedness.

and religious other-worldliness than is materialistic Marxism. No proponent of a Vitalistic philosophy has a right to claim radical disagreement with Hitler. If Vitalism is correct, then Hitler is vindicated in every essential respect. The brutality of Hitlerism is simply the brutality that is found everywhere in uncultured life, only it has been accepted and systematized. I suggest that the reading of "Mein Kampf" is an illuminating experience.

Differences between Communism, Hitlerism, and the New Deal do exist, but these differences are far less than the gulfs between any or all of these social views and the radical Rightist position formulated here. All three stand fundamentally opposed to the view that primary Reality is found in the Idea, in Reason, in the Supreme Self, or in disembodied Consciousness, with respect to which both objective thing-hood and empiric life stand in derivative relationship. The three former ways of life may indeed fight each other to the death in order to dominate the world, but even so it is only a quarrel between brothers.

Integrity and Social Mindedness, respectively, imply a high valuation of Purity and Tolerance. The radical Rightist is a purist by temperament; the Leftist, at his best, is a man of great tolerance. However, there are senses in which we may speak of Leftist purity and Rightist tolerance. The extreme current Leftist movements insist upon purity of collective doctrine, in the sense that divergent thought and criticism are not allowed, though wide tolerance for irregularities in the zone of feeling-sensation may be allowed. On the other hand, radical Rightism, as instanced by the Puritans, was very strict with respect to irregularities in the zone of feeling-sensation but favored the expansion of the life of thought. Emerson, the greatest of all American Rightists, is the crowning example of this Puritan development.

4. The Psychological Orientation of the Vertical Thought Movement.

In the third section I discussed the psychological relations in so far as they were connected with the attitudes of introversion and extroversion. Here I shall give only a brief consideration of the relation of the Right and Left to the functions of Thinking and Feeling.

Socialism, the preeminent expression of the Leftist social program, is the normal way of life for those who feel more acutely than they think. In contrast, the Rightist tends to be individualistic, which in turn is the normal way of life for those who think more acutely than they feel. On the whole, the Rightist attitude appeals more to the man of thought than to one whose life is led by feeling. But collectivism or group-activity is a spontaneous mode of life principally for the extroverted feeling type. The more withdrawn introverted feeling type is more likely to be individualistic and Rightist.

Here we are dealing with distinctions that are really matters of more or less. Other factors may cause the man of predominant extrovert feeling to align himself with the Right, or vice versa.

5. *The Sociological Orientation of the Vertical Thought Movement.*

In the larger sense, sociology is the science devoted to the study of man in all his aspects as a collective entity and thus it includes both economics and politics. Even this essay in its totality must be classed in the field of sociology, in this sense. However, it often happens that sociology is listed along with economics and politics as one of the three leading social sciences, but in this narrower sense I do not find very definite delimitation of meaning. Perhaps, more than any other science, sociology has indefinite horizons, for thinking of man as a social entity inevitably includes the study of man as an individual, just as the study of massive physical phenomena cannot be separated from the study of the electron. And then we finally reach the point where we realize that everything which touches man's consciousness affects him in some way as a social entity. The final consequence is that the study of sociology leads to the investigation of everything and thus this science tends to become an universal science.

It is easy to see how with some minds sociology tends to have the value of the primary science, with respect to which all other sciences and philosophies stand in derivative relationship. But this standpoint defines one attitude among others, since there are other ways of consciousness for which social relatedness hardly exists, or has only a subordinate or derivative kind of life. It follows that he who based his philosophy on the perspective of sociology or of social relatedness develops a distinguishable point of view. There are other points of view which stand in radical contrast. Thus if we were to compare the philosophies of Spinoza and John Dewey we have an excellent example of this divergence of orientation. John Dewey apparently gives the commanding place to social-relatedness and has even affirmed that the philosophy of the future would stand in the same relation to sociology that it once held with respect to mathematics. But Spinoza contrasts with this standpoint with particular incisiveness, since he incarnates in his thought much of the spirit of mathematics and wrote his main work in imitation of the form of geometry. For Spi-

noza, man as a social being is a largely irrelevant incident while the great Reality is SUBSTANCE or GOD which "is in itself and is conceived through itself".

It is not our problem here to attempt a determination as to which viewpoint is ultimately correct. We are concerned simply with the fact that these two viewpoints, with radically opposed rootings, exist in the sum-total of human possibilities. If, ultimately, comprehensive social integration is to be active in conscious form, then some common ground must be found wherein both rootings are seen as mutually allowed. As yet we do not seem to be near any such perspective and thus must be satisfied, for the present, with a merely pragmatic adjustment, so far as practical government of society is concerned. Obviously the comprehensive position is not that supplied by either Dewey or Spinoza. But we can step aside from the inner values of both systems of valuation and view them objectively in the psychological spirit. It is easy to identify the respective attitudes.

Clearly Spinoza is an introvert in his own personal psychology and his system is radically Rightist in its orientation. Per contra, John Dewey's philosophy is frankly Leftist, whatever his individual psychological temperament may be. There is no room in Spinoza's system for John Dewey and, equally, no room in Spinoza for John Dewey's philosophy. Only in a relatively formless organization of the social world or in an organization which recognizes and provides for differences of type, class, or caste, is there room for both. Since the spirit of the times includes a general movement toward world-wide organization on a generally Leftist pattern, the only alternative to a crushing of Spinoza and men of his orientation is the so modifying the general organization that different fields of operation are provided for the various types.

The current threat to the Spinozian attitude is part and parcel of the general threat to all those who naturally belong to the Right. This simply illustrates the seriousness of the problem which shows all signs of becoming more acute in the future than in the present. The Right is threatened with amputation and so it is imperative that the mem-

bers of the Right should become self-conscious, individually and as a group, and take such measures for self-preservation as are available and expedient. Partly this is a question of the more Rightist portion of mankind seeking or holding a place in the sun that is justly theirs, but it is also a general social problem, since the amputation of one vital side of man inevitably implies a state of general unbalance. With a stifled or radically weak Right even the members of the Left would suffer a grievous loss, which would be none the less since its character is generally subtle.

The Vertical Thought Movement views sociology as a derivative and not as the primary science. It maintains the primacy of the God-relationship, or the supremacy of the Transcendental Modulus, and then approaches the social problem from the vertical perspective. There is no question here of denying importance to social problems, but it is maintained that in the vertical perspective a base of reference is achieved, such that the social problem can be approached with the advantages of wisdom, which is not possible when the social thinker or worker is submerged in an exclusively sociological orientation. When greater value is given to the love of God, then greater wisdom is brought to bear in the implementation of the love of man.

It is distinctly Rightist to regard Mathematics as more fundamental than sociology. It is distinctly Leftist to reverse this valuation.

There is a social problem which decades of scientific research and theorizing have been unable to resolve in a finally convincing way. This is the problem as to whether man is more conditioned by circumstances or heredity. There is much objective evidence that the life of man is conditioned by external circumstances, but there is an equally impressive body of facts which support the conclusion that the hereditary factors are more important. It seems to be established beyond all reasonable doubt that both factors are operative in some measure. But the question of relative importance remains undecided in the strict scientific sense. This suggests the probability that there is some third line of conditioning which remains as yet inaccessible to our scientific method. But meanwhile, each in-

dividual is free to choose to which of the two factors he will attach most importance. Now, there has rarely been a muted scientific question on which attitudes have been conditioned by wishful thinking more than in the case of this problem. Quite clearly, the Leftist believes in the ascendancy of circumstance as a determinant of character, while the Rightist, no less emphatically, affirms that man is what he is because of his heredity. From these contrasting positions radically diverging social problems follow. The Leftist says that the better society of the future is to be achieved by changing the conditions of empiric life. Men are different because their circumstances of life are different, and not because of inherent nature. But the Rightist denies this and often suggests that the true road to a better future society lies in controlling the heredity of the future men. Each can document his position by highly convincing evidence.

Here we have a peculiarly vital clash between the two groups. Perhaps there is no single divergence that more definitely demarks the Rightist from the Leftist than the attitude of each with respect to this problem. In the case of many other fundamental differences large numbers would doubtless not have any decisive conscious attitude, but it seems that the issue of heredity versus environment strikes home to most people who are not at all thoughtful.

As is quite natural, sociology has roots which run deeply into biology. But it has other correlations which reach, no less profoundly, into the domain of religion. On the whole, scientific minds tend to seek for the sociological roots in biology, while religion is viewed as possessing a derivative significance. Often man is regarded as a kind of animal which possesses, among other peculiarities, a religious disposition. But for a profoundly religious nature this is an instance of "placing the cart before the horse". Particularly, if the individual has had deep personal religious experience, the primary causal factors are to be found in the religious dimension. In this case, biological factors have purely incidental significance. It is possible to develop the thesis of either view so intelligently that it is impossible for competent objective criticism to

discredit either, in any ultimate sense. It is simply a fact that the manifold of all possible experience and consciousness is such that from different perspectives radically different interpretative pictures can be builded. These are differences that merely human government is not competent to resolve, and hence the government which exists for all men must be so organized as to remain neutral on that issue.

In the sense in which Darwin studied man, man clearly has aspects and biological roots that obviously parallel those of the ape. It is also true that the study of the psychologic unconscious of man reveals a hidden ape in the depths. But, on the other side, the mystic revelation reveals Divinity residing in other deeps of man, and this Divinity does not appear as a sort of epiphenomenalism or creative construct, but has the character of Root Source. And so it appears that in one aspect man is related to a God and, in the other to an ape. Between lies the rational thinking entity, as thought characterizes neither the God nor the ape. Social thought may orient itself one way or the other. If the orientation is to the Darwinian ape, it is Leftist; if to the God, it is Rightist. The extreme Leftist is quite Godless, and so with him the thinking man finds his modulus in the ape of Darwin. The Vertical Thought Movement is oriented to the God.

When Nietzsche announced, "God is dead", he also implied the former existence of that which is now dead in the heart of man. There then remained for man only the ape in the subterranean unconscious and, hence, only degeneration unless man should create the 'superman' out of the material he had left. Nietzsche did not destroy God but simply recognized what had already happened to the western psyche and strove the best he could to salvage what was left. God can be reborn in the heart of man — and this is the supreme task of the Vertical Thought Movement. So long as man continues to move further to the Left, God will remain a stranger to him — at least in any vital living sense.

(To be continued.)

CONCERNING ASCETICISM

Asceticism related to the carnal nature belongs only to the kindergarten stage of the training for the Higher Life of man. The higher and genuinely adult asceticisms are of an entirely different nature. Thus when a man learns to become detached with respect to his pet opinions or ideas, and is willing to accept conclusions quite counter to his preferences when either evidence or logic points that way, then he is practicing asceticism in a higher and nobler sense. This kind of asceticism does cut far deeper into the real vitals of a man than any restraint connected with the mere carnal nature, and if he can succeed in the higher discipline, then anything remaining in the lesser nature requiring to be purified becomes a mere detail.

— from *“Pathways Through to Space”*,
by Dr. Franklin Merrill-Wolff, p. 187

“The more spiritual a man is, the larger looms the factor of responsibility, and thus the acceptance of this responsibility has the value of genuine austerity. In addition, this austerity reaches deeper into the soul of a man than any hardships of poverty. In the case of a man who is not a householder, the ultimate of poverty is hunger, thirst, and exposure to the rigors of weather until death supervenes. This by itself entails only a brief physical suffering. None of this cuts very deeply into a man unless he is of small caliber. But in contrast, when a man feels that his position of power makes him responsible for the well-being of hundreds, of thousands, and perhaps of millions of human beings, he is living under a discipline of such austerity as to make merely personal suffering quite trivial. This is a much more heroic life than that afforded by mere literal poverty.”

“I would ask students not to dodge temptation but to face it until it was mastered . . . I would insist upon the practice of self-determinism and would regard him who dares, even though it be unwisely, as the better man than one who obeys blindly.”

— from *“Poverty and Obedience”*, pp. 191, 192

The Bulletin No. 18

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

FALL, 1963

LEVELS OF THOUGHT

(From THE PHILOSOPHY OF CONSCIOUSNESS
WITHOUT AN OBJECT)

By Dr. Franklin Merrell-Wolff

In the semi-esoteric psychology of Buddhism, Vedantism, and Theosophy, there is to be found a division of Mind into two parts or facets. (In this instance I am using 'mind' as a synonym of 'manas'. While this practice is quite common it is far from being strictly correct. The Western definition and usage of 'mind' is a good deal wider than that of 'manas', which has a specifically restricted meaning. For fuller discussion of this see *Pathways Through to Space*, p. 193.) While it is affirmed that the essence of mind is unitary, yet in the process of manifestation mind becomes like a two-faced mirror; one face oriented to the objective, the other to the subjective. Like the mirror, it takes on the appearance of that which it reflects, and thus its own essential nature tends to become hidden. The objectively oriented facet reflects the world and is colored by the conative-affective nature of the personal man. The inwardly directed facet, like that which it reflects, is marked by the undistorting colorlessness of dispassion. (The distinction between the two facets of the mind seems to be approximately, if not identically, that

given by Sri Aurobindo in *The Life Divine* in his usage of the conceptions of "surface mind" and "subliminal mind".) But since both facets are of one and the same essence there is a native affinity between them. Because of this the consciousness of man, by the appropriate means, is enabled to cross what would otherwise be an impassible gulf of unconsciousness. This is not to say that the empiric or personal man, if unpossessed of mind, would actually have no connection with his roots, but it would mean that the relation is unconscious in the strict sense. Through the doubly reflecting mind of one essence it becomes possible, in principle, for the personally integrating consciousness to know the roots. Thus there is a Way whereby man may know the transcendent.

For Western psychology and much of its philosophy the acquaintance with mind is restricted to the outwardly oriented facet of the oriental conception. This is true for the reason that the exclusively objective methods of occidental science at the outset exclude the possibility of direct acquaintance with the more hidden facet. There would be little or no harm in this if it were realized that only a facet, and not the whole, was the real object of study, but all too commonly it is inferred that the method employed can provide conclusions justifying privative judgments. Thus we have the widely held attitude that the total possibilities of human consciousness are exclusively of the type that are true enough of the objective facet of mind. This standpoint simply is unsound, and this unsoundness can be verified by the appropriate means. Here science, in the familiar Western sense, does not mean "to know fully", but rather "to know restrictedly", and therefore does not justify privative judgments. SCIENCE, in the sense of knowing fully, cannot be restricted to objective reality but must, as well, be open to other possibilities of awareness. Western psychology is limited in its possibilities through a restriction imposed at its roots by methodological presuppositions. Accordingly, mind can never be known in its totality by this means.

As it appears through the Western method of research the mind tends to appear quite lacking in self-determina-

tion. Thinking seems to be entrained behind wishing and unable long to continue on its own momentum. Thus the conception has grown that thinking is only instrumental to action; the latter being the direct outgrowth of the conative factor in consciousness. Clearly, such a view greatly restricts the supposedly valid zone of the judgments of thought. Among other consequences it excludes the possibility of a genuine knowledge of the transcendent which is just the center of focus in the present work.

It is a tribute to the relative competency of the Western psychologic methodology that the derived interpretation of mind-functioning is in substantial agreement with the Oriental psychology with respect to the lower facet. This latter is often designated *kama manas*, but since *kama* is the Sanskrit equivalent of 'desire', we derive the meaning of 'desire mind', and this is very easily identified with thinking led by wishfulness. Wishfulness in thinking is undoubtedly a *part* truth but not the whole truth.

No one may validly affirm the truth of a read or spoken statement merely because he has read or heard it. Western science is by no means more insistent upon this than was the great Buddha Himself. Indeed, the latter was the more exacting of the two. The individual must verify for himself, or at least be able to do so, before he may justifiably accept, save as possibility. Thus we cannot affirm the actuality of the inner facet of mind until we know it directly, as no more is ignorance competent to deny its actuality. I affirm the actuality of the inner facet on the ground of direct acquaintance, and further affirm that it may be known directly through the transformation process by anyone who fulfills the conditions.

There is another kind of thought, dispassionate and self-directing, that stands in contrast with the thought that is guided by wishing. It may be said that this thought thinks itself, or tends to do so, depending upon the degree of its purity. It is not concerned with the preconceptions of the relative consciousness nor with the pragmatic interest of man. It tends to be authoritarian in its form and, while possessed of its own logic, yet ignores or tends to ignore that part of logical process oriented to objective

referents. Most readily it expresses itself in aphoristic form, with more or less dissociation of statement from statement. But this dissociation is a surface appearance only. An analagous form is to be noted in the groups of postulates which form the bases of formally developed systems of mathematics that by themselves do not give an explicit logical whole, but rather provide the components from which a logical whole may be developed. However, the genuine aphorism differs from most groups of mathematical postulates in that the latter are generally inventions of the unilluminated mind, while the aphorism is a spontaneous production out of an illumined state. They could well serve as postulates from which systematic logical development could be constructed, in which case they might well be conceived as authentic *axioms* and not merely as *fundamental assumptions*. Something of the character of this thought I have been able to isolate, and thus have been enabled to see somewhat of the root whence springs the aphoristic thought.

There are certainly four kinds of thought which I find discernable, with various gradations and inter-mixtures. Of these, three employ or can employ verbal concepts with more or less adequacy. The fourth has no relation whatsoever with any possible word-concept, as far as its inner content is concerned. Thus the latter is not related to communication as between different centers of consciousness. The other three serve communication in some sense.

In its most lowly form thought is inextricably entangled with bodily existence. Here thought serves organic need and relation. It is the commonest thought of everybody and is not wholly beyond the comprehension of animals. This is the thought in absolute bondage to desire, which has no value save as it serves organisms. Obviously it has no eternal worth. Its language may just as well be the grunt or the gesture as the more highly developed word.

Above this is a thought well known to cultured man. It is the thought of the liberated or partly liberated concept, and is thus the thought for which the word is the peculiarly adapted vehicle. This is the thought out of which grows science, philosophy, mathematics, and much

of art. It is extremely articulate. In some manifestations it attains a high order of purity, but may be more or less contaminated with the inferior kind of thought. Most actual human thinking is such a contamination. Even those who have known this thought on its levels of greater purity cannot maintain themselves at the requisite pitch of discipline during a large proportion of waking consciousness. It is consciously directed thinking and is achieved at the price of fatiguing labor. The writing here, at this moment, is of this class.

At the deepest level of discernible thought there is a thinking that flows of itself. In its purity it employs none of the concepts which could be captured in definable words. It is fluidic rather than granular. It never isolates a definitive divided part but everlastingly interblends with all. Every thought includes the whole of Eternity, and yet there are distinguishable thoughts. The unbroken Eternal flows before the mind, yet is endlessly colored anew with unlimited possibility. There is no labor in this thought. It simply is. It is unrelated to all desiring, all images, and all symbols.

Between the deepest level of thought and the conscious and laborious thought there is a fourth kind which, in a sense, is the child of these two. In high degree this thought flows of itself, yet blends with verbal concepts. Here the conceptual thought and the transcendent thought combine in mutual action. But the lowly thought of the organic being has no part in this. It is a thought that is sweet and true, but fully clear only to him who has Vision.

The best of poetry has much of this kind of thought. It is the poetry that stirs the soul rather than the senses of man. It is the poetry of content rather than of form. But most of all from this level of thought are born the aphorisms, that strange kind of thought which is both poetry and something more. For it stirs the thinking as well as the feeling and thus integrates the best of the whole man. Mystery is an inextricable part of this thought.

It should not be hard to recognize in the transcendental thought and the organic thought the purest forms

of the superior and inferior facets of mind. The conceptual and aphoristic thinking are derivatives from these.

It is a misconception that conceptual thought is exclusively a child of the organic kind of thinking—something which developed *solely* to serve the adaptation of a living organism to its environment as the difficulties became more complex. It has possibilities of detachment that could never have been born out of organic life. At its best, it is more than lightly colored with the dispassionate other-worldliness of the transcendental thought. Something of both the transcendental and the organic is in it, sometimes more of one, sometimes more of the other.

It is in the realm of this kind of thought that the West has outdistanced the East. It is peculiarly a Western power. Its potential office in the transformation process is not to be found in the Oriental manuals. Here we face new possibilities.

The aphoristic thought is the child of the transcendental and the conceptual. This is the highest form of articulate thought. He who would understand cannot do so with his conceptual powers alone. He must also let the understanding grow up from within him.

HEADQUARTERS NOTES:

As with the last few years, Convention this year was marked predominantly by a pioneering spirit and dedication to the building of the future, not merely the Assembly Colony, but a Headquarters for the dispensation of the Transcendental Philosophy. There is the growing evidence that the Assembly, semi-active since the illness and passing of its founder, Sherifa, is beginning to blossom forth into a new Renaissance.

The Assembly Colony welcomes to its fold the family of Paul Perella, who has come to us from Prescott, Arizona, and more recently from Hawaii. The Perellas have taken a residence in the town of Lone Pine. Paul and Lee have been active in Theosophical circles for a number of years.

THE ELIXER OF LIFE

By G...M... F.T.S.

(Reprinted from *The Theosophist* for April, 1882)

IV

The beginner (the seeker of longevity) must not disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal and he requires the aid of an ordinary mortal.

“Suppose, however, all the conditions required, or which the reader will understand as required—(for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step?”—the reader will ask. Well, if there have been no backslidings or remissness in the procedure indicated, the following physical results will occur:—

First, the neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply, and literally repulsive to him. He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. “Action and Re-action are equal.”

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved will be the most innocent and simple. Fruit and milk will usually be the best. Then, as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, let him diminish the quantity. You will ask—“Can a man exist without food?” No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has

no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealized particles of matter to contribute towards his support. (He is in a state similar to the physical state of a foetus before birth into the world.—G.M.) Otherwise, all the food and drink is sufficient only to keep in equilibrium those “gross” parts of his physical body which still remain—to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse—he will become *all* living and sensitive and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real rationale) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favorable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power), must produce results of some kind. In the second, Theosophy shows, as we said

before, that a man consists of several men pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealization of the densest and most gross of all should leave the others literally more at liberty. A troop of horses may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost there would be little to retard it. And as each interior entity is more rare, active and volatile than the outer, and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result—the *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

But there is another portion of the Great Secret to which we must allude and *which is now*, for the first in a long series of ages, allowed to be given out to the world, as the hour for it is now come.

The educated reader need not be reminded again that one of the great discoveries which have immortalized the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors; the more surely and completely in proportion to their proximity in the scale of life. One result of this is that, in general, organized beings usually die at a period (on the average) the same as that of their progenitors. It is true that there is a great difference be-

tween the *actual* ages at which individuals of any species die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the Race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it*. It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of "Death" would be proportionally less as the years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially prepared. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced "Interior men" (whose normal duration is always even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.*

From that time forward, the course of the aspirant is clearer. He has conquered "The Dweller on the Threshold"—the hereditary enemy of his race and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence

*In this connection we may well show what modern science, and especially *physiology*, have to say as to the power of human will. The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practice medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influence, yet do live by will alone." Dr. George M. Beard.

and new powers to second it, can press onwards to perfection.

For, it must be remembered that nature everywhere acts by Law, and that the process of purification we have been describing in the visible material body, also takes place in those which are interior, and not visible to the Scientist, by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarified Individuality is merged at last into the INFINITE TOTALITY.

(To be concluded.)

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

Chapter IV (Continued)

RELATIONSHIP TO THE ZONES OF CULTURE

Part 6. *The economic orientation of the Vertical Thought Movement.*

Economics shares with politics the distinction of being one of the two zones in which power can be wielded immediately on the objective field. The power of thought and of religion is real enough, but the effect of each is delayed and so determines more the form of the future rather than the immediate situation in the present. It is economics in its power relations that concerns us here, rather than the general science of economic relationships.

When political power rests in the hands of an aristocratic class which is aristocratic in fact and not in name only, then the economic type of power definitely belongs to the Left. But when politics has become popular and there is no provision for genuine aristocratic influence in the government, then the aristoi can develop power only in the economic field. In this case, economic power becomes

Rightist, while political power is Leftist. The present* Leftist revolution in Germany, Russia and Italy has resulted in the complete, or almost complete, eradication of independent economic power along with the thorough domination by political power. The Leftist revolution with us in the United States has moved in the same direction, although it is not so far developed as yet. The radical increase of political power here, with a corresponding curtailment of economic power, is too obvious to leave room for any doubt. This is a phenomenon mainly of the last eight years, though the tendency is traceable still further back.

However, if one studies the effects produced by "New Deal" legislation he finds that along with the relative decrease of economic power there has been a definite shift to the Left within economic power itself. Heretofore economic power has been mainly conceived as identical with money power, but it is always potentially possible for economic power to become labor power. Money power always operates through various devices which produce some degree at least of monopoly control. (Political power also depends upon the principle of monopoly.) Current legislation has sought out all or nearly all of these devices and prohibited them. But meanwhile the instrument of monopoly is not only allowed to labor—it has been so largely encouraged that it has become increasingly difficult for unorganized labor to maintain itself. The result is a radical increase of labor-power within the economic field, with the general consequence of a still greater shift of power to the Left.

The principle by which labor wields its power is not creative nor constructive but purely destructive. It is based on the principle that labor, if it acts in concert, can stop the machine. Unquestionably labor can do this, as it has abundantly demonstrated and, with the government operating on its side, industrial and financial management is practically helpless.

Theoretically, labor organizations exist for improving the standard of life of those who work. Often, though by

* The reader is reminded that this article was written in 1940. (ED.)

no means always, short-sightedness on the part of industrial management has justified defensive organization on the part of labor. But just so soon as labor-organization becomes entrenched in power, then the will-to-power begins to become ascendant over the earlier motivation of righting wrongs that were more or less real. The result is the generation of a new form of power with all its internal politics. This humanity of ours being what it is, the taste of a little power leads to a desire for still greater power without limits. In fact, this tendency is spontaneously restrained only in men of superior wisdom, but all such belong to the Right. Among Leftists the lust for power is without bounds or restraint, once the intoxicating draught is tasted. So today we see labor organization oriented not to the principle of just distribution of the social product, but to a demand for more and more without limit. In fact, industries that have worked out satisfactory relationships with labor upon their own initiative are viewed as most objectionable. The dominance of the power-motivation is clear.

Ultimately, if the power-lust of organized labor is not curbed, the demand of organized labor will wipe out all the return from invested capital and perhaps encroach upon the compensation of management and the professional groups. This will bring all private enterprise to a final terminus. But since the demand to live will persist in the breast of man, the need for the products of industry will then force radical steps. Some dictator, either of the Left or the Right, will arise, but in either case labor will lose its freedom as well as capital. Perhaps then the former will learn that the so-called "wage-slavery" was not so bad after all. Russia, Germany and Italy have shown us what the results can be.

Wisdom and moderation on the part of organized labor could save the situation. But while such wisdom and moderation is possible in the case of those who are habituated in the exercise of judgment, such as locomotive engineers, only one who is grossly ignorant of crowd-psychology will expect the manifestation of these qualities in the case of labor unions as a whole, especially in the

cases of non-craft unions. The leader of masses must be popular, but in this world and in this age wisdom and popularity rarely travel together. So we may expect organized labor to be insatiable in its demands until we are faced with disaster.

With this disaster the last remnants of democratic freedom will pass. Democracy will run through its age-old pattern and become dictatorship. This path could be avoided by radical modification of governmental form now, so that the good in democracy could be retained along with genuine aristocratic influence in government, but the trends of the times indicate that the die is cast. So it becomes necessary to plan for the hour when dictatorship becomes necessary.

It makes an enormous difference whether the dictatorial cycle is Leftist or Rightist. The Leftist dictators are strong in popularity but weak in wisdom and hence they are most extreme and most vulgar. Upon the bearers of real culture they strike the severest blows. And since culture-values are the only values of empiric life that give it any real worth, the Leftist dictator is sheer disaster. It is most important that the Right be prepared for the fatal hour and not fear to assume the reigns of power. This is a duty, since only by the superior wisdom of the Right will it be possible to preserve the greater ultimate good of Left and Right alike.

As I see the trend of the times, the day of money-power is definitely passing. The financial genius who played a genuinely valuable part in the past seems clearly to be of much less importance now. It is significant that the bankers were not necessary for the building of the "Ford Motor Company". Fundamental in the development of that industrial institution was a principle other than that of money, yet it was Rightist principle and not labor. It was technological genius. It was this genius and not money that commanded the situation. I do not mean to say that I see money passing out of the picture, but simply that it is taking a place as servant-function, rather than occupying the position of command. In fact, self-financing has become a very extensive practice in our industry today,

and this simply means that bankers, including investment bankers, are becoming less and less important.

The future center of Rightist power in the economic field will become more and more the professional and managerial mind, and especially the technological mind. The base of power is clear. While labor has the power to stop the machine, it has not the power to create, start, and maintain the machine in operation. Only a special kind of intelligence can do this, and while this intelligence is in part the product of training, it is even more the result of natural endowment. There are only a very few minds, relatively, who are able to master the machine. Spengler estimates that there are perhaps only 100,000 such in all the world. These men are more fundamentally Rightist than capital itself, since capital is more objective, and therefore more materialistic, than the technological thought. Technological power is Rightist power and stands in counterpunal relationship to the Leftist labor-power.

The answer to labor-solidarity is technological solidarity. Consider what the results would be if there were a "sit-down" strike of all those who understood the differential and integral calculus and the body of knowledge dependent upon this branch of mathematics! This would be an argument that organized labor could understand. Perhaps at last those who are oriented to the hand would learn that thought is making the hand less and less important. By thought a man can make a machine which will make the hand unnecessary. But the hand cannot take the place of thought. More and more, thought is becoming the great commanding power. It needs only to become somewhat more self-conscious.

By right, thought should be master and the hand, servant. The reversal of this relationship is a peculiarly debasing kind of prostitution. The true relationship here is not democratic but hierarchical. The greater good of all demands this. Now thought is far more Rightist than capital. Indeed, it is not Rockefeller nor Morgan who stands out as the greatest American Rightist—it is Ralph Waldo Emerson.

For primitive industry the hand may well have been more important than thought, but it is no longer so in this age. Technology has a two-fold descent. On one side is pure mathematics and pure science, becoming respectively applied mathematics and applied science. On the other side is intuition, the power that was so strong in Thomas A. Edison. Only the few qualify in this ethereal realm. These few can form the basis of power in the critical transitional age. They stand behind our present industry and, more than any other factor, make it possible. They also stand behind the modern instruments of war, and made the *blitzkrieg* possible. Incidentally, this is a Rightist power which may some day finally overthrow the Leftist Nazi and Communistic systems. Hitler and those who think as he does, form only one side of German power. Technological skill alone made the implementation of the German army possible, and it alone produced the remarkable timing of the military operations. This is something wholly outside the capacity of the man who wrote "Mein Kampf".

The signs indicate that the day of money-power is passing. But labor-power is not the sole alternative in the economic field. Potential dynamic Rightist power lies in the hands of those who through their knowledge and power of trained thought command the machine.

The day when the conflict of powers shall be finished is one earnestly to be desired. But it is a long road to the final taming of power, and meanwhile we must choose the dominance of the least undesirable form. The thinking of hand labor is brutal. Power established on this base must be avoided at all cost. Russia has shown that the dictator who rises from the orientation to the hand is the worst and most brutal of all. Anything is better than that. However, thought commands from a higher and wiser level. Through technology thought has direct command on the field of physical relations.

When one submits the radically Leftist theory of value of Karl Marx to critical analysis it is quite evident that the author was blind to the fact of qualitative difference. A fundamental feature of this theory of value is the reduction

of skilled labor and mental effort to a quantitative multiple of simple manual labor. Thus skill and thought, at least in so far as they are related to the production of exchange-value, come to have the significance of mere elaboration of unskilled hand-effort. The function of the hand is thus seen as fundamental and, consequently, the foundation of all else. This theory is very vulnerable to objective criticism and is easily discredited on theoretical grounds. But the fact that this seemed to be a valid statement from the standpoint of Karl Marx and that it corresponded to the feeling of a considerable portion of the population is of genuine psychological significance. To an excessively extroverted consciousness it is quite natural to orient reality-value to the functioning of the hand, since this is tangible. In contrast, the more intangible functions of thought seem unreal. From this psychological perspective it follows rather naturally that the difference between skill and ordinary simple labor should be only quantitative.

It requires, however, only a very moderate degree of awakening of the introvert attitude to realize that the difference between thought-function and muscular- or hand-function is qualitative. Thus thought belongs primarily to another dimension of functioning. But entirely apart from the objective reality of qualitative differences, it remains psychologically significant that some men see only quantitative differentiation, or at least attribute most importance to it, while others are aware of qualitative differences and regard them as possessing most significance. Obviously these psychological differences in valuation correspond to the Leftist and Rightist attitudes respectively.*

*A particularly shocking manifestation of crude Leftist valuation is afforded by the dictator of the musicians' union. This dictator affirmed, not long ago, that it made no difference to him whether a man was a mere fiddler or a virtuoso on the violin. Both were subject to union dictation because they both functioned with musical instruments. Clearly, here the visible common denominator of a musical instrument formed the basis of classification. The enormous qualitative gulf between a mere fiddler and a virtuoso had no significance whatever. This is a particularly crude manifestation of the Leftist spirit and is especially shocking to those who really value art. The profounder Rightist valuation would lead to

Among men we can distinguish a scale, at the foot of which there are men who are physically active but in whom there is little or no directed thought, while at the other extreme there are those who function in a state of deep meditation or reflection with bodily activity reduced to a minimum. Most men stand somewhere between the extremes of this scale, but the central point is the place where the center of emphasis shifts. In the case of the majority, where the hand-function leads, thought serves simply as the instrumental aid of an objective muscular activity. These are clearly Leftist. But with others, the muscular activity becomes progressively instrumental to a primary thought activity. These are equally clearly Rightists. In so far as these two groups are related to the economic field, we have in this differentiation the most fundamental definition of the economic Right and Left. The mere investor of capital is far less fundamentally a Rightist. Particularly is this the case where the investor simply acts according to the advice of some expert. On the other hand, the investor who uses funds primarily to implement his judgment in the performance of an economic function is much more of a Rightist. He is primarily a Rightist, not because he has capital, but for the reason that his primary function is judgment. The whole of management and those who contribute professional services to economic functions belong to the Right.

The foregoing statement diverges more or less from the conventional view, but isolates the really important principle of differentiation. In radical Leftist movements the notion of the "pure capitalist" is merely a "red herring" drawn, consciously or unconsciously, across the trail to confuse the issue. The real issue is whether the functions of the hand or of the thought shall hold the commanding

the judgment that the difference between the ordinary performer and virtuosity is more important and significant than similarity of instrument. Thus the virtuoso stands closer to virtuosity in quite diverse fields than to the merely ordinary in the same field. A master violinist is closer to, say, a master mathematician than he is to a mere fiddler. One often gets the feeling of something like prostitution in the valuations of union bosses, and when this touches art it is simply outrageous.

position. The real attack is directed against professional and managerial minds.

Though in a technical sense "capitalism" means the ascendancy of economic control from the base of capital, as contrasted to the base of labor, this definition really gives us a false perspective. Mere capital is a lifeless abstraction or collection of material objects which, by itself, is quite incapable of effecting economic or social control. Capital becomes a controlling force only in so far as it is the implement of intelligence. It supplies the means of functioning for a certain group who acts with thought or intuition rather than in the sense of muscular activity. The real ground of the Leftist resentment of this group does not lie in the presence of the capital, which is only an instrument, but in the more profound antagonism of sensation and feeling for thinking and intuition. The issue is grounded in recognized psychological conflicts.

As thought and intuition shift from the capitalistic implementation to the base of special technological knowledge, the issue with labor will remain as before. The real battle will be for command, as it has been always. Today, through organization, and often by the help of minds that should be functioning in the Right, labor is making a real bid for dominant power. It is not striking simply at ownership but more primarily at the whole class of managerial and professional minds with the view of reducing the latter to the status of subordination. Hence it behooves the professional and managerial groups to recognize and meet the issue before it is too late. For the ultimate command of social life by the hand is fraught with the gravest dangers to culture and all the superior values of life.

A few years ago the Fortune Magazine made a statistical study of the attitudes of different social groups toward the "New Deal". The main support came from the Negroes and the chronically unemployed, while the main opposition was centered in the groups classed as professional, managerial, student and retired. This is a statistical verification of our present thesis. With the exception of the retired group, where we may assume the primary motivation is that of mere conservatism, it appeared that the

opposition was centered in those who functioned primarily in terms of judgment, knowledge and wisdom. It is high time that those who compose these groups should form a common front, else they may some day find an intolerable way of life imposed upon them and may become so crippled that they cannot adequately perform their vitally important social functions. For the true Rightist, it is better to die than to become a slave of those who are oriented to the functions of the hand with all their coarse-fibred valuations.

(To be continued.)

NOTICES:

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss May-Belle Anshutz, 1008 North Normandie Ave., on Sundays at 7:30 p.m. For further information call NO 3-4993, evenings.

For information on meetings in the Chicago area call Miss Mary Miller, Dickens 2-8406, or Alma Sindelar, Harrison 7-3751, week days.

Books available by Dr. Franklin Merrell-Wolff:
PATHWAYS THROUGH TO SPACE . . . \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE . . . \$2.00; RE-EMBODIMENT (or Human Incarnations) . . . \$1.60; APHORISMS ON CONSCIOUSNESS-WITHOUT-OBJECT . . . \$.25.

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - \$.35. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif., 93545.

The *Bulletin* No. 19

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

WINTER, 1963-4

THE CHRISTOS

By Sherifa

The Christos, the First Born Son of the Logoc Essence, is a Being transcendently glorious and utterly beyond the imagination of the humanity of this earth. Because this is so, it becomes necessary for mass man to seek first for a Saviour OUTSIDE of himself, and to think of Him as He has manifested Himself in some one particular form. Man then turns to that chosen form with his worship and his prayers. This is wise, for it links him with the Christos, the Cosmic Son of God, interiorly. It then is possible for him to draw to his personal self a Ray of the Christic Fire which, if understood, clarifies his problems and becomes the regenerating Flame of Illumination in mind, soul, and finally body.

Man, unfortunately, age after age, cycle after cycle, seeks *only* in the outer world for a Christ who will answer all his questions, solve all his problems, illumine his mind, and fill his heart with love! If you would learn of the depths of this seeking and longing, show him the *Way in himself*, and tell him to meditate ten minutes each day, looking, listening and worshipping the Christ within, and the Christos of all Worlds. His desire quickly evaporates. He wants

something but is unwilling to pay the price in effort that Something demands. It is ever so. However, there is an occult Law that is interesting in its expression. It reveals this fact: that man cannot attain in actuality any quality, power or understanding he may desire, until he meets in the flesh one who already has attained that which he seeks, and makes a friendly rapport with that one. The illumined one then becomes a link for him within and, through imagining that one, he can, if he pays the price required in terms of life, draw to himself by the Law of Attraction, through that linking center, that which he truly seeks. Few know this Law, and it is well; those who hear it are fortunate.

Oftimes men entertain Great Ones unaware of that fact, and so lose the opportunity that had been won. They receive what they deserve in full, modified only by the great Compassion in the hearts of those who observe. Selfishness, greed and pride are deadly enemies of men. One day man will awake and realize that selfishness has taken from him the very thing or attribute most sought. How can man recognize a Christ? Only by becoming like Him in some small measure; otherwise there would be no link through which He could reveal Himself. He may indeed drive the money changers out of the Temple with his whip as of old, or he may use other measures to win a soul from darkness to light. The cycle changes and the methods required to awaken men also change.

The Supreme Father-God vibrates His messages through the Cosmic Christ, the Son, in terms of simple majesty, of sublime beauty, of joy unutterable, to all His emanated forms of conscious life. Man looks upon these cosmic wonders of the Supreme God with blinded eyes, eyes that see but little of their beauty, ears that hear not the Messages so clearly limned for those with eyes to see and ears to hear. But one here and one there is aroused as he gazes marveling upon the beauty of earth and sea and sky, and some slight realization of its Significance flashes into his consciousness. This makes of him a helper of men, for he at once becomes like the message and longs to share it with his human brethren. Usually he finds his words are interpreted in terms of OLD doctrine and

upon a lower plane than that from which he speaks.

Words have body, soul and spirit. The spoken word is the body; the meaning of him who speaks, its soul; the cosmic significance of the word itself, its spirit. One who speaks from the plane of soul may be misunderstood, and one who speaks from the plane of spirit invariably is not understood. But he tries again and again, and when some one loved soul catches his meaning, joy breaks like a sunrise in his heart. There is no crucifixion greater than that endured by those who, sent into the world with a Divine message, find only the husk of that message received and its illuminating spirit unrecognized. It will not always be so.

A form always is a revelation of the soul it embodies and of the significance of that soul in the world scheme. Every soul has a special function that none other can encompass; it has a definite place in the **cosmic scheme** that none other can fill; it has a meaning and a destiny that is both particular and unique. At the same time it is perfectly adjusted and fitted in to a higher scheme which is correlated with the solar system. The solar system is correlated in like perfection with its Universe, and the universe with its millions of solar systems is also correlated with the billions of other universes and ALL, ALL, move in a harmony of rhythm, an indescribable symphony of sound, color and beauty about the Central Spiritual Sun, the Christos, in accord with Absolute Law, which IS the Divine Fiat of the Supreme God. Imagine, if you can, this Ineffable Glory called "Cosmos", living and moving *within* that Absolute God, even as it lives and moves in Space; that the Absolute Be-ness is in and through it all, and is the very life and consciousness of every atom that composes this Glorious WHOLE, then let this cosmic image penetrate your consciousness, as well as your mind, and you may have a glimpse of what is meant by "The Cosmic Christ", and the "Absolute".

Every Sun-son at the Head of its *solar* system is a conscious embodiment of the Cosmic Christos and is called a *Solar Christ*. At the Head of each island *universe* is an embodiment of that Divine GLORY, a manifested form of that First Born Son, a *Universal Christ*. At the Head of

our *planet* is a form embodying the consciousness of the Earth Regent, our Christ. At the Heart of every *nation* is an embodiment of that same Christos. At the head of every *race* is one in whom is reflected some of the glory of the Christos. At the center of every *man* rests a spark of Christic glory, awaiting only the regeneration of the personal man, and his recognition, to flame into the consciousness that *knows* itself to be at-one with the Father and to make of him *a* Christ. "I and my Father are one." "He who seeth me seeth the Father," said a form of that First Born Son, the Christos, in another day of time. He was called Jesus of Nazareth in his personal aspect, but in his individual attainment he became Jesus the Christ and recognized His Oneness with All.

The personality in whom the Divine Light bursts into Flame becomes One with the Father and can truly say "I and my Father are One".

"I am come that ye may have more abundant life" was not said by the personality, but the Christos *within* said it through the personal man. Every attained Soul who turns back to earth with his message of love and light, instead of remaining immersed in the Divine Ecstasy and Substance called variously, Heaven, Nirvana, etc., can also say, "I am come that ye may have more abundant life." That rare event is becoming more and more a possibility for man, and in the seventh sub-race of this fifth race will be the experience of the many. Then indeed will the Golden Age of the Fourth Round dawn in its fullness.

Recognition is the Key to Attainment. Regeneration follows recognition. What you ARE, you yourself have chosen to be and are still choosing; none other can choose for us or say "this shall you be." We decide. Recognition is an occult act; it is not just a word, but it becomes the Flame of consciousness that links the son with the Father; the two become three and start upon their occult Pilgrimage.

There is but One Path, One Way, at the last, for all ways and all paths lead the aspirant homeward. When the Way of Synthesis is found and entered, separateness has ceased to wield its elusive power. Religions are rightly placed in the student's consciousness as schools of training;

Saviors are recognized as forms of the Christos; all formulations of Creed are but partial statements of the One Cosmic Creed, the formulated Light of the Absolute God.

Seek, Aspirants, the meaning of Life; seek the hidden Center of your own Divine Ray; enter your chamber and WORSHIP the Supreme God through His Son, the Cosmic Christos, the Aryan Avaloketishvara, and become an incarnation of that Son, a Brother of the White Light, in the White Star of Synthesis.

Peace be with you and Understanding in the Light.

6-18-1936

OBSCURATIONS

Q: When one has mastered adept powers such as clairvoyance, does he not carry over all these powers into future lives? And if he had been an adept or an Initiate in a former life, would he not be well aware of it?

A: Not necessarily. To quote from H. P. Blavatsky, in *Reincarnations of Buddha*: "Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages."

For various purposes are these powers held back or sealed off. Sometimes it is as an aid to the individual's evolution (and even the adepts have a distance to go.) for then he is compelled to pick up and develop those points which were weak or undeveloped in other lives, thus rounding out the "total being".

There are occult powers at various levels, the more common at a middle range, a different set at a high level, these latter for the most part incomprehensible to average man. Adepts who have astounded the world by their phenomenal powers have been known to be reborn with no knowledge of them, but for a special purpose. Sometimes these Entities, born in a new age and in an entirely different type of culture, have broken through interiorly, without recourse to other teachings, to bring through a new philosophy or to adapt it to the new age and culture.

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

CHAPTER IV (continued): RELATIONSHIP TO THE ZONES OF CULTURE

7. The political orientation of the Vertical Thought Movement.

It would seem that in all history there has been no problem of greater practical importance than that of the government of men. Yet, up to the present day, we have not found a solution which shows promise of being durable and satisfactory. In contrast, thanks to the contributions from applied science, it appears that we have solved in *principle* the primary economic problem, i.e., that of being able to produce enough to meet the demands of human need. But the transforming of this solution, in principle, into one of actual achievement involves more than the mastery of economic and technological processes. At this point the economic problem becomes interrelated with the governmental problem. Of the two, the strictly economic problem is the simpler since its material is of such a nature that it can be mastered by pure thought. However, government involves man in his complex totality as a psychological entity possessed of many functions, instincts, inclinations, prejudices, diverse limitations, etc. In this larger field pure thought is much less competent, since thinking in its very nature as a specialized function does violence to other functions or attitudes which are ineluctable parts of the human totality.

If human society could be organized like a machine, substantially like the organization of an army, it would not be difficult to satisfy all strictly economic or material needs. But the price of such organization is the stultification of other aspects of the total human nature. Man, as a whole, cannot prosper in a machine-like life. Under such conditions the capacity for creativeness is destroyed. Yet it was a liberated creative capacity which rendered the solution of the primary economic problem possible in principle. Here is an example of the contradiction that one always finds when he studies man in any way that comprehends even

an approximation of his totality. But sound government must deal with this totality. For if a government conceives man in too narrow a sense, then its organization is adapted at best to only a partial aspect of the whole man. The unrecognized or undervalued aspects feel the force of a repression which becomes the seed-ground of future revolt. In time the revolt-motive becomes so strong that even though it is embodied by only a strong minority of all men, yet in the end it achieves success. A relatively satisfied majority is weak before the dynamism of a minority which feels that it has all or nearly all to win and little or nothing to lose.

Many of us have thought that the best solution of this problem was to be found in the democratic pattern of government. Superficially it seems that government by the people is a government in which all men are equally represented. Hence all needs have the greatest possibility of recognition. But the study of democracy shows that it has different possible meanings, and in every case the desirable effect of an equal freeing for all men is not realized. Democracy produces its submerged groups just as truly as the other forms of government we have known heretofore.

Superficially, government of, by, and for the people sounds very well, but when one examines into the implications of this formula the picture becomes far less attractive. For one thing, what is meant by "the people"? Is it the whole of humanity taken in contrast with animal and other forms of Life? Hardly, since we have no political issue with these other forms of life. Yet "the people" is a significant political phrase because it is a favoring of something that is opposed to a something else which could wield power in the political sense. But this something else is composed of human beings who are presumptively also part of the people in the genetic sense. So it follows that "the people", in so far as it is a significant political phrase, really means *part of the people*. Democracy is thus government by one part of the people who seek to dominate the other part. Consequently, in a democracy the latter group is the submerged and suppressed portion. Here again we find the reappearance of the cause which may lead to the overthrow of the existent governmental form.

If one investigates the meaning of the word "people", he finds that it means "the whole body of persons who compose a community" only in its primary significance. In the secondary sense it means "the subjects or citizens, as distinguished from their rulers or from men of rank or men of authority in any profession". Obviously, democracy is a government of, by, and for the people in this second sense. Democracy is not only antagonistic to hereditary rulers and men of rank, but as well to 'men of authority in any profession'. With us democracy stands opposed to political power wielded by men of position through birth or property and by managerial and professional minds. The determining principle in democracy is rule by quantity abstracted from differences due to quality.

The diametric opposite form of government is an aristocracy. The ideal of an aristocracy is the rule of the best. Hence, the determining principle is rule by quality abstracted from quantitative considerations. Democracy leads to the under-valuation of quality while an aristocracy leads to a depreciation of quantitative determinants. Each form conserves certain human values and depreciates others. Neither form is completely comprehensive.

The only kind of government which could be both widely and profoundly comprehensive and oriented to both quality and quantity would be some form of aristo-democracy. In such a government and only in such a government, when properly organized, established, and accepted, would it be possible to combine the orientations of both wisdom and popularity. This is the ideal of genuinely stable government.

With us today the one-sided orientation to popularity has gone farther than ever before. Heretofore we have known something of a more or less crude combination of the aristocratic and democratic principles through having a dominantly democratic political government and a dominantly aristocratic economic government. But now the popular principle has been given ascendancy in both domains. The result is radically onesided.

Radical democracy is not really opposed to totalitarianism. As a matter of fact, the great European dictators are more completely established upon the basis of popular-

ity than has been any administration within our history. The dictators require more than a 60% popularity to secure a mandate. They have actually achieved more than an 80% vote of confidence. Hence they stand upon a more rigorously democratic basis than has ever been true in our history. It is entirely a mis-conception to view democracy as diametrically opposite of totalitarianism. On the contrary, this opposite is an aristocracy and, in a less radical sense, an aristo-democracy. It is not "the people" who are oppressed in the dictatorships — it is precisely those who stand out as the 'best' in the genuinely aristocratic sense.

The Vertical Thought Movement is radically opposed to totalitarianism and favors the increase of general social and political power on the part of those men and women who are superior in the sense of knowledge, feeling, judgment, character and wisdom. It favors such changes of governmental form as shall be necessary to give the bearers of superior wisdom a voice in government not inferior in power to those who are merely popular. This is an affirmation of the right of wisdom to power without the necessity of giving obeisance to mere popularity. Sometimes that which is popular is also wise, but as a rule this is not so, since wisdom is the development of a mature, rather than a young, consciousness.

The ideal of democracy is *rule by the many*, that of an aristocracy is *rule by the best*. The great problem of a democracy is that, except where the numbers are small and the relative personal statures of the individuals is about the same, the many never actually rule. Those men who are masters of popular psychology become the real rulers. Such men are represented by our political bosses and by the European dictators, who are before all else men of the people who understand the common man. Per contra, the great problem of an aristocracy is the finding of a means for selecting the genuinely best. The hereditary device of selection has born some good fruit, but it is not good enough. Heredity is only a partial determinant of real superiority. Some more adequate principle of selection is needed. Perhaps psychology may some day offer us an objective basis of selection which is better than what we have known heretofore.

In all but the smallest groups, democracy of necessity assumes a representative form. But representation assumes the form of a problem which may be resolved in one or another of different ways. By the appropriate kind of methods of representation, the representative body can fail completely to correspond to the most vital currents and differences among the citizenry. In the total relations of a citizen, one side alone gains representation while with respect to other sides the government may be so distant as actually to seem like something alien. To illustrate this point I shall list some possible methods of representation, noting the differences in the effects.

(a) Representation on a numerical-geographical basis. This is the method employed here in the United States with respect to the House of Representatives, and, generally, with the legislatures of the States. The representative is chosen by a majority within his district, but it is assumed that he is fundamentally the representative of all citizens in his district. This implies the view that sectional or geographical factors are the most important determinants in forming the attitudes of a constituency. Thus differences between parties is conceived as less significant than the similarities of attitude, interest, and valuation imposed by geographic factors. Unquestionably geography is a factor, for there is a difference of temperament between mountain-men and plainsmen. Also an agrarian section has interests in common that stand in contrast to the interests of an industrial section. But while these communities of interest, valuation, and temperament may be very important when communication is slow and difficult and the population tends to be fixed, yet when communication becomes easy and rapid and there is a tendency for population to move about, they tend to become distinctly subordinate. Furthermore, the development of technology has had the effect of eradicating economic and cultural differences due to geography. The total result may be that trans-sectional affinities become stronger than the brotherhood of sections. When this is the case, geographic representation ceases to be truly democratic, even in the strict quantitative sense.

(b) Representation on a numerical-economic-function basis. Representation on the ground of objective economic function has been suggested, and I understand that it is employed in the totalitarian set-up in Europe. An individual's economic function does in some measure at least condition his attitudes, interests, and valuations. When this kind of conditioning is more far-reaching than that which is due to geography, then the numerical-economic basis of representation becomes more fully democratic than the first form. But it still remains quantitative, and therefore the least skilled, the least intelligent, and the least responsible portion of the community would have the largest representation in the legislative bodies. It is a form that is particularly favorable for radical Leftist tendencies.

(c) Representation on a numerical-psychological basis. There are differences of attitude, interest, and valuation which are clearly grounded in differences of psychological type. These differences are far more fundamental than the relative accident of geographic residence and objective economic function. In a growing degree, the personnel departments of industry are beginning to recognize this factor. But politically it has no recognition with us whatsoever. Yet, it may well be that the psychological factor is really far more important as a cause of social unrest and instability than the economic. I am very strongly disposed to think so. At any rate, if such is the case, then the wisest method of representation would be oriented to psychological difference rather than to either economic function or geography.

A given individual of necessity lives somewhere, has generally some economic activity, but in addition has an individual psychology which aligns him more closely with one psychologic group than with others. For a truly representative democracy it is most important to determine which of these factors is most vital in conditioning political grouping. When a less vital factor forms the basis of representation, then we form large bodies of genuinely forgotten men. Thus in our present representative set-up the whole class of introverted types is without representation. This is necessarily the case since only rather strongly extroverted natures have the natural capacity for 'feeling into the object' which is so essential for the successful

politician. The result is that it is the extrovert who is elected, but no extrovert can ever represent an introvert. The only way that an introvert could be assured representation would be by constitutional provision which restricted him to the selection of introverts as representatives.

So far this plan for representation would still remain quantitative. That is, the types which had most members would have most representation. The result would be an accentuated valuation in legislation of certain types and the undervaluation of others.

(d) Representation on a qualitative-psychological basis. This form of representation assumes as its major premise the equal importance of the psychological functions and attitudes in the political field. Thus it might be called a democracy of the functions. This democracy is affirmed only in the pragmatic and not in the absolute sense. It is entirely possible that the order of absolute valuation is hierarchical, but I see no way of achieving objective agreement on this question. Therefore, as a first approximation of the truth, it is assumed that all of the functions and attitudes are of equal importance in the social body, however much hierarchical schemes of valuation may be valid for individuals.

The democracy of the functions and attitudes implies that each function-attitude shall have equal political representation and exclusively by individuals who belong to the same psychological group as that which they represent. This implies further that if one psychological group had more individuals than another, yet the number of representatives of each in government would be the same. It is for this reason that this is called qualitative representation.

The resulting form of government would be a kind of aristo-democracy and would achieve far more balance than any which now exists. It would represent a relative swing to the Right as compared to current forms, but would actually lie near the theoretical Center. A shift to this form of modified democracy would be quite in accord with the purposes of the Vertical Thought Movement.

A Rightist movement could imply the complete abandonment of the democratic idea. But this would involve

repressed valuations that are the counterpart of the repressions of the current forms of democracy. Wisdom seems to dictate the more moderate position as pragmatically the the best. However, I should most certainly affirm that erring by being too much to the Right is better than erring by too much to the Left.

Politics, as we have seen its historic development, corresponds to the worst elements of human nature. The ethic of politics has always been the ethic of Machiavellianism, except during the brief periods when the aristocratic sense of honor has been able to dominate the scene. The cleansing of politics is the Herculean labor of cleansing the Augean stables of the general social body. It is a particularly unpleasant task, but unless it is accomplished all the superior culture of mankind rests upon a rotten core—in which case the culture is vulnerable before the disease-breeding of the core. For modern social man there is no more imperative task than the eradication of Machivellian-ethic from politics, and the substitution of the ethic of honor and integrity. Comparatively, the modern capitalistic economy, with all its faults, is much cleaner. Concentrating upon the faults of the latter simply has the effect of drawing a 'red herring' across the trail of the major evil. Here we are brought face to face with the major weakness of all socialistic thought, whether revolutionary, administrative, or literary. Almost invariably these collectivistic movements carry the implication of the substantial increase of political power and the weakening of independent economic power. But politics being what it is, this implies the Machiavellianization of social ethics. In my judgment this more than offsets any moral advantages which may be derived from an increase of collectivization.

(To be continued.)

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss May-Belle Anshutz, 1008 N. Normandie Ave., on Sundays at 7:30 p.m. For further information call NO 3-4993, evenings.

For information on meetings in the Chicago area call Miss Mary Miller, DIckens 2-8406, or Alma Sindelar, HARRISON 7-3751, week days.

Books available by Dr. Franklin Merrell-Wolff: PATHWAYS THROUGH TO SPACE . . . \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE . . . \$2.00; RE-EMBODIMENT (or Human Incarnations) . . . 60c; APHORISMS ON CONSCIOUSNESS-WITHOUT-AN-OBJECT . . . 25c.

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - 35c. Address: Assembly of Man, P. O. Box 559, Lone Pine, California 93545.

THE ELIXER OF LIFE

By G . . . M . . . F.T.S.

(Reprinted from *The Theosophist* for April, 1882)

V (Concluding installment)

From the (forgoing) description of the process, it will be inferred why it is that "Adepts" are so seldom seen in ordinary life for, *pari passu*, with the etherealization of their bodies, and the development of their power, grows an increasing distaste, and a, so-to-speak, "contempt" for the things of our ordinary mundane existence. Like the fugitive who successively casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding "Death" abandons all on which the latter can take hold. In the progress of Negation everything got rid of is a help. As we said before, the adept does not become "immortal", as the word is ordinarily under-

stood. By or about the same time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of the World: — he is oblivious of its pleasures, careless of its miseries — in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. For the new ethereal sense opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions; and far away down in the midst, — both literally and metaphorically — is our dirty little earth left below by those who have virtually “gone to join the gods”.

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists to “produce for them communication with the highest Adepts”. It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say “This is not *god-like*. This is the acme of selfishness” . . . But let him realize that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* “higher powers”. Well, there, as plainly as words can put it, is the PATH . . . Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies, also beset the way of the neophyte. And that for no fanci-

ful cause, but the simple reason that he is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but would, like a baby, imagine, in one case, the moon to be within his reach and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once, by one quick dash through the grave. As has, in fact, often been the case, many would be prepared willingly to die *now* for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in un-imaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means of its exercise; and (2ndly) as has been already said — THIS is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel, know, and enjoy EVERYTHING when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein our Knowledge becomes ignorance and that everything itself is identified with NOTHING.

The End.

FAREWELL ASHRAMA?

It has been brought to our attention that the area containing the Assembly's Ajna Ashrama is to be designated a wilderness area, and all roads and buildings within the area are to be destroyed. The news comes as a sharp blow to those who know and love the place, and they do not intend to let it be destroyed without a fight. A hearing for such cases as ours is to be held in February of 1964, and so far, interested students have written an appeal to congressmen and the secretary of agriculture and are awaiting some action.

The ground, leased from the government, was acquired in 1930 for the purpose of establishing a permanent building for the school of the Wisdom Religion, and to serve likewise as a summer camp and a retreat in time of emergency. It was stipulated that the building must be used for ninety days out of each year. Unfortunately, the delicate health of the late Sherifa necessitated removal in 1950 to a more favorable climate, and the Ashrama fell into disuse for thirteen years. In the interim vandals broke in and destroyed or removed everything they could. The building itself, being stone, remains solid and with a little work could be restored in a short time. A recent pilgrimage by local students and the Wolffs was made to the place in a concerted effort to clean it up for possible inspection with the idea of possibly influencing the officials in our favor. Also, with the aid of the tractor, some road work was done on the trail, but much of the journey must still be made on foot.

The building, located in Tuttle Creek Canyon at an elevation of about 8000', is one canyon removed from that leading to Mt. Whitney, and overlooks Owens Valley, 4000' below. It is in the shape of a balanced cross, contains a large fireplace, and at one end, an altar of stone. Most of the work of building was performed by Dr. Wolff, with the aid of the students, some working throughout the summers, others on week-ends and vacations. The work consumed 20 years. One is amazed to see the tremendous amount of work that went into the buildings, grounds and trail. It was the aim of making this area the general headquarters for the Assembly of Man, and to provide winter

storage and some income for the group, that the Assembly Ranch was purchased nearby, in 1943. Besides becoming a center of learning and general headquarters, plans were made for a future colony here. It was with the aim of restoring the Ashrama and carrying out the original plans that Dr. Wolff returned in 1960 to take up permanent residence at the Ranch. All activity since then, the purchase of a tractor mainly for road building and maintenance, the building of his new home, etc., has centered on plans for restoration of the Ashrama and resumption of all activities there.

So it is we look with sadness upon the threat of its passing, yet there is some glimmer of hope. We do not feel that its destruction can do anybody any good. We will ourselves refuse to tear down the structure, and it would not be easy for others to do so.

—L. D.

FORUM

Q: Is not Nirvana nothing more than escape from reality?

A: It is escape TO reality. To those who have attained, this world and plane of consciousness is as a dream which is rapidly dissipated when one awakes to the higher consciousness and sees this for what it really is.

Q: If that is so, and that state is so wonderful, what would induce any man to return to this?

A: When one attains to what is described by Dr. Wolff as "The High Indifference", which contains both Nirvana and our objective world, it does not make any particular difference whether He returns or goes on. For Him, there is nothing to be attained. He knows Himself to be THAT, and always has been; He is the container as well as the contained. He is ALL THINGS, knowing suffering to be but an illusion in a dream-consciousness.

But there may be a previous conditioning which will induce the Nirvaneer to return to this fleeting dream, such

as the vow of Kwan Yin, (Avalokiteshvara,) even when the Awakened One knows that all are already the Divine, that fundamentally none has any need of help of any sort. This vow says:

“Never will I seek nor receive private, individual salvation; never will I enter into final Peace alone. But forever and everywhere will I strive for the salvation of every creature throughout the world.”

Q: What can you say of such drugs as SLD, or Mescaline? Is not this an easy way to attain Illumination?

A: Is this Illumination? It appears to be only a counterfeit and may actually do harm to the psychic being. Experimenters may deny this, but are they in a position to know? Judging from reports on these drugs, reactions are various, ranging from sublime to horror. True Illumination would reveal the Divine world, above any unpleasantness whatsoever. It may be that the drugs bring the unconscious to the surface, manifesting according to the personality. Possibly health may be an influence on the type of thing that is precipitated, as illness tends to produce nightmarish dreams. The drugs may induce a passive, negative state, and the many dangers while under their influence are on record. Authorities say they are useless, that they do no good for the individual.

In contrast, Illumination is the true awakening from the dream state — not a deeper state of dreaming. It is more than a moment of bliss. Some of the Divine energy may be captured and brought down to the Earth plane to bless all men, directly or indirectly. It is a spurt to evolution.

True Illumination, or Realization, or Recognition, or Nirvana, whatever term one prefers, comes suddenly and usually unexpectedly. Seemingly it can come to anybody, but could we delve deeply enough, we will find it must be earned, ultimately. Perhaps the Jewel was earned in past lives, and had only to await the proper time and cycle.

Finally, shall we look for a moment of pleasure that only postpones our misery, or shall we seek the true light that ultimately leads us forever out of our misery?

—L. D.

“He who becomes identical with Beauty is incapable of producing ugliness, including moral ugliness.” — p. 62.

“There are only two senses in which it may be said that men are born equal. First, all men and all things from an atom to a star, are equal in the sense that at the heart of everything is the one unchanging and indivisible Spirit. In the second place, all men are equal in the bare fact that to be a man a creature must have awakened into consciousness on the cognitive level. But in the degree of relative development of powers, in any sense, no two men are equal. - p. 162.

—Excerpts from *Pathways Through the Space*
by Dr. Franklin Merrell-Wolff

The Bulletin No.20

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SPRING, 1964

THE MULTIPLE VOTE

By Paul Perella

Among the salient ideas advanced in "The Vertical Thought Movement" series appearing in this publication is the increasing dominance of philosophically "left" elements in the economy and in the electorate of this nation. Organized labor, certain racial minorities, and other "bloc" elements tend to vote similarly from the motive of self-interest, and although this motivation may be unassailable, its effect in recent decades has increased the imbalance of political strength in favor of the socialistic "left".

The concept of the multiple vote may therefore be of interest to the conservative "right" inasmuch as it offers the possibility of a counterbalancing, if not a reversal, of this trend. Although the ultimate origin of the multiple vote concept is unknown to the present writer, it was first encountered some years ago as an interwoven theme in a little-known novel by the Australian author Nevil Shute, who won wide acclaim for another of his books, "On the Beach". In its presentation by Shute the idea was conceived as a desirable counteraction to certain aspects of society fostered by the then Labor government in Britain. The presentation here represents an expansion and revision incorporating Shute's principle but not his details.

What is meant by the "multiple vote"? It amounts to a substantially altered system of voting in a democratic republic. In practically all existing democracies, the individual voter can cast only one vote in a given election; this is the system summarized in the phrase "one man, one vote". Under a multiple vote system each voter would still have one vote *minimum*, but it would also be possible for a voter to cast more than one vote in the same balloting. His ability to cast additional votes would depend on his "voting status", meaning the number of votes to his current credit in a local system or recording. Any votes he might possess in excess of his basic "citizen's vote" — the only vote now enjoyed by an individual in America — would have been *earned by him* on the basis of social stability, responsibility, individual accomplishment, and service to the nation.

It will therefore be immediately seen that the multiple vote rests forthrightly on the proposition that those citizens in a democracy who have demonstrated their higher level of participation in that democracy should be afforded a proportionately greater measure of direction within it. Be careful to note that it is not basic to the multiple vote concept that a certain arbitrary proportion or class of the electorate *must* be allowed only the one basic vote while others would enjoy more. In actual practice the majority of the voting populace would possess more than one vote, and ideally, all could *earn* more than the basic vote. But it would be *up to the individual voter himself* to acquire additional votes through the circumstances of his life's activities, and the demonstrated application of any abilities and qualities of character he may develop. It is on such ground that a multiple voting system would claim fairness to all citizens and consistency with democratic ideals.

Among the many major difficulties which would attend any effort to institute such a change in the nature of the electorate would be agreement on a list of qualifying categories in which additional votes would be awarded. Perhaps it will be better to suggest such a list before examining the benefits of a multiple voting system to a modern democracy. Where Nevil Shute presented a list of only five such categories, it is here suggested that a greater number of

categories, incorporating more opportunities to earn additional votes, would be of greater appeal to the American public. Accordingly this list of ten categories is submitted, with a breakdown into four sections.

CATEGORIES OF THE MULTIPLE VOTE

BASIC SECTION

1. One "citizen's vote" on reaching age 20. No other voting qualifications effective until this vote obtained. (Subject to present regulations on withdrawal, and with No. 10 the only votes extended to naturalized citizens.)
2. One vote for graduation from High School or recognized equivalent.
3. One vote obtained on fifth anniversary of marriage to same spouse; cancelled by divorce but not by death of spouse; on remarriage of widower or widow holding this vote, cancellation by divorce.

HIGHER EDUCATION SECTION

4. One vote for graduation from a recognized college or university with a recognized degree.
5. One vote for possession of a scholastic or professional degree requiring minimum of two years advanced study; or an honorary degree bestowed by a recognized institution of higher education in this nation.

DEMONSTRATED LEADERSHIP SECTION

6. One vote for owning a registered business having an average of three or more employees for the year preceding use of this vote; or for occupying, for previous year, position of chief executive

of a branch of a business or a corporation qualifying as above; or as a board member of a corporation employing an average of 50 of more.

7. One vote for current tenure of a position of active leadership in a registered organized religious body. (Would apply to one pastor or rector per individual church building in use, but to all bishops and higher.)
8. One vote for current tenure of elective public office.
9. One vote for having completed a total of two years in foreign locations in the service of the U. S. government, in either military or civil service capacity; or for service of any length in a "combat" capacity.
10. An Honorary Vote bestowed by Congress for outstanding service to the Nation in any field.

NATIONAL
SERVICE
SECTION

Only one vote per category awarded.

Space does not permit a critical evaluation of the pros and cons of each entry in the above listing. However, the observant reader will recognize that although some categories (such as 4 and 5) would put a premium on intellectual endowment and advantageous opportunity as well as on their demonstrated application, other categories (such as 3 and 9) are frankly designed for those without special advantages. In each category other than No. 1, however, it will be seen that a definite degree of accomplishment must be demonstrated, whether of social stability as in No. 3, or in the satisfactory discharge of duties under institutions such as Selective Service as in No. 9. (The "foreign locations" is intended to circumvent an extra

vote for all government employees, but include such service as the Peace Corps.) It will further be seen that certain categories balance each other to some extent. For example, No. 4 could be said to offer an alternative opportunity to No. 9, or vice versa, and the same with Nos. 7 and 6.

A little reflection will reveal that although a maximum of ten votes are theoretically possible, in practice one should expect to find a nine-vote citizen to be an extreme rarity, and a seven-voter quite exceptional. It is not beyond the ability of modern statistical analysis to reveal what the average individual voting-power would be in this decade, and what re-shifting would occur between left and right, between conservative and liberal, and between "thought-power" and "hand-power".

To those who will, through an ingrained orientation, recoil from the multiple vote concept as being in violent contradiction to the statement that all men are created equal, it may easily be answered that although this may be so, individuals cease to remain equal after their "creation" — particularly in ways which vitally affect their abilities to exercise the voting privilege with responsibility. To even the unthinking it must surely give a momentary pause to consider that the president of the world's largest corporation wields no more influence *in the ballot box* than does the stenographer who types his letters; that a United States Senator's vote in his local precinct can be cancelled by that of an alcoholic on the public relief rolls; that the vote of a clergyman who inspires hundreds each week may be balanced by that of a ne'er-do-well who thieves for his living. Among other things, it is just such obvious miscarriages of logic in current democratic voting practice that the multiple vote would tend to minimize and offset. Here are other benefits, some obvious, some more subtle:

1. Apathy in voting, deplorable in any citizen, is even more deplorable in a stable, accomplished citizen. But the equation of such a vote with that of the street-corner gossip does promote such apathy. An individual with 5 votes is more likely to cast them, and with care.

2. Bloc-voting will decrease in effectiveness. It will be more difficult to "control" the vote of a labor union

member, for example, who has 4 votes. Those who must still depend on solidarity for voting effectiveness will find their votes matched or outweighed by elements of the society who may be fewer in number but greater in vote-power.

3. It would no longer pay the successful politician to appeal to the lowest common denominator. Political emotionalism and illogic would therefore tend to decline.

4. There would gradually emerge a new basis for evaluation of the social worth of an individual: voting status rather than color, fame, or wealth.

Inescapably, multiple voting would mean less political power for the younger age group, for the Negro and perhaps other racial minorities, and for women. It is left to the reader to decide whether this would be bad, or good, for the course of the nation in the future. And it is in America's future that a multiple voting system would have to find its place—equally inescapably—if a place it could find at all. Why? Because it expects too much of human nature to suppose that the majority of a present electorate, composed predominantly of voters whose position in a multiple-voting scale is already largely fixed by circumstance, would permit a change erasing or challenging their majority. The very situation, then, which the multiple vote would most benefit the nation by changing, would prevent its enactment. But there seems to be a possible route around such an impasse, and it is via such a route that multiple voting might have its best chance for serious consideration.

In a society where the concept of the "national good" can claim any validity, there must predominate an attitude toward the nation which transcends the immediate personal self-interest. And although, as stated above, such an enlightened attitude could not be expected to make itself felt in the present, it could exert an effect on the future if freed from immediately personal implications. In other words, there is a reasonable chance that the present-time low-status voter could be persuaded to support the multiple vote *for the future generations of Americans* if not for his own generation. Such a consideration would demand that

any amendment to the Constitution inaugurating a multiple vote system must become effective only with future voters, *unborn* at the time of enactment. A twenty-year delay clause in such legislation would guarantee that all future wielders of the multiple vote would begin their race, so to speak, from the same starting line. Present citizens and their children now living would continue to exercise only the present single vote for the remainder of their lives, thus preserving an "equality" no less fair to them than they now enjoy at the polls.

Perhaps a less distant version of such a restriction could be phrased, perhaps to enfranchise present children of a certain age and under. Perhaps the tenth or Honorary Vote could be extended to the present electorate. But at any rate it seems safe to say that the benefits of the multiple vote would have to be benefits for a future American society. That it would bring certain far-reaching benefits is a conclusion that commends itself in many ways to the thoughtful observer of present national trends.

HEADQUARTERS NOTE

This year Convention Sunday will be the third Sunday of August instead of the second. The same rules and regulations will otherwise apply as in previous years. For further information, write: Assembly of Man, P. O. Box 559, Lone Pine, California 93545.

The only worth-while reorganization of society will come when a spiritual change in man himself has spread its ripples from one end of the human race to the other; all other reforms are patch-work; they cannot endure and will pass, after a more or less brief life. Blind selfishness will continue while spiritual ignorance remains; they are both the roots of man's life, and the fruits of the tree must ever be the same — unhappiness, oppression, trouble, discontent and strife.

—Paul Brunton

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

V

Determination of Individual Alignment

A new definition of Right, Left, and Center requires a new criterion by which an individual may determine just where he belongs. Traditionally, the classification has been conceived in all too simple objective terms. Thus it has been very common to classify men by political alignment and economic or hereditary position almost exclusively. But once it is realized that religion, philosophical, ethical, and psychological attitudes are no less definitive than the economic, political, and hereditary factors, the problem of classification becomes considerably complicated. In this case the determination is only partly objective, i.e., based on factors that are readily evident to an observer. The private, subjective orientation is of at least equal importance. We may assume that many, and perhaps most, individuals do not truly know where they stand until they have undertaken a rather extensive self-examination.

As an aid to self-classification I have formulated a series of statements in aphoristic form, half of which define a rather radical Rightist position, and the other half an equally radical Leftist position. The aphorisms are paired in such a way that the radical standpoint of either member of each pair tends to exclude or negate the complementary member. Undoubtedly most individuals will find that they wish to conserve some values from both sides, and thus do not stand in the extreme positions of either the Right or Left. But rarely will it happen that the individual gives exactly equal valuation to both attitudes formulated by the respective pairs of aphorisms. So the task undertaken in the self-analysis is that of isolation of the center of emphasis in valuation. For the purpose of the examination it must be assumed that the individual must choose one way or the other and that he cannot possess both sets of values, nor refuse to make a choice. This attitude applies only to

the actual self-examination and does not imply an obligation to force himself afterward into the one-sided position.

There is no implication that any ethical or other inferiority in the choice is predicated one way or another. The two sides are complementary and interdependent in the social body. It is just as important that a genuine Leftist should function in the Left as that a true Rightist should function in the Right. It must be kept in mind that we are dealing with differences which are quite natural rather than artificial.

One column states the radical Rightist position, the opposite column the corresponding Leftist position. In the self-examination the individual chooses in each case which position applies to himself best. At the end he will generally find positive answers on both sides. If 60% or more fall on the Rightist side, he may provisionally classify himself as a true Rightist; if 40% to 60% fall on either side, then he belongs to the Center; and if 60% or more fall on the Leftist side, then he probably belongs to the genuine Left.

List of Aphorisms

Right

1. In all relations of life, including politics, wisdom is more important than popularity.
2. It is more desirable that the government should be exclusively in the hands of the best men and women than that it should be popular.
3. A wise government is preferable to a democratic government.
4. Money-power is preferable to political power.
5. It is better that business men should dominate politics than that politicians should dominate business.
6. It is more important that business should be sound than that it should be humanitarian in its attitude.

Left

1. In all relations of life, popularity is more important than wisdom.
2. It is more desirable that the rulers should be popular with the majority than that they should be wise.
3. Democracy is more valuable than wisdom in government.
4. Political power is preferable to money-power.
5. It is better that politicians should dominate business than that business men should dominate politics.
6. It is more important that business should think in humanitarian terms than that it should be sound.

Right

7. It is more important that a physician should be personally competent than that he should be personally acceptable.

8. It is better that competent reasoned thought should dominate government than that a warm human sympathy should dominate.

9. The highly trained, dispassionate and detached mind of superior judges on the Supreme Bench should wield the dominant power as compared to either the administrative or legislative arms.

10. It is more important that a man should be truthful than that he should be socially-minded.

11. A man is not to be trusted if he reveals a careless attitude toward self-contradiction however superior his feelings may be.

12. An honest man with a cold heart is preferable to a warm-hearted man who is dishonest.

13. One and God is a majority.

14. The moral obligation of the employee to the employer or to the "job" is prior to the moral obligation to the fellow-employee.

15. The relationship of a student to his teacher takes priority over the relationships to fellow-students.

16. Stylistic literature is superior to literature based upon free association.

17. The best music is that which developed according to its own law without reference to any other human values.

Left

7. It is more important that the physician should establish a right feeling-relationship with his patient than that he should have superior medical understanding.

8. It is better that warm human sympathy should dominate governmental policy than competent reasoned policy.

9. The executive will should stand ascendant over judicial determination.

10. It is more important that a man should have a social sense than that he should be truthful.

11. A man of socially superior feelings is to be trusted even though he is quite careless of self-contradiction.

12. A warm-hearted man, even though dishonest, is preferable to a cold-hearted man even though scrupulously honest.

13. The general consensus of public opinion is always a majority.

14. The moral obligation of the employee to the fellow-employee is prior to the moral obligation to the employer or to the "job".

15. The fellow-student relationships have moral priority to the relationship of the student to the teacher.

16. Free associationist literature is more valuable than stylistic literature.

17. The best music is that which is instrumental in expressing general feeling attitudes.

18. Art should serve aesthetic criteria exclusively.

19. Art should be oriented to an end-in-itself and never be used as an instrument of propaganda.

20. Fiction should be used to paint pictures of life but should never preach.

21. Open and reasoned exposition is the only legitimate means for influencing the opinions of men.

22. Competency rather than popularity should constitute the one credential for high office.

23. The love of God is more important than the love of man.

24. It is more important that a man should so adjust himself that he could face the condition of being the last man in a dying world with equanimity than that he should perfect his social relationships.

25. It is more important that a man should live and act in accord with his individual conscience than that he should conform to the moral codes of society.

26. Heredity conditions men more fundamentally than circumstance.

27. When there is a conflict between the two, logic should rule desire.

28. Understanding is or may be a final value in itself.

29. Experience is valuable in so far as it leads to knowledge.

30. Ideas possess more reality-value than objects which exist for sensation.

18. Art should express all attitudes whether they are beautiful or not.

19. Art may be legitimately used as an instrument to mold the political and other opinions of men.

20. Fiction is a legitimate instrument for the promulgation of social and other doctrines entertained by the writer.

21. It is legitimate to influence the opinions of men by psychological and dramatic means that are not open and explicitly reasoned.

22. It is more important that he who fills high office should be popular than that he should be competent.

23. The love of man is more important than the love of God.

24. It is more important that a man should perfect his social relationships than that he should be able to stand with equanimity as the last man in a dying world.

25. It is more important that a man should keep the generally accepted moral codes of his social body than that he should be true to his conscience.

26. Circumstances or environment condition men more fundamentally than heredity.

27. When there is a conflict between the two, desire or purpose should rule logic.

28. Understanding is always of instrumental value.

29. Knowledge is valuable in so far as it leads to more experience.

30. Objects which exist for sensation possess more reality-value than ideas.

Right

31. A subjective intuition of transcendental Reality, combined with strong assurance, is more to be trusted than any amount of controverting experiences through the senses.

32. Dominance of money-power is preferable to dominance of labor-power.

33. The right of individual bargaining in labor relationships should stand prior to the right of collective bargaining.

34. In industry those who function primarily with the mind should rule those who function primarily with the hands.

35. Society should be more oriented to the advance of superior culture than to the general well-being of men as they are.

36. The greatest values are attained by the awakening to Other-worldliness rather than thru the enriching of mundane life.

37. Education should be oriented to the scientific spirit rather than to the cultivation of the will and determination.

38. Discipline in the formal classical sense is a better canon of education than the guidance of free impulse.

39. The authority of the inner spiritual Voice transcends all other authority.

40. Honesty in the relationship between a physician and his patient is more important than consideration for the feelings of the latter.

41. Purity in thought, morals and art is more valuable than tolerance.

Left

31. Objective fact is competent to controvert the subjective assurance of transcendental Reality.

32. Dominance of labor-power is preferable to dominance of money-power.

33. The right of collective bargaining should always take precedence over the right of individual bargaining.

34. In industry those who function with the hands should hold the commanding position and employ the thinkers as servants.

35. Society should be oriented to the general well-being of men as they are even though the advance of culture is sacrificed.

36. The best values are to be attained only by the perfecting of mundane life.

37. Education should be oriented to the cultivation of the will and determination rather than to the scientific spirit.

38. The guidance of free impulse is a better canon of education than formal classical discipline.

39. The authority of a divinely established religious institution takes priority over any inner Voice.

40. Consideration for the feelings of his patient are more important in a physician than honesty in his relationship.

41. Tolerance in thought, morals and art is more valuable than purity.

42. Truth is more to be desired than happiness.

43. It is better to be correct than to compromise.

44. It is better to die for the Truth than to live through a lie.

45. Social policy should orient itself to the ideal of the self-determined and integrated individual.

46. The best philosophy is that which is married to mathematics.

47. The foundations of life and consciousness are spiritual.

48. Psychical factors are most potent in conditioning objective life and consciousness.

49. "That government is best which governs least."

50. The realization that a wise self-interest leads to the same policy as a wise altruism is more apt to be attained by a business mind than by the political mind.

42. Happiness is more to be desired than truth.

43. It is more important to be able to compromise than to be correct.

44. It is better to live, even though by means of a lie, than to die for the Truth.

45. Social policy should orient itself to an integrated collectivity even though every individual remained a one-sided specialist.

46. The best philosophy is that which is married to sociology.

47. The foundations of life and consciousness are material.

48. Objective circumstances are most potent in conditioning life and consciousness.

49. That government is best which most completely cares for and regulates the lives of its subjects or citizens.

50. The realization that a wise altruism leads to the same policy as a wise self-interest is more apt to be attained by the political mind than by the business mind.

Superior moral rightness or essential correctness does not lie exclusively on one side or the other. The questions are designed to isolate natural orientation and thus they are primarily significant in the psychological sense. Every man has a right to his natural code of ethics and system of valuation. The question of the absolute superiority of one code or another, or of one system or another, does not arise here. Men are different by nature and have a right to be different. The problem of government is so to regulate life, or refrain from regulating life, that the widest and deepest range of development becomes possible. That government is best which stands in the most neutral relationship to the two attitudes of both Right and Left. But today, with us and throughout the whole Occident, government is strongly

oriented to the standpoint of the Left. The result is that the movement toward balance requires a strong development of the power of the Right in the political and general social fields.

The fifty aphorisms designed to isolate radical Rightist orientations are not to be conceived as formulating the program of the Vertical Thought Movement. They are designed simply to select those who psychologically should belong to that Movement. But it by no means follows that all those who belong to the Movement in the psychological sense will be convinced of its wisdom or expediency in the field of action. Per contra, there may be those who belong to the Left in the psychological sense who, none the less, are so convinced of the importance of increased influence from the Right upon the political and social field in order to attain the goal of balance that they will give the Movement support. Thus the Movement welcomes associates from the psychological Left as well as from the Right, but the definition of position is reserved to those who have a Rightist psychology.

Where there are radical differences between men, compromise often supplies the wisest solution. But the view that compromise is *always* a possible or wise solution merely reflects the extrovert psychology. Some of the very greatest individual and social values have been attained and are attainable only by a rigorously uncompromising attitude. This is obvious in the development of pure mathematics and in all the profounder religious awakenings. In fact, it may be said generally that the man who sees in compromise a universally valid formula reveals thereby that he is lacking in all profundity of religious sense. And in the case of mathematics and of the mathematical sciences it is obvious that compromise spells disaster. There is no compromise between *system* and *compromise*. Albert Einstein once remarked that the merit of his theory or relativity lay in the fact that it was a self-contained system. If it failed in any part, it failed as a whole. Thus it was either wholly true or simply not true at all. Now, all pure mathematics is like this, and so it is useless to talk of compromise in this connection unless one wishes to destroy the totality of all pure mathematics. One may compromise interests but not principles.

Once it is realized that compromise is not an invariably valid canon of political policy, then the problem of government becomes enormously complicated. Provision must be made for those attitudes and values which require unconditional orientations, as well as for those which involve the interplay of give and take. I can find no solution of this problem upon the basis of a one-class society where the valuating and regulating canons are the same for all. The only hope lies in the providing of different zones where quite diverse canons apply. The spirit of the times being what it is, I realize that this may sound like a very radical suggestion. In fact, I do not expect any early realization of the ultimate goal since there is presupposed a very extensive education in order to gain a fairly general realization of the problem. But we must move in this direction if we are ever to know a genuinely balanced and stable society. Meanwhile, it is the right and duty of those who feel the adverse force of general social undervaluation to affirm their position with all the strength they can muster.

(To be concluded.)

Books available by Dr. Franklin Merrell-Wolff: PATHWAYS THROUGH TO SPACE . . . \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE . . . \$2.00; RE-EMBODIMENT (or Human Incarnations) . . . 60c; APHORISMS ON CONSCIOUSNESS-WITHOUT-AN-OBJECT . . . 25c.

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - 35c. Address: Assembly of Man, P. O. Box 559, Lone Pine, California 93545.

Public meetings of the Assembly of Man are held in the Los Angeles area at the home of Miss MayBelle Anshutz, 1008 N. Normandie Ave., on Sundays at 7:30 P.M. For further information call NO 3-4993, evenings.

For information on meetings in the Chicago area call Alma Sindelar, HARRISON 7-3751 week days, or Mary Miller, DICKENS 2-8406.

CREATE NEW ROBES FOR THE ANCIENT WISDOM

By Dr. Franklin Merrell-Wolff

One aspect of the task before us is that of reclothing the truths of the ancient Wisdom Religion in the language of modern science and philosophy. The older language reflects the consciousness of another age and in general, cannot be truly understood by the modern mind. The Wisdom Religion is ancient in its spirit but it is subject to new incarnations and because various enrobings add something, it also becomes the new-born truth. A turning back to the ancient forms is the first step toward a new birthing. But this Occult Renaissance stands peculiarly only as an intermediary step. Its work is that of taking the consciousness of the present back into those periods of history when the creative spirit stood in its glory of full action. In the visioning of that activity the new age finds its inspiration to action and in time finds the key to the basic and really ancient part of the Truth. No enrobing of that Truth stands above the law of change, hence only the spirit of the Wisdom Religion is eternal. Beneath its various enrobings the earnest student will find that spirit and it is peculiarly the task of the student of today to seek the spirit beneath the form and then give it a new birth in the forms and peculiar powers of this day. While respect for the greatness and vision of those towering creative periods of the past is no more than their due, yet reverence for the past may well be carried so far as to lead to inaction in the present and that would defeat the Great Work. The Truth is old, yet ever new. In this age it is to its aspect of newness that the most attention should be given. The demand of Spirit is to go forth and create, thrust back the inertia of matter and open new doors to emancipation.

To one who already has such reverence for the greatness of the past I would say, Be not afraid, but go forth and create. Do you not love God well enough to dare to be wrong for Him? Automata can serve only in the lesser ways. For them are not the fruits of Initiation. Dare to enter the holy precincts and take of the powers and riches

hidden there awaiting those who have the power to seize. It has been said of old that Haven must be taken by violence and this is true. If your motives are selfish you can go only so far as the selfish man may reach and that distance falls short of the gates of Heaven. Fear not, if you can force those gates it is your right to enter, and it is the right of all to go as far as they can. Fear of evil binds your arms and feet. Seek good rather than avoid evil. Aspire and trust the power of that aspiration. With a full heart give yourself to the Law in complete renunciation, then believe that your offering has been accepted. Go forth to battle and building, one with the Law. Know that the Law will guide you through your stumblings to the final goal. But if fear of doing wrong keeps you from acting then never will you reach the goal, but rather will you enter the place of stagnation. Far better is it to become one with forces of evil that test the building of Spirit and so serve God than to stagnate. *Go forth and create.*

(Reprinted from THE HERALD OF LIGHT, Feb. 1923)

And you will find * * * that all inferior artists are continually trying to escape from the necessity of sound work * * * whereas the great men always understand at once that the first morality of a painter, as of everybody else, is to know his business; and so earnest are they in this, that many, whose lives you would think, by the results of their work, had been passed in strong emotion, have in reality subdued themselves, though capable of the very strongest passions, into a calm as absolute as that of a deeply sheltered mountain lake, which reflects every agitation of the clouds in the sky, and every change of the shadows on the hills, but is itself motionless.

—*John Ruskin*

“And let him go where he will, he can only find so much beauty of worth as he carries.”

—*Emerson*

ASHRAMA SEQUEL

Since publication of the last Bulletin there has been further news concerning the fate of the Assembly's Ashrama in Tuttle Creek Canyon near Lone Pine.

Through the efforts of local students to save the building from destruction, some concession by the Forest Service has been made. Although the building, erected by dedicated hands of the members through many years, has now passed from us and is government property, we have their promise that the building will not be destroyed.

It was impossible to abide by the agreement that the building be occupied for at least 90 days out of each year, and partially for this violation the lease was revoked. The building was to be destroyed, presumably by dynamite, in accordance with the Wilderness Area program which stipulates that all roads and buildings must be destroyed within their boundaries. Whether it was the pleadings of the members and consideration for their wishes, or because the officials were made to realize that blowing up the building would present a problem of disposing of 300 tons of rubble, or for some change in plans, the reason for relenting is not now known to us. The news came on Christmas Eve that the building would be spared, and we understand it may be made available to various groups, such as the scouts, who have been clamoring for it. And we are hopeful too of having the use of it from time to time.

—L. D.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principle.

—Emerson

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

—Emerson

“There is, in the invisible universe, that which takes up what we initiate and fulfills it according to its kind. The seed of desire or faith or action sets forth on its processes under the care of universal law, and arrives at its destined development. Men are planting those seeds all the time. The man who is diligent in the planting of good seed will find after while that he always has something coming to fulfillment, to fruition. And as the period of waiting is filled with labor, there is no fruitless waiting. Learning, laboring and waiting are the ingredients of achievement.

‘Still achieving, still pursuing,
Learn to labor and to wait.’”

—*Henry Ford*

“In a dream once my grandmother said to me, ‘I have left all my silver to my other grandson that he may not hate you’.”

—*Gilbran*

“If it were desired to reduce a man to nothing, it would be necessary only to give his work a character of uselessness.”

—*Dostoevsky*

“Genius is eternal patience.”

—*Michael Angelo*

The Bulletin No. 21

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SUMMER, 1964

RACIAL ADOLESCENCE

However perplexed and bewildered the world may be, there is evidence that attendant pains and pangs are those of adolescence, not of senility. They are signs of approaching maturity, not of decay and death.

Nearly all young men have somewhat similar symptoms in their teens or early in their twenties. Often however the symptoms are so painful they are pushed into the Unconscious where, as the psycho-analysts say, they fester. They arise from conflicting attitudes towards the father.

On the one hand the youth has suffered from parental dominion. He wants to escape. On the other hand he has enjoyed economic protection and fears to abandon it. Between these tendencies there is a real emotional conflict. If the dilemma is resolved in favor of escape, he faces a world for which he feels himself ill-prepared. If the solution be in favor of economic protection, supplied by the father, then he never really grows up. His life is stunted.

From his viewpoint, fortunately, the father seldom is a paragon of sympathy and understanding. He has good points, of course, and the child appreciates them. But after all one must live one's own life. On the other hand, in the home there is a feeling of safety. It is a difficult situa-

tion. In the end usually, and again fortunately, he makes the choice, or has it forced upon him, that enables him to become a mature, self-reliant, self-supporting and self-respecting human being.

The race is repeating the experience of the individual. The patriarchal, monarchical regimes of race childhood become unbearable, chiefly perhaps because patriarchs and monarchs were even less sympathetic and understanding than most parents. During the last two hundred years we have had the first wide-spread efforts at self-government. They have not been satisfactory. How could they be when coupled with dense ignorance of what self-government implies and involves.

Baffled by these unfortunate experiences, two choices present themselves. One is to seek ways and means to make self-government effective. The other is to seek a government that will substitute for the father in providing economic security.

The first method requires rigorous analysis and persistent experimentation to improve and perfect self-government. It demands thought and shuns defeatism. It also calls for patience which does not come easily with youth.

The other choice involves regression into a fantasy that is characteristic of the present day and age. It is the king of indoor sports. All one has to do is to create imaginatively a government that will be both benevolent and wise; one which will delight in promoting the welfare of its people.

There is no such government, of course, and never will be. Government is not a creation of fantasy. It consists of a very real group of men possessing power, and seeking to intrench and expand their power. No government ever existed that did not prove untrustworthy. But that fact does not worry a fantasy-loving people. They continue to seek the economic pot of gold at the end of the governmental rainbow.

In the end, of course, they will snap out of it. The Hitlers, Mussolinis, the Stalins or their successors have

shown that however necessary governments may be, nevertheless they involve inescapable evils, among which are the corrupting influence of power and institutional inertia. Consequently the power and scope of government should be limited to as few functions as possible.

When these governmental functions are reduced to an irreducible minimum, then the people of the world will pass from adolescence to maturity. Their economic security will be in their own hands. They will find in the resources of nature what they have long sought for in vain from government.

There is a splendid correspondence between the organized form, or body, of a nation and the physical organization, or body of a man. The complex human body gets along quite well without economic or *conscious* planning. It consists of unstable materials, yet these materials act and re-act to establish and maintain a stable equilibrium throughout a lifetime. There is a delicate balance at all times between alkalinity and acidity in the blood stream. Water, sugar, proteins and fats, are stored against emergencies and meet emergencies promptly. Excess materials are eliminated without delay. The temperature of the body is maintained at a proper level despite external conditions of temperature. The whole internal economy goes blithely along on its own. Conscious planning usually does more harm than good, Especially is this true where the breath is concerned.

The body economic also might well be left to its own devices. It is true of course that a system of division of labor regulated by a free market may be viewed, at first glance, as being unstable. But not less stable than the constituents of the human body. At present, however, there is no free market. The poison of special privilege pervades every artery and tissue of trade, thus cramping the style of both capital and labor. Politico-economic doctors are needed to eliminate these poisons. But that is a far cry from trying to plan and regulate all economic activities.

The planners are as stupid as would be an individual who tried to control *consciously* the heart, lungs, liver, spleen, kidneys and other bodily organs and functions. It is too big a job for the human mind as constituted. Brain trusters simply cannot successfully organize, regulate and control the infinite number of delicate adjustments involved in the production and distribution of wealth. Their bungling efforts at any point will create disturbances elsewhere in the world-wide circle of exchanges. The more they plan and have the power to execute their plans, the more will the economic body suffer and the more will the equilibrium of the whole be upset. If it had not had such an amazing resistance to punishment, it would have perished long ago.

We need wise economic doctors, of course, to eliminate abuses. But once they are removed and the market is free, then the ever increasing desires of man, as well as his instinct for gratifying his desires with the least effort will, I feel sure, direct his economic activities so as to preserve the well-being of both the individual and society.

Stores of wealth will be turned into capital when any economic activity calls for it by the sign of high interest rates. Labor, free to employ it if need be, automatically will flow from points of low returns to those where wages are above the average. When more capital is needed, labor and wealth will secrete it. When there tends to be a surplus of capital, then production will emphasize consumer goods, and vice versa.

Social planners apparently fear such freedom. They view machines with alarm without even noting that equal opportunity for access to Nature's Bounties is non-existent. And all the while the human body and the body economic are crying aloud to those who have ears to hear, that there can be no health, no regeneration, except in Freedom. *ANON.*

"A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith."

—from "The Key to Theosophy" by H. P. Blavatsky

DEVACHAN

By *T. Subba Row*

It has been asked why the activity exhibited by a human monad in Devachan should last through a longer period of time than that same monad's activity on the present plane of existence.

From our present standpoint the difference is a great one, but this is not so from the standpoint of the Devachanee. When a Yogi is in a state of Samadhi, years may pass and seem only months or days to him. Energy exerted on the astral plane produces effects which last for a longer period of time than those produced by an equal amount of energy on the material plane, for the reason that less friction of opposition is encountered on the astral plane.

On the objective plane, the metallic sound produced by the striking of a bell will not last more than five or six minutes, however finely the bell is made; but after the sound seems dead to the ordinary man, the chela can hear it on the astral plane for one or two hours longer. So we say that the momentum being the same, the period of time occupied by effects differs on the material and on the astral plane.

It is not possible to fix beforehand the definite length of time passed by a human being or even a race, in Devachan; that depends a great deal upon the nature and development of the spiritual monad in the man, and also on the impulses it has generated in the world of effects and, more or less, on the nature of the man's aspirations. When the element of spirituality appears in the monad, its Devachanic existence will be longer. Perhaps the highest adept, after making a careful psychical analysis of a man, would be able to foretell the length of the latter's stay in Devachan within one or two thousand years, but he could not give the exact duration.

In estimating the influence on a man's Devachanic existence of a particular thought or train of thought, we must enquire into the utility of the latter and its effect on the world at large, and not imagine that everything depends upon whether the thought is subjective or objective.

It is a mistake to suppose that ideation which refers to practical work has less potentiality in this direction than ideation which only relates to the mental plane.

Good work on the physical plane helps on our spiritual development.

First, by its influence on the formation of habits; a man constantly engaged in doing good works is not likely to fall into bad habits.

Secondly, by its effects on both the astral and the physical plane, a good action has the effect of concentrating good influences on the doer. When a man makes bad Karma, by the very ideation he attracts to himself forces which will lead him from bad to worse. A man who has good ideas attracts influences of quite a different kind and these will begin to help him on his way.

On the other hand, actions must not be judged by their effects alone, because then one element is wanting; the inward impulse prompting the act must also be taken into consideration.

The question of our responsibility for the occurrence of a bad thought must be considered from a purely causal standpoint, so that the introduction of anything like the idea of a judge may be avoided.

The fact that the bad thought has occurred in your mind makes an impression on the astral plane, though if the thought is driven away by opposition, the bad effects may be neutralized. But if your will-power gives way to the bad ideas, they will produce evil effects, whereas if a determined will-power controls your thoughts, you will get into the path of virtue.

Devachanic existence does not always begin immediately after death. The period in the case of very good people begins immediately and the transition of Kamaloka is not felt.

There are no doubt a few other cases, such as that of an infant, whose monad has exhausted the results of its Karma, or where there is some physical reason against existence in a particular body, where the reincarnation may take place after a few minutes; or on the other hand

it may not do so for a hundred years, during which period the entity is in a profound sleep and there is nothing like ideation.

When an entity reincarnates, the shell is invariably disintegrated.

SOME THOUGHTS ON THOUGHT

“... Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection.

“A suggestion: Think of thought as a cause which later may become a mechanical cause, which then has to work its course in mechanical terms.” — W. Q. Judge in Theosophical Forum #6.

How much do you live in the past, the present, or the future? If most of your thoughts are but reminiscences of things gone by, then you are beginning to get old; if your thoughts are mostly occupied by the now, you are in danger of stagnation. If you are constantly planning ahead, you are continuing to grow, and your growth may be proportional, at least to an extent, to how far ahead you can plan.

One is the sum total of his own thoughts. There are many moments in our daily lives when we may work on mechanically with no need for deep concentration, as in just walking, or spading a garden, or sewing on buttons, etc. Our thoughts wander. We relive some incidents, we day dream, we harbor resentments, we worry. Make it a habit to direct these thoughts into constructive channels. Forget the past except where an examination of it will prove fruitful; cast off any resentments or try to examine them from an impartial viewpoint, seeking to understand better. How necessary is it to worry? Plan to do whatever you can about a thing, and whatever you can't do, put into the hands of the Divine. Day dreams are not always idle thoughts. Sometimes they are productive in unexpected

ways. Hatreds will only poison our own systems. Abandon them. As for those nightmare thoughts which we have trouble throwing off, and which we recognize as being unproductive, try shifting to thoughts of beauty, pastoral scenes, beautiful music, thoughts of what a heaven world might be like, or love, or perhaps those things which give us the greatest pleasure. Some, when plagued by emotional states hard to throw off, plunge themselves into mathematical problems which leave them no time for any other thoughts. And at the same time, here is a chance to exercise the mind. If we wish to keep a sharp edge on our mentality and avoid an early atrophy, we must exercise it vigorously.

Where do thoughts come from? Most of the time one is a logical outgrowth of another, simple cause and effect. But sometimes too, whether preoccupied with other things or in a mentally relaxed state, a thought can penetrate which is entirely foreign to us, and leads us to wonder: "What is its source? Certainly it is not an outgrowth of anything I was thinking. Did it arise from my own mind? Was it something outside of me which I was able to pick up? Are our thoughts our own?"

There is evidence that thought travels in the atmosphere, and under certain conditions we are able to pick it up, as does a radio. Some "receiving sets" are very sensitive. Thought transference is no myth.

"Many persons have been plundered of their money by such societies which offer to sell the secrets of power, knowledge, and spiritual truth for worthless gold."

—from "The Key to Theosophy" by H. P. Blavatsky

THE VERTICAL THOUGHT MOVEMENT

By Dr. Franklin Merrell-Wolff

VI

Objective of the Movement

So far we have given the concepts of the Right and Left a new definition and have provided a primarily psychological test for determining just who belong to the Right and Left in the new sense. We have also shown how the present political tendencies here, and elsewhere in the West, tend toward a radical release of the sentiment of, and increase of power of, the Left, resulting in a corresponding depreciation and suppression of the sentiment of the Right, combined with the curtailment of power of the latter. We have also noted that for a long period in the Occident the more extrovert or Leftist orientation has held the dominant position, so that the present tendency is simply a more intensified accentuation of a protracted social movement. From this there follows a dangerously one-sided and unstable social orientation which can be corrected only by a very substantial increase of the influence of the Right. Finally, the Vertical Thought Movement is conceived to function in such ways as may be possible to increase the social influence of the Right until such time as a state of balance may be obtained.

At this point it becomes important to give the Vertical Thought Movement a brief and specific delineation in terms of a proposed program. The following is a preliminary statement which is to be conceived as by no means complete or exhaustive. The program falls under three heads.

1. The first objective of the Vertical Thought Movement is to give the Rightist attitude an adequate and just formulation. This task corresponds to a genuine need since the current popular interpretations of the Right are simply the expressions of what the Right means to one having the perspective of the Left. But the Leftist's view of the Right suffers from the same sort of defect which marks the extrovert's view of the introvert. The former views the latter from the perspective of his own system of valuation and

finds him quite inferior. It is true that a natural introvert is inferior in the dimension in which the extravert is most expanded, but his major development is in another dimension in which the extrovert is equally inferior. The introvert who is true to his own type can develop quite as uncomplimentary an interpretation of the extrovert, but he faces the disadvantage that the present objective field is dominated by extroverted systems. The concensus of opinion is against him. As a result he is often constrained, against his own inner feeling, to accept the extroverted valuation of himself and then he may proceed to make himself over on the extroverted pattern, often with pathological consequences. More than this results, since he often fails to perform his destined social function and the consequence is that general society is starved for values it needs no less greatly than those of a more extroverted source. This is the case in the relationship of the psychologic attitudes. The parallel situation exists in the relationship of the social Right and Left. The Leftist attitude has come to dominate social valuations including morality. The Rightist is painted in far from complimentary terms, and over and over again one finds the natural Rightist speaking as though he accepted this Leftist valuation of himself and also the Leftist system of social valuations. This is the same sort of "selling one's self out" that occurs so frequently with introverts. Or, if the Rightist still insists upon the validity of his system, he yet pretends to serve the Leftist system, and this implies an indirection that is by no means wholesome. There is a real need for a just formulation of the genuine Rightist position.

There is no question here of denying all validity to the Leftist system of valuation. It is freely acknowledged that such a system has a relative validity. But it is relative to the Leftist temperament and lacks authority with the Rightist temperament. It is, for instance, all very well for the Leftist to make social-mindedness the supreme virtue, but the Rightist has a no less valid right to place the primary emphasis upon integrity. And there is no reason why the Rightist should concede that his morality is any less enlightened than that of the Leftist.

The Rightist who has understood the real significance of his type has no reason to feel ashamed. To be sure, there are unsavory chapters in the record of the Right, but there have been no less unsavory chapters in the record of the Left. The ruthlessness of a Jay Gould, can be matched by the even greater ruthlessness of a Joseph Stalin. And if the latter is to be excused upon the ground that the end justifies the means, then a no less convincing apology can be developed in the interpretation of Jay Gould. It is special pleading in the rankest possible sense to excuse the vices of the Left and then fail to apply the same indulgence to the Right. But on the positive side the Right may well be proud of its record of greatness, for if the greatest rulers and conquerors of the world have mainly been geniuses of the Left, yet the great world Saviors have been primarily oriented to the Vertical Dimension and therefore Rightists. Indeed, the Rightist has no reason to be ashamed of his type as a type.

The first objective of the Vertical Thought Movement is directed to the general reader and not to the Rightist alone. It is deemed as not exclusively desirable that the Rightist alone should come to understand himself. It is also hoped that the more open-minded and genuine Leftists should be brought to realize that there are also superlative values in the custody of the Right which have worth for all men. A true Leftist, without in the least ceasing to be a Leftist, may none the less realize that the Right carries values that are by no means to be despised, but which are only weakly developed in the Leftist temperament.

2. The second objective of the Vertical Thought Movement is to draw together those who belong by temperament and conviction to the Right so that they may establish a common front in a generally antagonistic Leftist society.

This second objective is naturally oriented especially to the Rightists themselves. It affords a problem of particular difficulty since the genius of collective action is a peculiarity of the Leftist temperament. Yet, in a world where collective action is highly developed, unorganized or unassociated individuals stand at a hopeless disadvan-

tage. Unquestionably the principle of association must be different from that which applies to a true collectivity. It is an association of individuals, affirming the right of the individual to be an individual, whereas a collectivity is an individual only when taken as a whole, while the parts are exclusively psychical fractions. We might, for instance, thus conceive of an association of men who work to protect the man-working in his rights as an individual as against collective bargaining. The working-man is naturally a collectivist, for he is only a psychical fraction, but man-working is naturally an individualist since he has attained a substantial degree of individuation. But he may need the help of his brothers to survive in this age.

By no means does the Vertical Thought Movement exclude from its ranks the man whose economic function is mainly one of the hand. If such an one is man-working rather than a working-man, then he is not to be defined or classified by his visible economic function. Such an one may, at one time, work at sewage disposal, at another time he may be manager of a business, or he may even be the founder of a religion. He actually is, in his own real nature, wholly unconditioned by his incidental functioning. This is an outstanding mark of the true aristocrat. But, in contrast, the natural collectivist type is conditioned by his functioning, and this marks him as a real plebeian, one who has inherently the psychology of a slave.

Clearly, the Vertical Thought Movement will not consist only of those who have property, who manage affairs, who are professionally trained, and who have superior education. For the greater part, all these do belong to this Movement, but it includes also an unknown number who are occupied in humbler engagement. By choice a Rightist may have selected inconspicuous paths, or he may not yet have arrived for general recognition. The Vertical Thought Movement includes all these.

3. The third objective of the Vertical Thought Movement is the achieving of political recognition and influence in practical government that shall not be less than that of the forces of the Left.

For this purpose the Vertical Thought Movement may very likely become a political party. However, it will be a party oriented to a philosophy and seeking the implementation of that philosophy in social and political life. It will not aim at the political victory of its candidates through the employment of expediency and the compromise of essential principle. Its motive is thus essentially revolutionary or evolutionary, and it cannot be satisfied with the mere spoils of office. For practical reasons it may give support to the candidates of other parties who have an immediate chance of success, but such support shall not be conceived as a compromise with fundamental philosophy. It will be a party imbued with the sense of crusade for a cause, which continues between, as well as during, periods of elections. It will value a delayed success, for which the price of compromise is not exacted, above an early success paid for by the repudiation of fundamental principle.

Naturally there will be a practical program which will give concrete form to purpose, but this program will be governed by the modulus of the fundamental philosophy. I shall not here attempt to formulate such a program beyond two or three suggestions. For this work the collaboration of competent specialists is required. Indeed, I hope that the whole thought I have suggested in this essay may serve more to stimulate further thought in the same line than to become anything like a rigid dogma. In any case, the spirit of crystalized dogma belongs more to the extreme Left than to the Right. Dogma implies the imposition of external authority.

The following three suggestions are offered as part of the proposed program:

(a) Policy with respect to appointments upon the Supreme Bench.

Appointments shall be governed by the principle of balance. Since two theories of constitutional construction have developed in our history, both will be given pragmatic recognition. The policy in appointment, therefore, will be the maintenance of four loose constructionists and four strict constructionists upon the Supreme Bench at all times.

The ninth member, who should be preferably the Chief Justice, should belong by temperament and theoretical attitude to the Center.

The theory of loose construction has received superior formulation at the hands of the late Justice Holmes. But Justice Holmes, perhaps more than any other jurist within our history, had a conscious philosophical orientation. His own statements show that he was a Vitalist and definitely took issue with the transcendentalistic systems of Hegel and Fichte. He exemplified the fact that orientation in judicial interpretation can be determined by a previously assumed philosophy. But so long as the clash of philosophies is grounded in profound and natural differences in men, and since these philosophies affect the interpretation of the function of law, no one philosophy should dominate the Bench of the Supreme Decision. The two main streams of philosophy can be correlated with loose and strict construction, respectively, and as well, with the extroverted and introverted attitudes and the Leftist and Rightist standpoints. Both groups have an equity in the Constitution, but the dominance of one theory of construction is tantamount to confiscation of the equity of the opposed group. Today loose construction overwhelmingly dominates the picture. The result is radical unbalance.

Unfortunately, there has never been in our country a judicial mind oriented to the Right which manifested the philosophical ability of Justice Holmes. In fact, it is a decidedly rare phenomenon for a man of the grade of mind that would have made a competent philosophical thinker to choose the law as his field. In this respect Holmes is almost, if not quite, an unique figure. We need very greatly a Rightist philosopher upon the Supreme Bench to perform the same service for his side.

But, in any case, we need the reestablishment of balance in judicial interpretation, since otherwise overdevelopment to the Left will either imply revolution or else the progressive use of systematic oppression.

(b) Policy with respect to representation in Congress.

There shall be at all times an equal representation of the Right, Left, and Center in both houses of Congress. This means that one-third shall be by temperament and theory Rightist, one-third Leftist and one-third Centrist. This could imply that certain seats are defined as fillable only by candidates who can qualify in terms of the requisite temperament and theoretical attitude, though elected by the general body of electors as at present. Or, better, these candidates could be chosen exclusively by electors who belong to the same psychological-political group. Probably constitutional amendment would be required to accomplish this end, but even so there would be no fundamental disturbance of the primary purpose of the Constitution.

This plan would eliminate all strong shifts in the primary attitudes of the legislators. Minor shifts would remain possible as two or more parties could develop in each group, but Rightists as a whole would always be represented, as likewise in the case of the Left and Center.

(c) Policy as to membership in the primary groups of the Right, Left, and Center.

The primary groups would not be parties in our present sense. Group membership would be determined principally by psychological classification, and a member of a group could vote only for group candidates. Each group could have its competing parties and thus offer alternative candidates. The candidates must of necessity belong psychologically to the same group that they represent.

It does not seem necessary to offer any suggestions as to economic theory at this time. The crucial problem is that concerned with the organization of the Sovereign Power. If a state of durable balance can be established in this Power, then we have a base which is favorable to the working out of all secondary issues.

VII

The Final Word

This essay is but little more than an outline of an idea which has both profound and far reaching ramifications. Much, much more remains to be said, and an adequately comprehensive statement can come into existence only as the collective effort of specialists in all departments of human interest and unfoldment. The present essay formulates a base, or system of reference, from which the total problem of man as a social entity is approached. It is less a statement of empiric fact than a delineation of a ground or viewpoint within which the whole body of fact may be integrated. But the motivation here is not purely scientific. It is frankly purposive. Sheer knowledge of man may supply a justified motive for research, but we live in a revolutionary cycle of tragic possibilities, and world history could conceivably take such a turn that men no longer would remain free to follow the lead of scientific curiosity. It is a matter of vital importance for all, for the pure scientist and for the recluse, as well as for men engaged in more "practical" affairs, just what form the future organization of society may assume. At this time it is no longer safe for any man to abstract himself from concern relative to political affairs. For in an age when politics assumes ascendancy, the bearers of the high culture face the threat of obscuration.

Every social program implies a system of reference or perspective from which the social problem is defined. Even the simplest facts may be radically transformed in their meaning when viewed from a new angle, provided the change of perspective is appropriately chosen. *Facts* never define the *view* but are themselves predetermined by the viewpoint. Often thinkers and protagonists are unconscious of their own viewpoint. The individual sees the world in the way that he does because of the factors which predetermine his own temperament. The liberation of oneself from the limitations imposed by this relativity is possible only through the becoming conscious of the determinants of one's own temperament. When the individual

has thus become conscious of himself, then he faces for the first time the possibility of realizing alternative viewpoints. He, then, can give his own temperament and the consequent interpretations an objective valuation. He may not be able, nor is it essentially necessary, to change his own temperament, but he will see that other men are differently constituted and so see the world differently. From this more objective base, and from this alone, is it possible to approach the total problem of sociology, politics, and economics with any hope of obtaining a comprehensive solution. This kind of objectivity is not vitally necessary for the purely individual life, nor the well-being of groups having similarity of orientation, but in the common zone wherein the life of all individuals and all groups is regulated, it is an imperative necessity. The alternative of a society organized in accord with the comprehensive view is a society composed of masters and slaves, however the slavery may be disguised.

Every view of the present-existing society also implies an interpretation of history. This is true even of the races which have an a-historical attitude, for the latter is, itself, merely a negative interpretation of history. The hypostatized or transcendental Idea of Hegel led to a philosophy of history having a clearly particularized character. But the Marxian inversion of the Hegelian dialectic produced the materialistic interpretation of history with the resulting delineation of a very different picture. So, likewise, the orientation to life or the "blood" by Spengler gave to history still another meaning. In each of these cases the same body of empiric fact gave support to quite divergent views. Clearly, it was not the pure and detached facts of history which, by themselves, predetermined their own meaning. The facts became different when viewed differently.

There is an affinity between the materialistic interpretation of society and the Communistic organization of present day society. A somewhat similar affinity is traceable in the relationship between Spengler's view of history and German National Socialism. If we are, in our own social future, to avoid the consequences of either of the above

organizations,* then we must orient ourselves to a more adequate viewpoint. Now, here the need is not merely the affirmation of a different view upon the same level, for in that case we achieve only a different particularization, with all its implications of future conflict. Only through the realization of a more comprehensive perspective is real justice and durable peace possible.

I suggest that modern analytic psychology supplies us with a means of attaining a more impersonal and objective base of reference than any we have known heretofore. Perhaps the future will supply us with a basis that is still more adequate, but among current resources I know of no key possessing equal possibilities of superior orientation, at least not within the limits of understanding of the Occidental psyche. The advantage presented by psychology lies in the fact that it employs a phenomenologic or objective approach to material which often is so subjective that it remains hidden save for individual introversion. Psychology does not reveal the inner content of religious or philosophical realizations, but it can determine that such realizations are facts and that they do have profound influences upon conduct and valuation in the domain of social relations. Thus government cannot remain indifferent to religion and philosophy. But if the individuals who are responsible for the resolution of governmental problems cannot themselves enter into the immediate content of religious and philosophical differences, then it is important that some means of effective pragmatic adjustment should be made available. For this, modern psychology seems to supply the only accessible key.

The difference between the political Right and Left has commonly been conceived as the consequence of circumstance, almost exclusively. Supposedly, men are Rightists or Leftists because of economic position, birth, or relative age of life. This view is far too superficial. When one approaches this problem psychologically he finds that the primary ground of political difference is during Hitler's rise to power.

* The reader will bear in mind that this was written

lodged far more in natural temperament than in the incidents of circumstance. Something more than heredity, economic condition, or education predetermines the attitudes of men. These more external factors may of course so largely overlay and distort the true picture that the visible orientation of men is quite different from what it should be naturally. Many men are forced into false conformations without understanding the compulsions that operate upon them. But a false conformation does not destroy the forces which operate to cause social upheaval. For false conformation merely results in a driving-under or frustration of various instincts or desires and these always carry with them an amount of psychical energy which in time builds up an explosive potential. Commonly, social man does not know just what it is that ails him and so, when a sacrificial victim—such as despised race or economic group—is offered him, he projects his feeling of frustration upon the latter. It is but natural that violence and social upheaval should result. But the success of such revolutions does not remove the source of aggravation. The new social organization simply provides other compulsive conformations with their corresponding group of frustrations, and once more fuel is supplied for a later revolt.

Clearly, to attain a truly just and stable society, provision must be made for the natural differences in men. To achieve this it is not enough so to organize a society that it shall fit the needs of a preferred psychological group. No matter how great the will to justice of the social theorist or promulgator may be, yet if he knows only his own psychology and that of the entourage which is naturally drawn to him, then he is bound to produce a social system that is oppressive to those who are of diverse psychology. A given system may fit the needs of a given type, class, or caste reasonably well, but other systems are needed for other types. The result is that the final picture of a truly just social organization becomes very complicated indeed. Only exceptionally prepared minds can envisage it.

As yet we are not ready for the final form. But we can prepare an intermediate stage wherein the principal social

forces can be afforded something like equality of political recognition. Out of the impact of these forces it is to be hoped that the final form will be evolved. Thus, I conceive it to be highly important that the political Right, Left, and Center shall be given formal recognition and political emplacement now. To achieve this end the center of emphasis must be placed upon the political wing which is currently subjected to the greatest undervaluation. That is clearly the political Right. Thus, the Vertical Thought Movement is, first of all in time, a crusade of the radical Right, as the primary burden of achieving recognition always rests upon the relatively submerged groups themselves. But those who by natural temperament belong to the Left and have vision of the value of the ultimate goal may very properly support this Movement. The final end is not domination by the Right, but rather, a state of profound social balance.

The End

Books available by Dr. Franklin Merrell-Wolff:

PATHWAYS THROUGH TO SPACE.....	\$3.00
YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE	2.00
RE-EMBODIMENT (or Human Incarnations).....	.60
APHORISMS ON CONSCIOUSNESS-WITHOUT- AN-OBJECT25

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - .35. Address: Assembly of Man, P. O. Box 559, Lone Pine, California 93545.

Public meetings of the Assembly of Man are held in the Los Angeles area at the Home of Miss MayBelle Anshutz, 1008 N. Normandie Ave., on Sundays at 7:30 p.m. For further information call NO 3-4993, evenings.

For information on meetings in the Chicago area call Miss Mary Miller, Dickens 2-8406, or Alma Sindelar, Harrison 7-3751, week days.

The *Bulletin* No. 22

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

AUTUMN, 1964

SYMBOL OF THE LIGHT-SCALE

By Dr. Franklin Merrell-Wolff

The evidence from modern physical observation has led to a conception of light which is a vast extension of the visible light-range. We conceive of visible light as a series of waves of variable length and rate, the variation being so inter-connected that length and rate change in such a way that their product is always consonant, i. e., the velocity of approximately 186,000 miles per second. In this series the combination of the greatest length and slowest rate gives us the just barely visible red light, while that of the shortest length and fastest rate gives the furthest extreme of visible violet light. The intermediate combinations supply all the various visible colors and shades of color. This general form of the wave theory is not very recent, but the specific character of this wave structure as now conceived is a late development. It has been found that other phenomena exist which behave in such a way that we must conceive of them as belonging to the same system. Thus we have waves of lengths and rates that fall below visible light and others that lie above visible light. But in every case the velocity is constant and the general character of the waves is the same. For technical reasons this whole series of waves is called elec-

tro-magnetic. At the present time something like 60 octaves have been discovered, of which visible light forms but one.

The sensory organization of man is capable of responding directly to only a few of these octaves. The eye responds to but one octave, as already noted. The temperature sense responds over a wider range which, overlapping visible light, extends some distance below visible light in the region of longer waves and slower rates. But the vast bulk of rates and lengths lie beyond the range of vision and the temperature sense. Our knowledge of the latter is derived by indirect means through the use of cleverly designed instruments which supply us with visible readings or phenomena that can be observed by the other senses.

The total picture of the electro-magnetic system of waves as it now appears is as follows: At the lower extreme, i. e., the combination of the longest waves and slowest rate, we have the specific species called electro-magnetic waves, including those employed in radio-transmission. Here there are several octaves. Next come the infra-red waves which produce heat, part of which can be detected by the physical organism, but which do not produce visible effects. Next, there comes one octave of visible light which also produces heat, part of which can be felt by the organism. Above visible light is the ultra-violet consisting of several octaves, in the lower portion of which there still remains some heat that can be detected by instruments, but the upper portion is cold. With still shorter waves we have the octaves known as X-rays. Beyond this the Gamma radiation, such as that given off by radio-active substances. The final group is known as the Cosmic Rays which consists of a band of many octaves. The whole group is thus divided into six species, though apparently the electro-magnetic sequence is continuous. The division into species is justified by notable differences in properties. But all the waves have certain characteristics in common and so they form one genus. Sometimes the whole series is called light rays or radiation.

Since from the standpoint of our philosophy, the whole of nature is an inter-locked or inter-dependent tot-

ality, any part of nature may serve as a symbol representing consciousness-relationships or properties. Thus we are enabled to use the phenomena of nature to suggest the reality concerning aspects of consciousness or being which do not form objects for direct study or representation for the subject-object consciousness. The light-system as above outlined supplies a valuable symbol which has many ramifications, of which a portion will be discussed here.

Symbolically, Light represents Consciousness or Intelligence while Heat represents Love or Life. Now physical light and heat form the only portion of the whole series that produce direct impressions upon the physical sensorium of man. The rest of the series thus corresponds to qualities of consciousness either above or below ordinary human consciousness. We will regard these as forms of consciousness which are indistinguishable from unconsciousness so far as the ordinary man is concerned.

Now, if we conceive of consciousness as a rising scale varying directly with the rate of the electro-magnetic series, the inferior element of the unconscious would correspond with the waves below the heat series, while the superior element would be that above the heat and visible portion. In this rising scale it is to be noted that heat is the first organically conscious quality to become manifest. This gives to Life and Love the first place chronologically. Thus, out of the unconscious inferior roots the first differentiation into relative consciousness is the immanent Life and Love. (In this connection it is important to remember that the meaning of love is not confined to its most cultured or developed form, but includes a whole range of modifications, some of which are very primitive and some even destructive. In this sense, love is a genus which includes passion, lust and hate, as well as that high product of culture known as Compassion and the more or less excellent intermediate differentiations of love. In this sense, all that produces heat, whether of a noble or ignoble nature, belongs to the genus Love.) For all living creatures, love in this broad sense is a necessity of life. Remove the heat beyond a certain point and life, in the organic sense, ceases. But not all creatures require visible

light. In fact, some react negatively to light and must escape from it or they will perish as organisms. We may say that living organisms boil up from the inferior unconscious through the action of heat, first of all. But long before man appears upon the scene organisms become photophilous, that is, lovers of light.

For man both heat and light are essential which is simply another way of saying that love and intelligence are fundamental. But of visible light there are many colors and shades. At the lowest and commonest level of human consciousness the most potent color is red. At this level the heat factor dominates the light factor. Here love becomes lust and passion, including all the emotions of the marital nature. But there are also superior manifestations of this phase of heat-love, including the feelings that serve to protect and cherish living organisms. The lighter the shade of red the more superior the quality of love. In the more common use of the word, "humanism" centers around the superior phases of the red-quality. We may say that all men understand some phase of the red-consciousness, but not all men understand consciousness corresponding to higher levels in the scale.

As we rise in the scale the intensity of the heat diminishes, but its quality tends to rise. Along with this, the visible light increases in intensity part of the way, and then diminishes. Visible light attains a maximum in the color yellow, with all its various shades, while there still remains a notable intensity or quantity of heat. The result is that it is in the yellow light that love attains its highest manifestation, for the intensity is still strong enough to be an important power while the cultural effect of the light or intelligence is in a most favorable state. Thus yellow, with its various shadings, represents the most superior combination of Love and Intelligence. Yellow is thus also the highest possible humanistic aspiration. Beyond yellow other possibilities of consciousness come into the ascendancy, some of which are barely envisaged by man, but most entirely beyond his imagination. Beyond visible light lies the consciousness that is wholly trans-human which presently becomes such that it does not fall in the forms of love and intelligence, but belongs to another order.

Human consciousness and life range from the red to the violet of visible light. But, in general, only a part of this seven-fold possibility is developed in any considerable degree in any given individual. We may say that the level of any individual in the scale is determined by the point where his consciousness centers. The qualities corresponding to the other colors occupy a penumbral or peripheral position. That which is decisive in the life of an individual determines where he is. Among men as a whole, light is less developed than heat, though within restricted groups the reverse is the case. Intelligence may be well developed and yet play a subordinate role with respect to heat. In such a case, the real level of the individual consciousness is represented by some shade of color below yellow.

What is the nature of that kind of consciousness represented by that portion of the light-scale above visible light? It is not to be conceived as love or intelligence in anything like the humanistic sense. It is consciousness of some totally different order, something not at all like our human thinking, feeling and valuation. Beings who have awakened on the levels above heat and visible light are of an order which we, as men, are quite unable to envisage. We might call them gods, but we may rest assured that they are not like any god which we can imagine. For the gods which we do imagine are created in the image of man, that is, they have humanly conceivable qualities which have been merely exalted to a superlative degree. Only when man himself becomes a god can he understand what the real nature of a god is, and this understanding can never be translated into human terms without radical distortion. But from these supernal levels something can be translated to the human understanding and thus it is possible dimly to sense the superior consciousness although its real nature cannot be comprehended. Indirectly we are able to feel or see the effects of the supernal just as indirectly we have become conscious of the octaves of light which are not visible nor produce warmth. The physicist speaks of the softening of rays of light. When a ray of high rate and short wave length passes through a medium that has a capacity for absorption,

often secondary rays are emitted of longer wave length and lower rate. Sometimes the softer ray falls in the range of visible light. This effect is manifested in the phenomenon of fluorescence. In such a case, we have what corresponds to cross-translation into the range of human consciousness. As the source is not within the range of visible light, we thus have evidence of a supernal source, which implies that there is something beyond human consciousness. But the thinkable or feelable content which is cross-translated is something different from the original consciousness before the softening process.

The mass of men have their roots in the substratum below visible light. Thus life-energy wells up from the hidden deeps, that often seem appalling to the consciousness functioning within the visible range. But occasionally it happens that an individual is uprooted and transplanted so that his roots are established in the consciousness above visible light. In this case life-energy is drawn down from a supernal source. Both types of men function within the range of the visible light but their "unconscious" roots are of totally different nature. Thus they speak different languages even when using the same words. In these two cases introceptive penetration into the unconscious leads to material of very different significance. Both classes appear to be men or beings of the same type, but actually they are creatures of totally different orders. For the one the consciousness of visible light is an attainment, the result of successful aspiration, while for the other, it is a reaching downward to something less, which is done, of course, for a purpose. But when by "life" we mean merely the octave of visible light, then for the first group it is something highly desirable, while for the latter it is a restriction and a burden. Saying this in other terms, we have the following principle: Embodied existence is a highly valuable possession for those who are reaching to it from the infra-red levels, but is a restriction for those who have had their roots transplanted into the ultra-violet. Thus the value of any octave in the scale is a matter of relativity.

3-14-1939

ANCIENT EGYPTIAN PRECEPTS

Be not proud because of thy knowledge; converse with the ignorant as well as the scholar, for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald.

If thou desirest that thy conduct be good and kept from all evil, beware of fits of bad temper. This is a sad malady which leads to discord, and there is no more life at all for the one who falls into it. For it brings quarrels between father and mother as between brother and sister; it makes the wife and husband abhor each other, it contains all wickedness, it encloses all injuries. When a man takes justice for his rule, walks in her ways, and dwells with her, there is no room left for bad temper. Do not give way to temper on account of what occurs around thee. Do not be in a bad temper toward thy neighbor; a compliment to him who gives offense is better than rudeness. It is wrong for a man to get in a passion with his neighbor so that he knows not how to manage his words. Where there is only a little difficulty he creates an affliction for himself at a time when he should be cool.

Do not repeat an excess of language; do not hear it; it is something which has escaped a heated soul. If it is repeated, look, without hearing it, toward the ground; say nothing about it.

If thou art powerful, pay respect to knowledge and calm speech. Command only to direct; to be absolute is to enter into evil. Let not thy heart exalt itself, nor let it be cast down. Make thine order heard and make thy reply understood; but speak without heat.

The man who hurries all day long has not one good moment; but the man who amuses himself all day long does not retain his house.

Do not disturb a great man; do not distract the attention of a busy man. Love for the work they do brings men nearer to God.

Do not harden thy heart on account of thy elevation;

thou hast become only the steward of the goods belonging to God.

If thou aimest at polished manners, do not question him whom thou meetest. Converse with him alone so as not to annoy him. Do not dispute with him until thou hast allowed him time to impregnate his mind with the subject of the conversation.

Let thy face be bright during all the time of thy life.

The man without experience who harkens not does nothing at all.

Let thy thoughts ever flow, thy mouth be restrained; and thou shalt argue with the great.

Compose thy face even in the midst of trouble so that peace may be with thee.

“When an Adept has reached a certain high point in his evolution he may by a wish become a Deva (lesser god) and enjoy the corresponding bliss and power for a great length of time, but he does not enter into the bosom of the Father at the next incarnation and has to come up again through the elemental world in the next Manvantara. This is not the same, though, as the experience of the black magician who falls into Avitchi.”

William Q. Judge

On taking pay for any act of White Magic: “A ‘right means of livelihood’ does not permit the practice of powers belonging to another plane than this for pay . . . H. P. Blavatsky has never taken one penny for knowledge imparted.” — from the writings of W. Q. Judge

BOOK REPORT
THE THEOSOPHICAL MOVEMENT
1875 — 1925 (Dutton)

To the lay reader this segment of history will read much like a novel, guaranteed to rouse the reader's anger almost to violence, or his compassion for our heroine almost to tears. There are stormy moments, heart-aches, brutal injustices borne by its heroes and heroines, vindications, triumphs.

To the historian here is as accurate a record as one is likely to procure, for the writers were careful to furnish sound documentation for all they presented. It is obvious that its authors were not seeking any self-glorification for their work here, for they have not so much as attached their names to it.

To the serious student of Theosophy this book ought to be required reading. It is something more than a history. It is a guide to discrimination, the fine line of which can lead the student forward or backwards. He may learn the lessons from those who did not recognize the subtle pitfalls and failed, dragging entire groups with them, causing untold damage. But in spite of these set-backs, Theosophy has filtered into all departments of life around the world and made a profounder impression than almost any movement in history. It has profoundly affected science and theology, sociology, general progress, either directly or indirectly.

"The Theosophical Movement" is a most remarkable story centering around perhaps one of the most remarkable women in history, yet the book's purpose is something more than to recite a narrative. There are serious errors and injustices to be corrected and the entire record to be set straight. Popular belief has been led into false channels. But even more than this is the effort of the Lodge to preserve the true teachings.

The story, briefly, is this: the Theosophical Society was founded in New York City in 1875 by Mme. Helena

Petrovna Blavatsky, recently arrived from Europe presumably for this purpose, and Col. Henry Steele Olcott, a man with excellent organizational abilities which were needed for the movement. Mme. Blavatsky, the "Messenger of the Masters", attracted wide attention by her most remarkable occult powers and gained an entering wedge and a hearing through spiritualism which she shortly denounced. For this she was later persecuted by the Spiritualists.

Shortly after founding the Society she wrote "Isis Unveiled", a remarkable work of tremendous scholarship and with quotations from thousands of sources, the work being the more remarkable considering her rather unscholarly life and the small handfull of books at her disposal and her slight acquaintanceship with the English language. Col. Olcott worked untiringly at her side, editing, (as others likewise helped on later works), resulting in a certain amount of garbled information, quotation marks in the wrong place and certain loss of continuity. For such errors her enemies labeled her a plagiarist and showered her with criticisms. Yet the work stands today as one of major importance.

The Society flourished, and branches sprang up around the world. In 1879 the founders sailed for India and established world headquarters there. Then troubles began. The Coulobms, Christian missionaries who were at first attracted to Mme. Blavatsky and her amazing phenomena, soon broke with her and while she was absent, rigged her offices with devices to make all her production of phenomena appear fraudulent, then invited the Society for Psychical Research to come look. They splashed their "expose" around the world, with the result that echoes of "charlatan" are still heard today. It was a deep blow to the movement and left Mme. Blavatsky at the edge of death. Worse, those on whom she counted for support, deserted. Then came internal strife — personality clashes, selfish interest and power plays that threatened for awhile to split the organization. And finally, from the New York Sun came a most slanderous attack on Mme. Blavatsky, charging fraud, immoralities and reviving every accusation that had ever been hurled at her. This time

her co-worker, William Q. Judge, stood beside her, and instead of trying to avoid law suits as did her companions in the Coulomb case, he took it upon himself to take the case to court. The Sun was not able to make a single charge stick, for she was innocent on every count, but before the suit could come to trial Mme. Blavatsky was dead, a broken woman. The trial was automatically terminated with her death and the whole matter could have been dropped, yet the Sun, finally realizing it had been duped and had made a gross error against an innocent woman, paid her tribute by publishing a complete refutation of all the charges against her, completely vindicating her.

Though ailing in body most of the time, Mme. Blavatsky, (or H.P.B., as she came to be called), worked untiringly in the cause of Theosophy. Though surrounded constantly by enemies, critics and accusers, her teachings were sound. It is inconceivable that anyone who could write so tremendously valuable a tome as her "Secret Doctrine", or as beautifully inspired a work as her "Voice of the Silence", could be guilty of fraud. Rather, she was hailed by many as an Avatar.

It was not intended that this great movement should die with its founder. William Q. Judge she had appointed as her sole agent for the American Sector and the Esoteric teachings, and Mrs. Annie Besant was to be Chief Secretary of the Inner Group and Recorder of the Teachings. As Recorder she took it upon herself to make over 40,000 changes in her "Third and Revised Edition" of the "Secret Doctrine," "ranging from trivialities through important alterations to deliberate suppression of all paragraphs in the Original Edition of two volumes which showed unmistakably what the genuine Third Volume (already, with the Fourth . . . completed by H.P.B. before her death) consisted of. The utter disappearance without a trace . . . of the *genuine* Third and Fourth Volumes of the 'Secret Doctrine' remains to this day an unrevealed mystery." Mrs. Besant substituted a spurious "Third Volume" consisting of "a hodgepodge of rejected manuscripts 'literary remains', private papers originally issued to the E. S. T. during the lifetime of H.P.B., and largely *reject-*

ed manuscript of the first volume of the Original Edition." Further, besides declaring this material falsely as the Third Volume, she broke a solemn pledge as a member of the Esoteric School, and corrupted the manuscripts of this volume "by more than 1200 alterations, perversions, suppressions and substitutions of text."

Col. Olcott, although he proved to be an able administrator of the Society, was somewhat a victim of his ego. Coupled with this was his great interest in phenomena rather than in the philosophy, a quality apt to blind one to truth and wisdom. He resented the continued adoration of the membership for H.P.B. and finally tried fighting it by writing his "Old Diary Leaves", in which he presented her with what he considered human foibles much as anyone else. Actually his belittlement of her was partially because of his inability to comprehend her greatness.

Only Judge adhered faithfully to the line and moved on several occasions to defend H.P.B. and her teachings. But the rift between the American and European branches widened and Mrs. Besant, at first in harmony with Judge, soon began to dispute his successorship, declaring herself to be H.P.B.'s successor. Her head, too was easily turned, by one Chakravarti, a Brahmin posing as a great admirer of hers but actually an enemy of the movement and bent on destroying it. To their side was drawn Col. Olcott and some others, who together brought charges of fraud against Judge and demanded his resignation. The American Sector, however, stood solidly behind him. They withdrew from the parent society and elected Judge head for life of their new group. Charges meanwhile were dismissed against Judge but the damage had been done, and Judge died shortly thereafter, in 1896.

In both Europe and America Mrs. Besant's group flourished and grew in popularity, but unfortunately the teachings veered farther and farther from those of its founder, Mme. Blavatsky. Together with a clairvoyant of dubious character, C. W. Leadbeater, they wrote profusely, ignoring the warnings earlier given out by the Masters. Their Esoteric Section became "a hall of Occul-

tism" and a "factory for the manufacture of initiates", the very thing the true Mahatmas had so insistently denounced.

Lacking the prestige attached to Col. Olcott as President-Founder, the ability and reputation of Mrs. Besant and the original name of the "Theosophical Society," and finally the loss of their leader, William Q. Judge, the American group did not flourish. Although H. P. B. could rightfully have no "successors", once again the question of "successorship" arose. Judge's mantle fell to Mrs. Katherine Tingley under circumstances which later caused considerable doubt among the membership. With disillusionment began gradual disintegration until from a society of over 6000 members only a few hundred remained.

There were several offshoots of the Society, those from Mrs. Tingley's group including the "Theosophical Society in America", the "Theosophical Society of New York", and the "Temple of the People". There were other groups too, most of which became dormant after a few years. Each had its own publication too. Among the various groups in America today adhering to the Judge line, the largest is the United Lodge of Theosophists, founded in 1909 in Los Angeles by Robert Crosbie. Their literary organ, the magazine "Theosophy", is a "re-incarnation of Mr. Judge's "The Path".

There were also offshoots of the Besant group, notably Dr. Rudolph Steiner's "Anthroposophical Society", G.R.S. Mead's "Quest Society", and Max Heindel's "Rosicrucian" society, (A.M.O.R.C.) Scores more of "occult, fraternal, mystical, and new thought" groups have sprung up, of assorted appeals and purposes.

"Has the Theosophical Movement of our times been a failure?" asks the author. The answer is complex. Some of the Wise Ones have wondered if the teachings were not given out prematurely. Yet Mme. Blavatsky accomplished that which she came to do, to present a message to the world. As with the mission of Krishna, Buddha and Jesus, so too is it possible that in time this one will degenerate, but "under the Law of Cycles, it is certain that its zenith is yet to come", says the author. Mr. Judge has

stated both H.P.B.'s aim and mission to the world at large thus:

“Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; . . . to found a society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, so that when the next century will have seen its seventy-fifth year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth.”

L. D.

“Virtue leads only to heaven, wisdom leads to union with the whole. But wisdom must at last have virtue as a companion. Virtue pursued and practiced through many lives will lead at last to wisdom, yet wisdom first attained makes the cultivation of virtue easier.

“In homey language, then, to be virtuous is to be good; to be wise is to possess knowledge. If the kingdom of God is the perfection of evolution, then knowledge is what leads to it sooner than virtue. Of course these terms are used with the theosophical scheme of man and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for the next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is all.”

— from the writings of W. Q. Judge

APHORISMS ON ATTACHMENT

By Dr. Franklin Merrell-Wolff

1. Severance from possession is elimination of restriction.
2. To lose the ponderable is to gain the Substantial.
3. To be attached to bodies is to veil the Spatial Reality.
4. He is wise who sees in every loss a new opportunity.
5. Failure to attain a definite goal may open the way to immortal Victory.
6. He who would live must die.
7. The hour of extremity is the time of greatest opportunity.
8. The Eternal Light is darkness to finite man.
9. Pain opens the door to Estasy.
10. Through agony exaltation is attained.

MUSIC

The music of life shows its melody and harmony in our daily experiences. Every spoken word is either a true or a false note, according to the scale of our ideal. The tone of one personality is hard like a horn; while the tone of another is soft like the high notes of a flute.

The gradual progress of all creation from a lower to a higher evolution, its change from one aspect to another, shows as in transposition in music; the change of melody from one key to another. The friendship and enmity among men, and their likes and dislikes, are as chords and dischords. The harmony of human nature, and the human tendency to attraction and repulsion, is like the effect of consonant and dissonant intervals in music.

In the tenderness of the heart, the tone turns into a half tone, and with the breaking of the heart, the tone breaks into microtones. The more tender the heart becomes, the richer the tone becomes; the harder the heart grows, the more dead it sounds.

Each note, each scale and each strain expires at the appointed time; and at the end of the soul's experience here, the finale comes, but their impressions remain, as the concert in a dream, before the radiant vision of the consciousness.

With the Music of the Absolute, the bass, the undertone, is going on continuously; but on the surface and under the various keys of all the instruments of nature's music, the undertone is hidden and subdued. Every living being comes to the surface and again returns whence he came, as each note has its return to the ocean of sound. The undertone of this existence is the loudest and the softest, the highest and the lowest; it overwhelms all instruments of soft or loud, high or low tone, until all gradually merge in it; the undertone always is and always will be.

The mystery of sound is called Mysticism; the harmony of life is Religion. The knowledge of vibration is termed Metaphysics, and the analysis of atoms, Science; their harmonious grouping is Art. The rhythm of form is poetry, and the rhythm of sound is music. This shows that Music is the Art of arts and the science of all sciences, and it contains the fountain of all knowledge within itself.

Music is called a Divine or Celestial Art, not only because of its use in religion and devotion and because it is in itself an univereal religion, but because of its fineness in comparison with all other arts and sciences.

—from "The Mysticism of Sound" by Inayat
Khan o Murshid of the Sufi Order.

The true purpose of Yoga is to attain union with the Root Source, that which is called "God" by many. It is more than a stepping up of evolution, it is rather stepping OUT of evolution, out of all-becoming.

QUESTION CORNER

(The following is taken from THE THEOSOPHICAL FORUM for July, 1896, shortly following the death of William Q. Judge.)

QUESTION: How can such a disaster as that which recently occurred at St. Louis* be explained according to the law of Karma? Why should so many people suffer death at the same time? Is not much of the suffering undeserved?

WILLIAM Q. JUDGE: An imperfect view of Karma is held by many Theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation", application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises great difficulties in the presence of such a calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action", and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

*Presumably cyclone. (A similar question to the above was asked in regard to the Johnstown disaster, and it has been thought well to reprint the answer which Mr. Judge then gave.— Forum Ed.)

This division applies throughout nature.

By what means does Karma have its operation?

By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so-called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefited through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

(From The Theosophical Forum, May, 1895):

QUESTION: If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W. Q. JUDGE: Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person, that he has trod the path

in another life. Some hold that all Theosophists were on this path hither to. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, *but for each soul there is a way and means suitable to it and to none other.* By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *bhagavad Gita* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

Books available by Dr. Franklin Merrell-Wolff — (Yoga gnani): PATHWAYS THROUGH TO SPACE . . . \$3.00; YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE . . . \$2.00; RE-EMBODIMENT . . . 60c; APHORISMS ON CONSCIOUSNESS-WITHOUT-AN-OBJECT . . . (Seed thoughts for meditation) . . . 25c.

Bulletin of the ASSEMBLY OF MAN, a religio-philosophical publication based on the ancient Wisdom-Religion, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. Address: Assembly of Man, P. O. Box 559, Lone Pine Calif., 93545.

DO YOU REALLY KNOW RIGHT FROM WRONG?

We hear people say, "Any high school student knows right from wrong". But is it really that simple?

Posed here are a number of questions intended for contemplation rather than for any quick, superficial judgment. Your answer may depend on a number of factors, including your background, personality, education or knowledge, experience, and your stage in evolution. Undoubtedly you will have more questions to add to this list.

1. Should mankind flow along with natural law or try to conquer it?
2. "Spare the rod and spoil the child". Do you agree?
3. "All's fair in love and war." Do you agree?
4. According to Thomas Jefferson: "That government governs best which governs least". Do you agree?
5. Should one give handouts indiscriminately to beggars?
6. Should alcoholism be treated as a disease?
7. Should men follow their natural instincts about segregation or mixing of races?
8. Should lesser evolved creatures be made to serve the more highly evolved?
9. Should anyone who has the opportunity to enjoy all the good things of life, take full advantage of them while the rest of humanity suffers?
10. How far should equality go? Should all people be treated alike in every respect?
11. Is it our business to interfere with people when they are unmistakably wrong?
12. Is it wrong to try to influence another in the realms of government or religion? Even when we see a menace in them to civilization?
13. Would it be wrong to cheat on income tax if you know the tax is grossly unfair to you and that you in turn are being cheated?
14. Is man the product of his environment?

—L. D.

The Bulletin No. 23

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

WINTER 1964-1965

CULTURAL FREEDOM

By Dr. Franklin Merrell-Wolff

Not all people stand at the same level in their evolution, and as different stages of unfoldment call for correspondingly different forms in thought-structure, in religious and social institutions, the peculiar needs of all individuals can never at any one time be satisfied by the same limiting forms. With their characteristic profundity the East Indian sages of old solved this problem with a social form which gave the maximum freedom to the widest range of relative degrees of evolutionary unfoldment of individuals. In its original sense, caste structure corresponded to actual differences in character and unfoldment of the individuals composing the membership of one caste-form as compared with another. The formal life and religious rites of each form were designed to meet the peculiar needs of that group. At the same time, the formal barriers of separation between groups made possible autonomous cultures graduated to meet the needs of different stages of development of the psychical nature. The result was that, in the same land and with equal freedom, the primitive Dravidian and the high-caste Brahmin of the very highest spiritual consciousness, together with every degree of intermediate group, were able to live essentially

harmoniously, each according to his nature and spiritual needs. The Aryan invasion of India did not spell the extermination of the primitive peoples which were found in that land, nor did it destroy for them their native culture. On the other hand, the spiritual life of the highest type of man was not made impossible by being forced into a smothering psychical matrix, as would have been the case if the Brahmin had been forced to amalgamate with the psychosphere of the low-type Dravidian.

With us in the West, and in America especially, the ideal of equality has actually worked to destroy the freedom which that idea, in theory, was supposed to serve. The tendency here has been the regimentation of institutions, and while this has facilitated the raising of the formal culture of the average man, it has in general depressed the life-expression of those whose conscious state lies above this regimented dead-level. For those who lie at the extremes, our system has been deadly. Really great men, in the sense of inner profundity, have not had the protection of the insulation through which alone they can reveal themselves effectively, and our civilization has been much the poorer for this. At the other extreme, the groups which cannot adjust themselves to our cultural forms are destroyed. The humaneness of the Aryan in his relation to the Dravidian stands upon an incomparably higher level than does the spirit which we have manifested with respect to the North American Indian.

THE CLOSING CYCLE

By William Quan Judge

In the November number* the "expiring Cycle" is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 "some mysterious extinguisher will descend upon us".

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that

* (From *Irish Theosophist*, Vol. III, p. 54, Jan., 1895.)

5
See line 5
P. 4

she fully explained it to several persons. Nor is there any the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the Theosophical Society to end and close all the books?

Nothing is more plain than that H. P. Blavastky said, on the direct authority of the Masters, that in the last 25 years of each century an effort is made by the Lodge and its agents in the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The Theosophical Society as a whole will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen". H. P. Blavatsky has clearly pointed out in the *Key*, in her conclusion, that the plan is to keep the Theosophical Society alive as an active, free, unsectarian body during

To P. 3
line 2

all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without doubt at all that she said, as had been so long said from and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. P. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen", because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Master's cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26 where he says: "will be knowledge generally diffused throughout the *cultured classes*". The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes*, and you will come nearer to the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginnings of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work and not the bringing out of surprising things about clairvoyance and other astral matters, not the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil.

It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.

THE DIVINITY OF ART

By Pir-O-Murshid, Inayat Khan

Very often people belonging to different orthodox faiths look upon Art as something foreign to religion, and this divides the two aspects which make religion complete. The one aspect is the spirit of religion, the other is the form in which it is presented; and when from the form beauty is taken away, then religion becomes incomplete.

Religion has been the silent education of Races, and when beauty is lacking in religion, then that silent education, which is a foundation of all that man learns, becomes a foundation devoid of beauty. It is said in the Koran that God is Love, and God is Beauty. God is beautiful, and, so He loves beauty. Art has been taken away from religion by the difference between the religion itself and what the followers of that religion have taught. For instance, among the Greeks, Romans and Hindus, as well as among the Arabs, there was a time when great attention was paid to the form; but when arguments arose from the different forms the spirit of religion was forgotten. Then it became necessary for the Founders of religion, for the prophets, to break the false formalities and to introduce in a very simple way the spirit of religion.

There was another reason, which was that people developed through Art a sort of frivolity which covered the real truth in religion. In reality God is beautiful, and the way to reach Him is also beautiful. Therefore the religion must be presented in beauty.

Therefore, since the Art of the Artist is from Nature, he makes a mistake in not recognizing that his Art is the art of a Creator, and it is from this Art of Nature that man has learned in all ages that there was a wisdom and skill hidden behind it all; that it is not a mechanical development which we call creation, it is something more. And the more one thinks about it the more one begins to see that man can never imitate and never arrive at that perfection which is seen in Nature. And what has made man discover God is again Nature. It is from his Art that you know the artist; it is by hearing music that you know the value of

the musician; it is beholding Manifestation that leads man to search for the Spirit which is behind Manifestation. And those whose eyes are opened to the meaning of Nature, who observe it with interest, who meditate upon it, and enjoy its beauty, it is they who start their journey to God. No one can deny the fact that when an occasion comes when the soul is face to face with Nature, the feeling of that moment is inexplicable. Words cannot define it. It is as difficult to explain as God. And that shows that even the Art of God cannot be explained, and it is presumption on the part of man when he wants an explanation of the God-Ideal. The explanation of the God-Ideal is closed lips and silence.

It is the imitation of the beauty of Nature which man calls Art. But a study of Art can teach man that if for thousands of years the world made progress in the line of Art, still man would fail to produce a perfect imitation of Nature. And this shows that if man thinks that every moment of every day he evolves, and the Races and the Peoples evolve, that even that is an illusion, and he begins to see the truth of Solomon when he says, "There is nothing new under the sun." For humanity thinks it is evolving, yet it does but follow the horizon. The further man goes the more he finds variety; and still he sees something, and it is that Reality which is Divine Perfection. Perfection is that which cannot be perfected. It is perfect in itself. Nothing can reduce it, nothing can improve upon it. It is perfect by itself.

Man claims that Art is not only an imitation of Nature, but that Art is very often an improvement on Nature; but it is difficult to prove this logically. In the first place, there is no form or figure which man has ever drawn or painted which does not exist in Nature. Man's imagination cannot reach beyond what he has seen or known, or has heard of. For instance, when he thinks of an angel, he cannot picture an angel any different from what he is accustomed to see in the form of a child, the form of a woman, the form of a man. He perhaps attaches the wings of the birds which he has seen already. Even in his dream he cannot dream what he has not seen, and this very fact shows the limitation of man who calls his Art an improvement on

Nature. It is not an improvement on Nature, it is a mixture of Nature. What he learns from the forms and colors he mixes and produces something different. Man has not found out the numerous colors which exist in Nature, repeated by different flowers and leaves, and seen in different shades of light. Man has not produced anything new, except what he has got from Nature, and out of Nature he has made his harmonies, and therefore it is the phenomenon of Nature; also his love of beauty induces him to perfect something which he imagines; it is that tendency to perfection which is Art. And if one can look upon Art in that light, Art will become a religion, because it gives an inherited faculty that man gets from the Divine Spirit which he expresses in his Art, whatever it be: Painting, Music, Poetry, Sculpture or Architecture.

Not only in things which we call the different aspects of Art, but in all walks of life man can use that Divine inherited faculty which is called Art. In dressing, in managing the house, in doing the work at the office, in the shop, in all things that man does, he can express Art. It is not necessary that he should be an Artist to practice Art; Art is an expression of beauty; the desire to express that beauty that one sees outside oneself.

The tendency of the Artist in life is to take beauty in all its forms. And among all different Arts the greatest Art is the Art of personality. He is the greatest Artist, and the natural Artist, who has developed Art in his personality. All that he sees beautiful in human nature, in form and movement, in manner, attracts him, and he expresses it. Really speaking, goodness is natural to man. Man is born with goodness. It is afterwards that he partakes of life in the world and covers that inherited goodness which is within his soul. Therefore, by this artistic tendency to gather all that one sees of good and beautiful, one both collects beauty and expresses it. But when a person collects for himself all that is devoid of beauty, it is just like gathering and collecting the faults of human nature; and he loses the possibility of expressing the Art of Life.

Really speaking, in Art God Himself works through man, finishing His Ideal of Beauty. There are two ways of creating by which He makes His Creation. One way is direct, which is done from Nature, and the other is through Art. Art becomes Religion as soon as one realizes the inspiring spirit which is hidden in man's form and heart; and until he has risen to this stage of development, he does not really know the Divinity of Art. When the Artist thinks, "This picture is made by me"; "This is my imagination," when he has composed a song and thinks, "I have composed it" he has not yet risen to the perfection of Art. The perfection of Art is that which makes the Artist wonder "Is it I?" "Is it my limited self who is able to make this?" As soon as perfection expresses itself, the artist begins to wonder and thinks, "No, it is not myself; there must be something behind it which is perhaps much greater than I can imagine." The greater his Art becomes, the more he feels this. "It is not I," and it is that which engages him in the search for that spirit, that Divine Spirit which has inspired him with the Art. There are many who call themselves poets, many who call themselves painters, many who think themselves to be musicians; but a few musicians alone can compose, only a few poets sing those strains to which the souls of men respond. And what is this? Where has it come from? Why cannot man's brain produce it? Why cannot every man produce music? Why must there be rare artists like these? And the answer is, that as long as new life is not produced in the Art, the Art is not yet born, and that Art is not living. The living Art must give life, and a living Art makes an Artist live. The charm of the Art moves the Artist to ecstasy, and the Artist forgets himself in the Art, and in that moment the Art is perfected.

Myself, being specially interested in this question, I came in contact with great souls; artists, poets, writers, thinkers and painters, not only in their Art, but also in their lives, and this experience convinced me that the greatness of Art is not only seen in Art, but that you can see it in personality. And that shows that first the soul of the Artist becomes an Art, and then it produces a living

spirit of Art; and the Artist becomes absorbed in his Art and yet does not know whence his Art is. Such are surrounded by an atmosphere of beauty. They see nothing but beauty in all being. Their kindness, their forgiveness, their tenderness, the gentleness in their hearts, their interest in the affairs of everyone, as well as their simplicity, their child-like innocence, this all shows that Art is not an ordinary thing. Art is religion if the Artist understands it. And it is not necessary that every individual must know some Art. What is necessary is this, that every individual must find out the artistic faculty in himself and try to express that artistic faculty in all things he does in life. What seems lacking today in humanity? The Art of Life; the tendency of reciprocity, of love and of kindness, that desire for harmony which comes from balance, that model of friendship which every religion has come to teach us, and that tendency to "give and take" beauty, the only gracious thing, is lacking in these days.

Very often man makes a mistake in understanding the Art of personality — what is called in the ordinary sense of the word, politeness. Man learns politeness for convenience of moving in society. That is not true Art. For a painter a thing is not Art, unless life is produced in his painting; and so every beautiful manner is not really beautiful unless the life is produced in it, and that life is sincerity. Politeness, without sincerity, is a dead Art; and dead also is the talk of brotherhood or unity without love.

What today we need is actual practice, which is a thousand times more powerful than any words. If we think of the prejudice that today exists among human beings; race against race, nation against nation, community against community, the followers of one religion looking upon the followers of another religion as heathen, this all shows that there is no Art there. Art is beauty, Art is harmony, Art is balance, Art is life, and when Art has gone then life becomes devoid of beauty; and that is what we have seen. All the lack of beauty that we find in the world today, in humanity, is a lack of Art. But when one goes further, one finds that even religion, the Message that the great Prophets and Seers have brought to the world, what

was it? Was it the Truth? If we say it was the Truth, Truth cannot be spoken. There are some things which cannot be put into words; and wanting to put the Truth into words is just like wanting to put the ocean in a bottle. And, therefore, what the great Teachers gave to the world was a presentation of the Truth, to some little extent, in the form of Art. A man has always worshipped beauty; and man has seen his ideal in the religion of Beauty, and therefore, when a Message was given, when an Idea was shown to man, it was shown in the form of Art. It all shows beauty, and the religion and message of God has been the Divine Art; and by the Divine Art, Truth was expressed that man may first become attracted to the beauty, and by attraction to the beauty he may ponder upon it so that he may be elevated to understand for himself the Truth which is hidden in the Art.

Not only Religion, even Mysticism, which is its inner kernel, and which Sufism represents, is an Art, the Art of unfolding a soul, the Art of expressing the Divine virtue which is hidden in the heart of man. It is the teaching how to understand the Art of life, one's relation to one's fellowman, one's duty to one's neighbor, one's relation to God, and the way to attain to Him, the One and only Object which every soul that comes on earth seeks after, and cannot be happy unless It is attained.

—From: "*Sufism*", June, 1923

LOVE, PERSONAL AND IMPERSONAL

Anonymous

Often have we been told that personal love must be overcome or rather made over so that it becomes impersonal. Personal love is human and requires a specific and concrete object. It is not all-inclusive and therefore, it stands in the way of the spiritual development that is to lead man to the state that is more than man. It is granted that it is necessary for the awakening of the principle of love within the human heart, but once having done this it must be killed out as personal and reborn as impersonal

and universal love. When it becomes impersonal it is spiritual and thus partakes of the nature of the Love of God. Thru having attained the latter one becomes more than man in that he reflects, in greater or less degree, the nature of God. But the condition of this latter realization is the complete crucifixion of the personal love. This is a doctrine that finds high favor in the East and it opens a Path that does certainly lead to great realization and power. But does it fully satisfy the needs of the soul?

Let us consider the essential meaning of a personal love. It exalts a particular object and involves uniqueness of relationship. It is essentially warm. It may be associated with passion but does not imply passion. It does imply an emotional attitude though it is not simply an emotion. It has the power of unlimited sacrifice for the object and also of unlimited self-abnegation in the relationship to that object. It is not by any means a force that is confined to the lower nature of man. This love is not exclusive, it is rather passion or desire uncontrolled by this love that is so exclusive. It is limited rather by failing to include. It must be called out specifically by the object and indeed does produce a condition favorable to other awakenings, but it is essential to it that the principle of the uniqueness in the relationship should not be violated. It is this feature of uniqueness that is taken for selfishness. But this is not the whole story for the element of uniqueness in the love relationship is an important factor in building toward individualization. And individualization must be attained before it is possible to transcend Egoism and at the same time retain self-consciousness.

Now personal love must not be identified with love for the outer personality alone. There is an inner and outer personality as has been pointed out in the "Perfect Way". Personality may be defined as the manifested, specific identity of self. The unmanifested Self would be impersonal, but the self as manifested in a form having persistence of self-identity is personal. The first and principle manifestation is as soul. The individualized soul is thus the first and higher personality. The objective, embodied indi-

vidual is the lower personality. Now since the objective embodiment is transcient, as it is born and dies, so the aspect of love called forth by it alone must face death or transmutation into another form. But the soul is relatively immortal at least and so the love related to a specific soul does not have to face death. It is the love that of all loves has the greatest warmth, though in its purity it is free from passion. It thus becomes one of the roads to the Realization of Spirit.

Now contrasted to the personal love in the two senses just defined is the impersonal love. This love is marked by the character of being all-inclusive. It excludes no factor but is peculiarly close to none. It is, in this respect, like an algebraic formula. It is a relationship that applies to an infinite number of cases with complete indifference to each specific case. It neither rejoices nor suffers. It simply is. Failure and victory stand alike before it, for it includes both. It stands unmoved by all concrete states or conditions. It is a basic fact of Being, of the very substance of God, but it stands aloof from all the specific problems of the individualized aspects of Being. It is not aloof in its relationship to the sum-total of manifested Being, but concerning any aspect it stands aloof, a force as impersonal as a current of electricity. It is the Love of God for His Shakti. The Shakti of God is the feminine side of Being. A great spiritual entity that could reach to some glimpse of the consciousness of God would know this impersonal love as a concrete fact, acting in a concrete way, but that would be a realization for him only so long as he held the glimpse.

Now for any individual to try to move exclusively in the impersonal spiritual love before he has become completely, throughout his entire being, merged with the manifested God and in completeness and permanence, one with that consciousness, is to shut himself away from the great office that love serves. That office is among other things the making of worth while individualized expression. It makes possible a joyful resting in the Divine Will that commands to go forth and express. It brings out the God in the various individualized aspects of God. Through love

every point in the Universe becomes a Home. But it is concrete love that does this. Each point can become a home simply because through love it becomes a concrete unique center, raised to God-likeness through the very element of uniqueness. But all such love is personal in the sense defined. It is the support of the student on the Path and makes easier a climb which otherwise might become too severe.

But while personal love cannot be sacrificed without fatal injury to the soul, yet spiritualization of life demands the progressive becoming-one with impersonal love. This love in its sweep is the boundary of the boundless circle of Being. The personal love keeps alive the numberless centers of that circle. Thus through the marriage of the two loves is born a third that is greater than either. It is a love that in its potentiality takes in all but which in its concreteness is expressed with uniqueness and gives warmth where otherwise there would be coldness.

The love of the Christ is just such a synthetic love. Because the Christ love is human, concrete and unique in its relationship with every individual soul. He is symbolized by a rose and stands close to the hearts of all from the humblest to the greatest. Each may approach the Christ and feel that as himself and peculiarly as himself he is beloved of the Christ. In his hour of need the Christ would seek him as the hundredth lost sheep, a single specific individual. And this feeling gives courage so that even the greatest trials of life may be faced. The love of Christ is universal, excluding none, looking alike upon the evil and the good, neither condemning nor praising. As such the Christ is symbolized by the Yellow color. In this the Christ is One with God, as through His supreme exaltation of the personal love, He is one with man in his pains and joys, defeats and victories.

Aspiring students of the Path, seek not to destroy your personal love but so build it that it becomes inclusive rather than exclusive and also add to it the love impersonal.

THE POPULATION EXPLOSION

Q.: How do you account for the present population explosion?

A.: Here are two answers, one covering a vast scale and the other more immediate. The latter first:

It is a matter of record that after every war there is a substantial increase in births. Exoterically it is so because many, fearing enlistment, separation from a loved one and possible death on the battlefield, wish to establish their immortality beforehand through heirs; or in some cases many who do not wish to fight or be drafted may hope for a reclassification through marriage and fatherhood. Also, there is a general moral laxity in time of war. Then there are other reasons, mainly of a psychological nature, associated directly with the war.

Esoterically, many who have sacrificed their lives in battle for their country, and who have lived but a portion of their allotted four-score and ten, have won the right to almost immediate reincarnation, retaining the same astral body. Some are able to remember something of their previous incarnation, through having returned with their old astral.

On a far vaster scale, our population explosion may represent an influx into the earth evolution of lesser evolved entities seeking a final try. This represents perhaps their last chance. Afterwards, it will be too late for those younger souls, or those who have so far failed, to keep up with the evolution. Those failures this time may have to wait for the next Manvantara or find similar, suitable conditions on another planet. Civilization is already 145,000 years behind where it is supposed to be, and we have seen in our lifetimes such an acceleration that it behooves most of us to keep up with it. It is conceivable that the majority will fail.

Q.: If all entities of our evolution would be in incarnation at the same time, how many would there be?

A.: Estimating the average Devachanic period to be about 1500 years and physical incarnation to be less than one-tenth that, or about one-tenth of the total, and the number now in incarnation being between two and three billion, then there may be about 28 or 30 billion.

Q.: Could the earth support that many people at one time?

A. With advance in technology continuing as it has been going, it is conceivable, but we might be very crowded. However, most of the earth's arable surface today is not even in cultivation. It is very improbable that all human monads would be in incarnation on this earth at the same time.

Q.: What about social and political conditions in an over-populated world? Could there be as much freedom as in a sparsely settled society?

A.: Probably not. The smaller a group the more informal it usually can be; the larger it grows the more unwieldy it becomes and the more it must be regimented. The Chinese demonstrated this. In order to get along in such dense population, life became quite stylized.

Q.: If there are so many young souls now in incarnation, wouldn't they tend to pull down our civilization?

A.: Definitely, and this may be one of the reasons for our present moral breakdown.

Q.: Can't those older, more advanced souls help their younger brothers and re-establish law and order?

A.: To a limited extent. The more advanced the entity, the more he will work to aid all humanity, for in the last analysis all are one, and in helping others he helps himself; but he must be able to help himself before he can help others. But these most advanced beings are far outnumbered, and unless they have a purity beyond danger of contamination, they, or at least those moderately advanced, may be pulled down farther than those young or evil can be raised.

Q.: Is there a genuine threat to our civilization?

A.: Yes. Conditions may become such that it will be impossible for the higher entities to function on this earth, and they will just stay out of incarnation until another age.

Q.: Can they do that?

A.: The more advanced entities can. The younger souls may not have any choice.

Q.: If civilization were to be wiped out on this earth, what difference would it make if young or advanced souls returned? Wouldn't it all be a cave-man existence again? Would an old soul be apt to retain any knowledge from previous lives?

A.: An advanced soul would be pretty hampered in primitive conditions, but having siphoned off the wisdom garnered from the experiences of so many past lives he would learn more quickly than a younger soul and would bring through his own intuition. He would probably have a much greater imagination and deeper understanding generally, and would obtain a better grasp of things. His progress may be held back, however, by any younger souls with whom he must associate. Progress of the younger soul, not having so much within himself to draw upon, would be much slower.

Q.: Who are the "old souls" and who are the "new"? How can you tell?

A.: Presumably the door to the human kingdom was closed during the Atlantean Age, and those last in would be the new or young souls. Old souls are among the earliest humanity on this earth.

As for telling them apart, for the average person it may be very difficult. Though the extremes may be seen more readily. In addition to qualities mentioned above, an old soul should presumably not make the same mistakes over and over; he would have a higher moral sense generally, and could gain a better grasp of the abstract. These would be most apt to incarnate in the

highest civilizations which the world has to offer, and may be born in better circumstances generally, although this depends on the individual's karma and soul-needs. It does not necessarily follow that all individuals in a high civilization are advanced. Some are quite young, also some are quite evil.

The youngest souls would be found mainly among the most primitive tribes, as the Australian and African Bushmen. And, incidentally, what the well-meaning missionaries bring to them may be largely lost on them, for they are not capable of grasping the concepts of Christianity. They only distort it beyond recognition.

Q.: But do not these belong to the Fourth Root Race, which is older than the white race, the Fifth Root Race? Shouldn't the older race be the "Old souls"?

A.: The Fourth Root Race, though older, has degenerated as a race. They furnish the bodies for those more recent arrivals into human incarnation. The more evolved entities tend to abandon these old races.

—L. D.

Books available by Dr. Franklin Merrell-Wolff:

PATHWAYS THROUGH TO SPACE.....	\$3.00
YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE	\$2.00
RE-EMBODIMENT (or Human Incarnations).....	.60

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues - \$2.50; 4 issues - \$1.25; single copies - .35. Address: Assembly of Man, P. O. Box 559, Lone Pine, California.

HEADQUARTERS NOTES:

In order that Dr. Wolff and I may make a return trip to Alaska this summer, through August and September, tradition for the time of Convention will be broken and Convention is planned for the last week in July.

Schedule of events, subject to change, is as follows:

Friday evening, July 23: informal discussion, entertainment.

Saturday A.M.: Preparations for Convention Week.

Saturday P.M.: Outdoor activities, quiet hour, barbecue supper or picnic.

Saturday Evening: Metaphysical discussions, social hour.

Sunday A.M.: Sacred Service.

Sunday Noon: Convention Dinner.

Sunday P.M.: Talks by students. Buffet supper.

Sunday Evening: Student activities.

Remainder of week: classes, lectures, and other activities to be announced.

Schedule of fees is as follows:

Convention dinner: \$1.50; children, .75. Suppers, picnics, buffets: .75; children .50. Breakfasts, .50; children, .30. Other dinners, \$1.00; children, .60.

There will be no charge for sleeping accommodations in the guest house and on the grounds. A free will offering is customary during the Sacred Service.

Make application early, notifying us when to expect you, how long you plan to stay, whether you will bring sleeping bags or any camping equipment, or will sleep in trailer or other, or whether or not we are to make reservations for you at a motel. Also let us know if we are to meet you at the bus station. Address: Mrs. F. F. Wolff, P. O. Box 559, Lone Line, Calif. 93545.

A reminder to students: we will again observe Easter Sunrise Service here. If you wish to join us, notify us in plenty of time that we may plan for you.

THE ASSEMBLY OF MAN

“For those who have gone part way and are still seeking.”

WHAT WE BELIEVE:

The common ground of belief is very general and brief in statement. Within this framework there is no restriction imposed upon private opinion nor the right of the individual to follow the light of truth to any conclusion which may seem to him to be valid.

Our common conviction consists of the following principles:

1. That man and the universe are primarily spiritual existences and that the significance of objective form is a manifestation of an unseen reality.
2. That through some cause or causes, which may be variously interpreted, man has become blinded so that generally he no longer realizes his spiritual being in an effective sense.
3. That as a consequence of this blinding man has become involved in all the personal, social and national difficulties that we see surrounding us on all sides.
4. That means exist whereby it becomes possible for man to acquire a realization of his true nature.
5. That by this realization, and only so, is the finally effective key attained whereby man may know enduring happiness and adequate understanding and may have the power effectively to resolve his metaphysical, religious, personal, social and national problems.

(from the Assembly Handbook)

The Bulletin No. 24

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SPRING 1965

EVIDENCE FOR REINCARNATION

By. Yogagnani

One of the most fundamental intuitions of man is, that Nature is orderly or, in other words, Rational. This is not a point of view which is simply the result of a high degree of philosophical sophistication, although the formulation of it as a principle does require the development of the philosophical sense. The analysis of the acts of man reveals the fact that unconsciously perhaps, he assumes this principle as necessarily true. Everybody, or nearly everybody, plans his actions in terms that imply a future. Tomorrow, we take for granted and plan our educational program, business affairs, amusements, etc., accordingly. We recognize that there are changes so that tomorrow the complexes of experience will not be precisely the same as those of today; but while we expect unforeseen elements to enter into the manifold of the next day's events, yet in its main or fundamental features we regard that day as bearing an orderly relationship to the present. All of this is implied in the simple act of planning for the future. If this which we call the universe were an absolute chaos or the manifestation of pure lawlessness, then we could not so plan concerning anything. If the water which runs downhill today should, without rhyme or reason, go uphill tomorrow; if the attraction of gravity should suddenly become levity; if the relationship of streets and buildings in a city were

subject to suddenly shifting about in location, form and so forth, without prediction or the possibility of being predicted; if, in a word, the whole idea of law as a system of innate order were suddenly wiped away; then all basis of action, of assurance, or faith, even, would be destroyed. But the fact is that, however great uncertainties we may have in the details of life or even in some of the transcendental problems, we feel assured that there is a basic order in Nature such that it is possible to plan future action.

This assurance does not rest upon sheer experience. The Scotch philosopher, David Hume, in his trenchant analysis of experience, showed quite conclusively that from the mere fact that we have seen the sun rise any number of times we can build no ground for being assured that it will rise tomorrow. Something more is required in order that there can be any knowledge whatsoever. And that something man carries with him.*

This something we call the fundamental intuitions. These are not the detailed or special intuitions which come with the growth of spiritual insight. They are the basic intuitions which every creature must have, at least every reasoning creature.

The whole structure of physical science, which has accomplished so much of practical value for the world and considerable of theoretical value, rests first of all upon the principle of the Uniformity of Nature. From a formal logical point of view this might be called simply a fundamental assumption, but for the natural sciences themselves it is much more than that. It is a conviction that this principle is true. And on that conviction libraries are filled with the records of man's scientific experience and the formulation of the synthesizing concepts suggested by those experiences, plus intuition. Upon this conviction laboratories and mechanics' shops are builded; in fact our present industrial and social system is so intimately interwoven with the practical fruitage of scientific research that this ground principle of all science has become one of our most intimate hand-maidens.

* Perhaps the greatest value contributed by the philosophy of Kant is just the point that whether or not all knowledge begins with experience not all knowledge comes from experience.

Now the principle of Uniformity of Nature is not something which science has proven nor even can prove by empirical method, for the reason David Hume so well points out. It is a foundation principle on which all generalizations in science rest as subsumptions. Our knowledge of it is immediate and not derivative. In other words, it is a fundamental intuition.

It will be unnecessary to go further to show that the principle of Order or Reason is universally recognized in every act of life, at least implicitly. But there are many who have failed to make this recognition explicit and thus realized consciously the importance of it. When this step is fully taken man will find in his hand the most important key for unlocking the mysteries of Nature in all her departments.

Physical science has gone far in applying this principle of Order (of which Uniformity of Nature is but a special form) to the sensuous world. Not always has she, as represented in her votaries, been consistent; not always has she been sufficiently cautious regarding premature generalization often in rather dogmatic form; not always has she been daring enough in giving recognition to the unusual when the evidence has been presented; but with all those imperfections she has gone far in throwing back the veils of ignorance for man and at the same time furnished for him the vast majority of his instruments for objective comfort. However, giving to science all due credit for her positive achievement, the fact still remains she has not yet recognized the reality of supersensuous Being. In this, one may see the reason why nearly always her generalizations have a purely transient value. It seems that all of her concepts sooner or later have to give way in the face of greater refinement of observation. Today that observation has reached to the borderlands beyond which the outer senses cannot go.

The Ancient Wisdom or Occult Philosophy is in agreement with physical science in predicating Order as a governing principle of Nature. But where physical science has confined itself to the sensuous world, Occult Science maintains the universality of this principle on all planes of Being. Thus, while science and religion in the West have applied diverging canons of Truth-determination to Nature,

so that between the two there is a more or less active conflict, the Wisdom Religion or Occult Philosophy on the contrary is a synthesis of these two aspects of human life. Thus the spirit of interpreting all planes of manifested Being in conformity to the principle of Order or Reason marks the Wisdom Religion as also being a Science. On the other hand, in subordinating all knowledge to moral values, even to carrying moral criteria into the very structure of investigative method, this body of Knowledge becomes also a Religion. Thus, where we in the West have had the courage to go a certain distance in following up the implications of the basic intuition that Order underlies the world, but have failed to carry that implication through to its logical conclusion, Occult Philosophy on the other hand goes all the way and asserts that the principle of Order or Reason is strictly universal in its application. Hence in this principle we have a major Key for the resolution of every problem which life may bring before one.

It is in this spirit of the Ancient Wisdom that we will approach this problem of Reincarnation.

Analysis of the principle of Order reveals as the most primary implication that the Universe must ever be in a state of balance. In other words, every mode in the Universe must be balanced by its own other, which is a mode having the same modulus but taken in opposite sense. Thus the balanced values of all action become a perfect cancellation. This is equivalent to saying that the Universe taken in the fullest sense is a self-contained Whole. When viewing any partial aspect, one finds continually a process of Becoming with no rest anywhere, and if one could then view the complementary partial aspect he would again find this process of Becoming, but in just that opposite sense which would balance the first. The view which comprehended All would reveal, not a process of Becoming but perfect Balance, in other words, pure Being.

In the domain of physical science the principle of Balance is reflected, in part, in the law which asserts that action and reaction are equal but opposite in sense and also in the law of conservation of matter-energy.*

*The former principles of conservation of matter and conservation of energy have become conservation of matter-energy.

In logic it is revealed in the law of contradiction, i.e., "A cannot be both A and not-A at the same time and in the same sense." This principle of balance constitutes the very woof and warp of mathematics by which she has ascended to the most transcendental domains which uninitiated human consciousness has yet attained. In a word, balance is the fundamental principle of all organized thinking.

Spread out in Time the principle of Balance becomes the principle of Periodicity. Every manifested mode is bound to its own other. In the metaphysical sense these two aspects are never separated. Each action is at once its own negation. But thus, obviously, on this level of consciousness there can be no manifestation. To make the modes apparent requires the separative yet unifying action of the principle of Time, so that one mode stands in contrast to its own other to which it is bound by Time.*

The compound totality of all modes becomes a cycle, so that for any process represented by a given arc of the cyclic figure, there would always be another arc representing just exactly the reverse process.

The recognized applications of this principle of Periodicity are to be found in all departments of Nature. Thus, corresponding to the rising of the tide there is the recession; the apparent climb of the sun from the nadir to the zenith is matched by its decline from the zenith to the nadir; the similar motion of the sun from the summer solstice southward, bringing colder weather, stands balanced by the reverse motion from the winter solstice back to summer, bringing heat. Examples may be enumerated on every side. In no part of Nature where our observation reaches any degree of completeness do we find any exception to this Law. Every energy that we know manifests through a vibratory form made up of parts just balancing each other.

Applications of the principle of Periodicity of particular interest are to be found in the relationships between matter and energy. Until a few decades ago scientists thought that matter and energy were two independent domains. Today they know differently. The researches, stimulated by the discovery of radium, have revealed

*Space is also a binder of complementary opposites, as up and down, left and right, north and south, etc.

that ponderable matter is continually in a process of breaking down into the form of free energy. Among some elements and on cold bodies this process is relatively slow, among other elements and on the hot stars the breakdown is rapid. It is this breakdown of matter into the energetic form which affords the energy which we derive from the sun. Now another process is recognized by scientists which is just the complement of this. Matter is also being continually rebuilt from the freed energy. Thus we have a cycle in this process and that is why the universe does not run down.

Again, if we turn our attention to geology we can readily trace the action of this periodic principle. Let us start with the great primary rocks, such as granite. These rocks take a crystalized form out of a molten magma or, at least are produced under conditions of high temperature, and thus are called igneous. In the course of time, as through deformations of the earth these rocks become exposed to the surface, they are broken up and worn away by the various agents of erosion. In time the fine particles are deposited in beds of the sea, of lakes or of streams, there to form, at first, sand or mud beds and soils. Then, as time moves on, these beds become consolidated forming the masses of sedimentary or stratigraphic rocks. In turn, these masses in time become subjected to immense, heat-producing pressures both by superimposition of great masses of material and by earth-stresses. This leads to a metamorphic reconstruction of the rock masses so that they again take on the crystalline structure. This process is repeated over and over again, so that even the hardest and most solid rock is in a process of becoming transformed in a seemingly endless series of cycles.

If we enter the domain commonly called organic, we still find this law operating. Mineral matter in the soil is taken up in the plant, there to become organic or actively* living matter. In time, the plant dies and disintegrates so that the material ingredients which constituted its body return to the forms whence they came. Thus the soil

*Occult science does not make the distinction between the inorganic and the organic that physical science does. The former asserts that all matter is living matter, only in the mineral form the life is latent.

became organic matter but to return again to the soil and repeat the process over and over again in other plants.

With the animals this process is extended but a step further, but there still continues a periodic form. The matter from the plant is taken into the body of the animal there to become a constituent part of the animal form. Then, with the death of the animal, it may, perhaps, pass on to other animal forms, but sooner or later it is returned to the soil, where the cycle from mineral to plant to animal to soil is repeated over and over endlessly.

It should not be necessary to elaborate more examples. The action of periodicity may be traced by everyone in all the phases of nature about him.

Now the lesson to be drawn from this action everywhere that observation can trace, of this one principle of periodicity is very simple, but it has been widely neglected. It is simply, that if a principle applies without exception into domains of Nature which can be traced, then the *presumption is that that principle still governs in the domain which is now beyond our power of direct observation*. If, further, the deepest, most basic intuitions of man imply this given principle, that presumption of universality of application becomes almost definite knowledge. At any rate, the full burden of proof must fall on anyone who contends that some domain of Nature is an exception to the rule. If such a contention has merely the entrenchment of habit or the backing of established authority, such as a church dogma, the requirement of proof still remains. Mere habit of belief or the assertion of entrenched authority proves nothing concerning the truth of any proposition.

There is another implication from the principle of Balance which is of profound importance. It is the law of causal connection. Each aspect of a cycle is bound to its complement, since the metaphysical reality is that both are one. This complementary bondage becomes in Time the process of inter-connection by which the antecedent in the periodic series implies the succedents. This is simply causal connection. Every act implies its own effect; in fact is, in the last analysis, that effect.

—from RE-EMBODIMENT

SRI SANKARACHARYA'S DATE AND DOCTRINE

By T. Subba Row, F.T.S., B.A., B.L.

INQUIRER: Sankaracharya's date is variously given by Orientalists, but always *after* Christ. Barth, for instance, places him about 788 A.D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained?

T. SUBBA ROW: It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean

to say that any one of these writers would now seriously think of defending the said doctrine. Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatsoever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian history.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from "the depths of animal brutality" within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent

to the time of Gautama Buddha. For instance, Mr. Weber is of the opinion that Vyasa, the author of Brahma Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatsoever in the majority of cases, that the said works should be considered as the productions of different writers. By this process of reasoning they have discovered two Badarayanas (Vyasas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favorite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanscrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavors to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Anyone who examines Max Muller's estimation of the so-called Sutra, Brahmana, Mantra and Khanda periods, will be able to perceive that no attention has been paid to these considerations. The time allotted to the growth of these four "Srata" of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the

conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya's date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaitee doctrine or one of his followers who became the *Adhipatis* of the various *Mathams* established by him and his successors. Many of the Adwaitee *Mathadhipatis* who succeeded him (especially at the Sringeri Matham) were men of considerable renown throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these *Mathadhipatis* is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara's date is quoted by the *London Theosophist* against the date assigned to that teacher in Mr. Sinnett's book on Esoteric Buddhism does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant foot-note appearing on page 89 of his book on "The Religions of India" which reads thus: "Sankaracharya is generally placed in the 8th century; perhaps we must accept the 9th rather. The best accredited tradition represents him as born on the 10th of the month 'Madhava' in 788 A.D. Other traditions it is true place him in the 2nd and 5th centuries. The author of the *Dabistan*, on the other hand, brings him as far down as the commencement of the 14th." Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of orientalists have any definite opinions of their own on the subject under consideration. Max Muller does not appear to have ever directed his attention to

this subject. Monier Williams merely copies the date given by Mr. Wilson and Mr. Weber seems to rely upon the same authority without troubling himself with any further inquiry about the matter. Mr. Wilson is probably the only orientalist who investigated the subject with some care and attention; and he frankly confesses that the exact period at which "he (Sankara) flourished can by no means be determined" (page 201 of Vol. I of his *Essays on the religion of the Hindoos*). Under such circumstances the foot-note above quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is "the best accredited tradition." When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the foot-note in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth's book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of "the great reaction on the offensive against Buddhism which was begun in the Deccan in the 7th and 8th centuries by the schools of Kumarila and Sankara"; and in page 135, he states that the "disciples of Kumarila and Sankara organized into military bands constituted themselves the rabid defenders of orthodoxy." The force of these statements is, however, considerably weakened by the author's observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined

and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila's views and Purva Mimamsa and the scope and aim of Sankara's Vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries without retaliating on their enemies. The political ascendancy gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era. Moreover the author says in page 132 of his book, that Buddhism was in a state of decay in the 7th century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by *some* Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the

whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Sanskrit dictionary in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists: — "Although the popular belief attributes the origin of the Bauddha persecution to Sankaracharya, yet in this case we have some reason to distrust its accuracy. Opposed to it we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Ram Mohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Bauddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation and the re-establishment of the 4th religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution; he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Bauddhas."

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Ananda-thirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he

is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows: — "The Siva, for instance, who is invoked at the commencement of the drama of Sakuntala, who is at once God, priest and offering, and whose body is the universe, is a Vedantic Idea. This testimony appears to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows: —

"The birth of Sankara presents the same discordance as every other remarkable incident amongst the Hindus. The Kadali (it ought to be Koodali) Brahmins, who form an establishment following and teaching his system, as-

sert his appearance about 2000 years since; some accounts place him about the beginning of the Christian era, others in the 3rd or 4th century after; a manuscript history of the kings of Konga, in Colonel Mackenzie's Collection, makes him contemporary with Tiru Vikrama Deva Chakravarti, sovereign of Skandapura in the Dekkan, A. D. 178; at Sringeri, on the edge of the Western Ghauts, and now in the Mysore Territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smarta Brahmins of the Peninsula, an antiquity of 1,600 years, is attributed to him, and common tradition makes him about 1,200 years old. The Bhoja Prabandha enumerates Sankara among its worthies, and as contemporary with that prince; his antiquity will then be between 8 and 9 centuries. The followers of Madhwacharya in Tuluva seem to have attempted to reconcile these contradictory accounts by supposing him to have been born three times; first at Sivuli in Tuluva about 1,500 years ago, again in Malabar some centuries later, and finally at Padukachatra in Tuluva no more than 600 years since; the latter assertion being intended evidently to do honour to their own founder, whose date that was, by enabling him to triumph over Sankara in a supposititious controversy. The Vaishnava Brahmins of Madura say that Sankra appeared in the 9th century of Salivahana or 10th of our era. Dr. Taylor thinks that, if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. This last is the age which my friend Ram Mohun Roy, a diligent student of Sankara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers that 'from a calculation of the spiritual generations of the followers of Sankara Swami from his time up to this date, he seems to have lived between the 7th and 8th centuries of the Christian era', a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Sankra's native country, Malabar, and in union with the assertion of the Kerala Utpatti, a work giving an historical and statistical account of the same province, and which, according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher to have been effected about 1,000 years before 1798.

At the same time, it must be observed, that a manuscript translation of the same work in Colonel Mackenzie's possession, states Sankaracharya to have been born about the middle of the 5th century, or between 13 and 14 hundred years ago, differing in this respect from Mr. Duncan's statement — a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors and cannot consequently be depended upon. The weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt his estimate of Sankara's date, and to place him in the end of the 8th and beginning of the 9th century of the Christian era."

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called "The Biographical Sketches of Eminent Hindu Authors," published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago and that, in the opinion of some people, 2,200 years ago. The records of the Combaconum Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham; and it leads us to the commencement of the Christian era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what

grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which "common tradition" makes Sankara "about 1,200 years old". As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an orientalist of Mr. Wilson's pretensions should confound the *poet* named Sankara and mentioned in Bhoja Prabandha with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha Sarit Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other parts of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasimha's date; but now he *misquotes* its statements for the purpose of supporting his conclusion regarding Sankara's date. Surely, consistency is not one of the prominent characteristics of the writings of the majority of European orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara *Kavi*, and he is nowhere called *Sankaracharya*, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara *Kavi*.

—From THE THEOSOPHIST, September, 1883

(to be concluded)

HEADQUARTERS NOTES

Mrs. Edith Belle Matts, a long time member of the Chicago Assembly of Man, was released from the bondage of this life in early February. She was 91. Funeral services were conducted by the Chicago Chapter, A. of M., and a memorial service was scheduled to be held later by members of the Henry George Foundation for whom she had rendered much service. Daughter of a physician, she was a graduate of the U. of Indiana, and a one time Baptist missionary to Japan. For over a decade Mrs. Matts was confined to a wheel chair and a convalescent home. She was esteemed by all who knew her there. "No one ever heard her express a cross word or complain", it is reported; "she was always afraid of putting anyone to extra work, was always cheerful, and the same sweet disposition was hers to the very last."

For those who plan to come to Convention this summer, we wish to remind them that Convention Sunday will be July 25th, rather than in August, so that we may make a return trip to Alaska through August and September. We would appreciate your application early. Let us know the approximate time of your arrival, number in your party, length of stay and what accommodations you desire. Address: Mrs. F. F. Wolff, P. O. Box 559, Lone Pine, Calif. 93545

Books by Dr. Franklin Merrell-Wolff:

PATHWAYS THROUGH TO SPACE.....	\$3.00
YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE	
	\$2.00
RE-EMBODIMENT (OR HUMAN	
INCARNATIONS)60

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — .35. Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif., 93545.

DEFINITION OF SOUL

Q: What is precisely meant by Soul in Theosophical literature? We say the "Soul of man," the "Soul of the world", the "Soul of things".

E. M. Daniel: The questioner will find even more "Souls" mentioned in Theosophical literature than those above enumerated, as the "spiritual soul", the "human soul", the "animal soul", etc.

It will be found then, that the word "soul" is a greater term applied to *specialised consciousness*, while the prefix "human", "animal", etc., defines the *degree* or *plane* attained.

W. Q. Judge: Theosophical literature has not as yet come to a *precise* meaning for "soul", nor can it until the English language has been so altered as to remove the confusion now existing among such terms as "soul" and "spirit", and in the uses to which both are put. So long as we have, in fact, but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

Dr. J. D. Buck: The meaning of the word *soul* in Theosophical literature is perhaps less confused than in any other writings, still it is not, even here, always apparent or clearly defined. I think it would be well to agree in taking the definition in the *Glossary*, viz: "the vital principle"; "the breath of life"; shared by man and all animals with, or derived by them from *oversoul*. In this sense *soul* is not specific, but generic, like the words "life", "consciousness", etc.

When, however, we are dealing with the constitution of man, and classifying the elements of his composite being, and use the terms "animal soul", "human soul", "Divine soul", and the like, we are then speaking of this "vital principle", or "breath of life", as it manifests in a concrete form and exhibits a bundle of attributes on one or another plane of being, as the animal, the human, and the Divine. For example, the "animal soul" *in man*, would mean the vital principle, or breath of life, manifesting in the human form on the animal plane. The "human soul" would mean the vital principle manifesting in the human form on the human (humane) plane. The "Divine soul"

— the breath of life or vital principle in the human form manifesting on the Divine plane. This is not only quite consistent and void of obscurity but philosophical, agreeing with the general doctrine of the One Life-Alaya, as taught in the *Secret Doctrine*. I think it is because this basic doctrine is confused and lost sight of that so much confusion reigns.

—from: THE THEOSOPHICAL FORUM, May, 1895.

ON YOGA AND LIMITATION

In Yoga practice there lies a means by which every power or capacity in man can be accentuated, or brought into life if at present it lies dormant. This does not mean that every individual after having successfully pursued the practice of Yoga becomes at once complete and all-powerful in every respect. No embodied Being can possibly be unlimited. If Being as such could be completely manifested in one form then there would not be a multitude of creatures in the universe. Form necessarily implies limitation, and not even a Christ or a Buddha is an exception to this principle. Thus when the practice of Yoga deepens the nature or extends the power of a man it is in those directions which his nature and his focus of interest make possible. But within these limitations the Yogi is the equal of any genius, while in addition he possesses the superiority which grows out of the fact that he has a method by which he can systematically unfold his potentialities.

—Franklin Merrell-Wolff, from "Death and After"

A VALUE OF THE UNKNOWN

✓ If only we could feel certainty concerning (the Unknown), how much simpler life would become. Yet, would the simplifying of life's problems bring out the best potentialities which lie hidden in man? Is it not the peculiar office of a problem to bring into manifestation hidden powers? If everything in life were clear and definite then there would be no reason for the exertion of effort. And failure to exert effort, at least for one who is not a Sage, leads to degeneration, a sort of "running down" of force by a process of exhaustion. Man still needs the problem of the Unknown to intrigue him so that he will call out from the depths of his nature that which otherwise might remain forever hidden. It has, therefore, been desirable that man in his present stage of unfoldment should not have possessed too great an assurance concerning his future. Great Sages find the world, as it is, to be the manifestation of a profound Wisdom, and in general as the individual gains in Wisdom he is less disposed to be at war with the order which is. Thus in the historical sense, it has undoubtedly been well that man did not know too much concerning the states which lie before him, as knowledge without the power of Understanding is far too apt to be a curse.

— from DEATH AND AFTER, by F. Merrell-Wolff.
(Unpublished.)

Excerpts from the ATMA-BODHA
of Sri Shankara-Acharya (Johnson's translation)

No. 1

For those whose evil has been worn away by fervor, who have gained peace, whose desires are gone, who long to be free, is set forth this Self-Wisdom.

No. 2

For the Wisdom of Self is the one way to Freedom, leading beyond all other paths: as cooking cannot be accomplished without fire, so Freedom cannot be attained without Wisdom.

No. 3

As they are not opposites, works cannot make unwisdom cease; Wisdom verily destroys unwisdom; as radiance the host of darkness.

No. 4

For broken up, as it were, by unwisdom, the Self shines forth single of itself when unwisdom is destroyed; like the rayed sun when the clouds pass away.

No. 5

When the life, turbid through unwisdom, is made clear by the presence of Wisdom, even the effort of Wisdom passes away; as when water is cleared by the katak seed.

No. 6

For the circling world is like a dream, crowded with desires and hates; in its own time it shines as real, but on awakening to the Self it becomes unreal.

No. 7

The world shines as real, like the silver of a pearl shell, until the Eternal is known, the Secondless Foundation of all.

No. 8

In that Self that is Being and Consciousness pervading all, like the string in a chain of pearls, all manifold individuals are contained; as all bracelets in the lass of gold.

No. 9

Like shining ether, the Lord of sense, the Master, entering into many disguises, appears divided in their division, but stands single when they fall away.

No. 10

Through the power of varying disguises, race, name and rank are accredited to the Self; as difference of taste and color to water.

No. 11

Born of the five nature-stuffs commingled, through works heaped up in the past, is this body, that they call the dwelling, where are tasted pleasure and pain.

No. 12

Formed of the five life-breaths with the emotion and soul, and the twice-five powers that perceive and act, is the subtle form, the cause of the tasting of pleasure and pain.

No. 13

The causal disguise comes into being through the beginningless, ineffable error of separateness: let him apprehend the Self as other than these disguises.

No. 14

By union with these veils and vestures, the pure Self appears to share their nature; as a crystal seems blue beside a vesture of blue.

The Bulletin No. 25

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SUMMER 1965

ON THE DISTINCTION BETWEEN MEANS AND OBJECTIVE

by Dr. Franklin Merrell-Wolff

It has already been said that we all have one common Goal and that is Full Enlightenment. But to attain that Goal various means are employed adapted to the peculiar needs of each individual. It is found from experience that all individuals do not respond in the same way to the same means. A method which helps one individual to attain Enlightenment may fail to help another or may even increase his difficulties. We have already seen how means is in some way related to the psychological constitution of the individual and to his relative stage of development. So in finding the appropriate means that will work effectively in any individual case we must know something about his psychological organization and the level of consciousness on which he now rests.

All means employed may be regarded as a form of discipline or training. When dealing with groups that are not segregated according to types the means employed must be general and rather eclectic so that different needs may be satisfied. Some of the elements will be valuable

for some individuals and some for others, but not all will be of equal value for all individuals. Now it should be clear that general or group work must be extensive and preliminary rather than intensive and advanced. Very few students at present are ready for the more intensive and advanced work.

It is impossible to include all psychological types in a single group-discipline since the technique of some of the requisite means are incompatible with the techniques of others. Any large organization that is united as to Goal but designed to meet the needs of all types would have to be divided into various orders so that some types would enter some orders and others other orders, but no one individual would pass through all. In each of these orders there would be important differences of teaching and practice, but a common agreement as to Goal. At present our group work unites on the common denominator of intuition as is revealed in the type analysis.*

In connection with one who teaches it is important to distinguish between the final value or state aimed at and the method that is taught. The method given to a student may differ radically from that which was used by the teacher. In such a case the teacher may tell the student to follow a course which diverges in important respects from his own life-practice. It is possible, then, to draw the conclusion that the teacher does not practice what he teaches and sets a poor example. But this view is superficial. If the teacher has not as yet himself attained the objective, his faithfulness would have to be evaluated by the way he follows his private discipline and not by his conformity with the discipline he prescribes to a student who is of different type or standing on a different level. Since, in some respects, the living by one discipline involves the violating of the norm of alternative disciplines, it is impossible to live and practice in accordance with all methods at once. There is no contradiction in a teacher's prescribing a method for a student which he does not himself follow.

*Dr. Carl G. Jung, in "Psychological Types", recognizes four predominant types: thinking, feeling, sensation, intuitive. It would seem that the feeling type generally predominates.—ED.)

If a given teacher has attained the objective of the discipline he has followed he is no longer under the necessity of continuing that discipline, for all methods are means to ends and not ends in themselves. Means should be abandoned when they have accomplished their work, otherwise there may be attachment to particular technique which forms a new kind of bondage. Such a teacher is to be valued by what he is rather than by what he does. It is not sufficient for the student to do as he does, but he should follow the instruction that fits his own private need and refrain from judging his teacher or other students of different type by that standard.

Often a teacher will practice a mode of life as an example to others although the practice is unnecessary to him as an individual. It is said that Shankara continued religious practices in this sense. There is much to be said for this course of action. But it helps only when the practice is valuable for all individuals who come under the teacher's influence. When the teacher's influence extends to widely diverse types difficulty arises in trying to be an example in this sense, for that course of action which attracts and helps some individuals may prejudice others who are differently oriented but have equal spiritual possibilities. For a teacher to have broad influence among types his private life-practice must not be confused with his teaching. It is the teaching that should be followed and not the private practice of the teacher. Again, it is what the teacher *is* that is important and not what he *does*.

We of the West tend to over-emphasize function and correspondingly to under-value Being. We tend more to be impressed by personal example than by principle. Thus we have generally attached more importance to the life of Jesus than to His teaching. This always narrows the possible usefulness of a teacher. It means that his help is largely restricted to those who are of a type similar to his own, or of the type to which he deliberately adapted himself during his lifetime. Such teachers cannot carry an universal appeal. So if any teacher is to have the widest possible appeal there must be a radical distinction between his empiric life and his significance.

Buddha is a more universal teacher than Shankara or Jesus just because He was less oriented to any one type than either of the latter. Yet, even He could not help but have a particular psycho-physical organism and, therefore, a more or less specialized type-structure through which He functioned. Generally, He alienated the Brahmin while finding a common ground for most other men. Some of the Buddhist Arhats helped to correct this by giving a different technical emphasis, but largely the correction came through Shankara. Buddha also often said that a man should find his own way and stand on his own feet, thus doing what he could to guard against mere copying.

Each man is responsible for living by the technique he has accepted from his teacher or has found for himself, but he has no right to impose his norm upon others. 2-24-39

THE FOUR AIDS

“Yoga-Siddhi, the perfection that comes from the practice of Yoga, can be best attained by the combined working of four great instruments. There is, first, the knowledge of the truths, principles, powers and processes that govern the realization (sashtra). Next comes a patient and persistent action on the lines laid down by the knowledge, the force of our personal effort (utsaha). There intervenes, third, uplifting our knowledge and effort into the domain of spiritual existence, the direct suggestion, example and influence of the Teacher (guru). Last comes the instrumentality of Time (kala); for in all things there is a cycle of their action and a period of the divine movement.”

from THE SYNTHESIS OF YOGA by Sri Aurobindo

“He who chooses the Infinite has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the spirit; but once it is received, attainment is sure, whether conquered swiftly in the course of one human life or pursued patiently through many stadia of the cycle of existence in the manifested universe.” — Ibid.

Excerpt from :

A STUDY IN FECHNER

by J. Arthur Hill

From 1834 to 1887 . . . there taught in Leipzig an obscure professor whose thought may yet cause philosophic revolution. Only one small volume of his works has yet been translated into English. This German professor was a man of science, a physicist and psychologist: yet he was essentially religious-minded, and was a seer as well as a thinker. Consequently his philosophy is on all fours with the method of science — observation, induction, analogy — and has room for any and all of the facts of science which will be established in the future . . . This remarkable thinker was Gustav Theodor Fechner . . .

The keynote of the Fechnerian philosophy is that the universe is alive. This thought is forced on him by common sense. At the beginning of his *Die Tagesansicht Gegenüber Der Nachtansicht* (*Daylight-view versus Night-view*) he describes how he sat on a bench, looking through foliage gaps out into the green meadows, and listening to the violins and flutes in the pleasure gardens of the Leipzig Rosenthal. Yet, according to modern science, he reflected, all this light and sound and beauty has no existence except in tiny spots of matter here and there, which we call brains. Outside these, it is all a matter of mere vibrations. The earth is a dead lump.

But, he goes on, how can this be? The material of our bodies is part of the earth's mass. The earth is our mother. Has then the dead brought forth the living? That way contradiction lies. You cannot get more out of a thing than there is in it. You cannot get a quart of water out of a pint jug. If the earth has produced living things, the earth must have had life in itself. And — seeing that it is rather absurd to assume that all the life has got decanted into what we call living things, leaving the remaining and far larger part dead — does it not, therefore, seem sensible to assume that the earth must somehow be alive? Following up this train of thought, Fechner reaches his main conviction — that the whole material universe is alive, is

the body of a Spirit as my body is the body of my spirit. This Universe-spirit is made up of smaller spirit-parts, as the universe of matter is made up of smaller matter-parts. There is, for example, an Earth-spirit — in literal truth and not merely metaphorically — with planetary spirits ensouling the other earths of our system, and doubtless other great spirits for such bodies as shine by their own light, like our sun and the other “fixed stars”.

We ourselves — our soul-part — are parts of the wider earth-spirit, as our bodies are parts of its corporeal mass. Each person is to it somewhat as the single perceptions of that person are to his total mental fabric. In fact, the Earth-spirit perceives through us: we are its sensory organs, or some of them. When a person dies, that eye, so to speak, is closed; the earth-soul ceases to perceive through that particular channel. But the person does not cease to exist. He continues to exist in the Earth-spirit, as our memories continue to exist in us, though our eyes may have become blind . . .

One of the most curious and ingenious of Fechner's multitudinous analogies is that of the slow development of the Earth-spirit. The earth being larger and longer-lived than its parts, it develops as a whole more slowly . . . and is yet far from the goal of its evolution. Man, as child, sees and hears single things, without perceiving relationship of similarity or difference. And when he begins to reflect, he cannot at once resolve the differences which appear. Many of his experiences seem to have no connection except as being bound up in his own individual consciousness. And in the attempt to link everything up together, contradiction and strife arise. It is the same with will and action, as with knowledge. . . . But the more he grows, the more his mental equipment becomes connected and unified, relations develop themselves, bridges are thrown, contradictions are resolved, and new contradictions lead on to higher reconciliations. In the ideally developed man, his spiritual nature is fully at one: all is assimilated, linked up with higher ideas than formerly, and the will is directed to a fixed and permanent goal. No longer do belief, knowledge and will contradict each other, neither is there any strife within them.

If we now contemplate the earth, we see how far it is from this goal of perfect inner homogeneity and peace. On the contrary, it is full of ferment and of strife . . .

Fechner wisely avoids ultimates, and makes no attempt, for example, to describe the goal of the earth-spirit's development, though the question inevitably presents itself. No doubt, when the earth is cold and "dead", the Earth-spirit will live on in some state incomprehensible to us at present. Perhaps our globe will fall back into the sun, as we fall back into the earth when we die. Anyhow, whatever it does, it will still form part of the material universe, and its spirit will still form part of the Great Spirit or God. But Fechner here puts a curb on his fancy, and will not go beyond analogy; the Earth-spirit is a Being superior to us, and will have a destiny beyond our powers of comprehension. So he leaves it at that . . .

The Fechnerian philosophy seems to many of us the best existent mediator between Science and Religion. It accepts all established facts, and will gladly find place for any and all future scientific discoveries which, in their turn, will be but further extensions of the manifestation of God, who underlies and energises through the material universe as I underlie and energise through my material body. It also accepts the great religious postulates which are at the back of every religious formulation; the reality of a spiritual world, the preservation therein of all that is good, the evolution of Time into Eternity. From these necessarily follows an unbounded optimism. It is a Day-light-view indeed. — from BIBBY'S ANNUAL, 1915.

BOOKS by Dr. Franklin Merrell-Wolff (Yogagnani):

PATHWAYS THROUGH TO SPACE \$3.00

YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE 2.00

RE-EMBODIMENT (or HUMAN INCARNATIONS) .60

SRI SANKARACHARYA'S DATE AND DOCTRINE

by T. Subba Row (Part II)

(In answer to a question inspired by a statement from Mr. Sinnett's book, "Esoteric Buddhism", which places the date of Shankara almost immediately after Buddha, the author proceeds to analyse the sources of information. Most orientalists give other dates, mostly after the beginning of the Christian era. In the preceeding installment he points out that there have been many Sankaracharyas, and gives logical reasons why different ones are eliminated as the Great Teacher. — Ed.)

It is unnecessary for us to say anything about the Madhwa traditions of the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the adwaitee doctrine was a deviation from their pre-existing orthodox Hinduism.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefore are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ran Mohun Roy's opinion. We are inclined to believe that Ran Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Cumbaconum Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy

had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher. Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Cumbaconum Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons: —

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid

down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijams (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Vijam Chitsukhachary's Sankara Vijayavilasam, Brihat Sankara Vijam, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her death-bed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian era. The accounts of the Sringeri, Kudali and Cumbaconum Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years. The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as the

conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that "the weight of authority is altogether in favour" of his theory.

We have already referred to the writings of almost all the European orientalists who expressed an opinion on the subject under discussion; and we need hardly say that Sankara's date is yet to be ascertained.

We are obliged to comment at length on the opinions of European orientalists regarding Sankara's date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan Initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered. Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated

to the outside world. It is of course impossible for him to develop in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the event of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan Initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijiams hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vijia published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijiam hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashyam. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranaratnamala written in the 14th century. It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaitee and the Dwaitee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandan Misra in debate followed by Sureswaracharya though Mandana misra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders

and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaitee doctrine. Vidyanaraya's (or of Sayanacharya the great commentator of the Vedas) Sankara Vijia is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Patanjali — the great author of the Mahabhashya and the Yogi Sutras — under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyanaraya's Sankara Vijia that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates

Patanjali assumed the name of Govinda Yogi at the time of his initiation by Goudapada. It cannot be contended that Vidyananya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching; Sankara is looked upon as a far greater man than Patanjali by the Adwaites, and nothing can be added to Sankara's reputation by Vidyananya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practices of Hatha Yog regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyananya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Goudapada was his Guru, his date will enable us to fix the dates of Sankara and Goudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by orientalist that Patanjali lived before the commencement of the Christian era. Mr. Barth places him in the second century before the Christian era, accepting Goldstuckers opinion, and Monier Williams does the same thing. W. Weber who seems to have carefully examined the opinions of all the other orientalist who have written upon the subject comes to the conclusion that "we must for the present rest satisfied with placing the date of the composition of the Bhashya between B.C. 140 and A.D. 60, a result which considering the wretched state of the chronology of Indian literature generally, is, despite its indefiniteness, of no mean importance." And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali's Mahabhashya. It is

always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of the Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer's date. For instance, the connection between the expression "*Arunad Yavanah Saketam*" and the expedition of Menander against Ayodhya between B.C. 144 and 120 relied upon by Goldstucker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander's expedition. We believe that Patanjali is referring to the expedition of *Yavanas* against Ayodhya during the lifetime of Sagara's father described in Harivamsa. This expedition occurred long before Rama's time and there is nothing to connect it with Menander. Goldstucker's inference is based upon the assumption that there is no other *Yavana* expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstucker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same names. From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B.C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some orientalists that Panini must have lived at some time subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word *Yavanani*. We are very sorry that European orientalists have taken the pains to construct theories upon this basis without ascertaining

the meaning assigned to the word *Yavana* and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of *Yavanacharya*. Moreover it is not quite certain that the word *Yavana* was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the *Yavana* invasion of Ayodhya described in *Harivamsa*, there was another subsequent expedition to India by *Kala Yavana* (Black *Yavana*) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Anyhow, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word *Yavana* after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in *Katha Sarit Sagara* which is nothing more than a mere collection of fables. It is now seen by orientalisists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Thsang, and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European orientalisists. Goldstucker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the Initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his *Mahabhashyam* after the composition of Panini's *Sutras* and Katyayana's *Vartika* we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the con-

clusion that Patanjali must have lived about the year 500 B.C. Max Muller fixed the Sutra period between 500 B.C. and 600 B.C. We agree with him in supposing that the period probably ended with B.C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the Yoga Sutras, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber *thinks*, however, that the author of the Yoga Sutras might be a different man from the author of the Mahabhashya, though he does not even venture to assign any reason for his supposition. We very much doubt if any European orientalist can ever find out the connection between the first Anhika of the Mahabhashya and the real secrets of Hatha Yoga contained in the Yoga Sutras. No one but an Initiate can understand the full significance of the said Anhika; and the "eternity of the Logos" or Sabda is one of the principal doctrines of the ancient Gymnosopists of India who were generally Hatha Yogis. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz. Mahabhashya, Yoga Sutras and a book on Medicine and Anatomy; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian Initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela, he must have lived about the same time. We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B.C. 140 nor the date of Alexander's invasion can be accepted as maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their

possession he was born in the year B.C. 510 (51 years and two months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jaggurnath, Benares, Cashmere and various other places visited by Sankara are properly deciphered. Sankara built Conjeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Goudapada was Sankara's Guru's Guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. — From *The Theosophist* Sept. 1883.

RELATIVE GOOD

by Franklin Merrell-Wolff

However desirable a state of consciousness may be when taken in its setting, it by no means follows that the state is, in and of itself, permanently good. A wise man may look upon the customs of savagery among a primitive people and find them relatively good, though regarding them as unqualifiedly evil if incorporated into the lives of people who have awakened to at least the external elements of culture. A scaffolding is a necessary structure in the early stages of erecting a building, but if, when the building is finished, the scaffolding is allowed to remain, it becomes an unqualified architectural evil. Thus every form, whether in the objective or psychical sense, must be evaluated with due regard to its setting. No form can ever be completely true or perfect in the absolute sense, for all form exists in a domain which is ever in a process of Becoming. Thus all structures can never be completely adequate for more than but a moment. Yet formal structure is necessary, and should never be destroyed until something more nearly perfect and truer is

found to take its place. Changing form for the sake of change is worse than preserving a structure beyond the day of its real usefulness. It is very unsafe to tear down a scaffolding until the builder has found some other foundation to stand upon. And unless the new foundation is something better than the old, there is no point in making the transition at all. It is real Wisdom which requires the innovator to carry the burden of the proof, although without the builder of new forms stagnation is the result.

— from DEATH AND AFTER

HEADQUARTERS NOTES:

Members and friends of the Assembly of Man will be saddened to hear of the passing of former member, Mr. Carmen De Cono, on April 20th in Downey, California. He is survived by his widow, Mary, and two brothers, one of whom, Peter, has now established permanent residence, with his wife Margaret, at the Assembly Headquarters' Ranch.

Carmen will be best remembered for his many contributions to the Assembly of Man, over many years, in whatsoever capacity he was able to serve. He was especially active in helping to build our Ashrama.

Word has also been received of the demise on May 28th of Mr. Herman Graves, of Hollywood, Calif. We do not at this writing have details of his passing.

Mr. Graves was formerly active as a hypnotherapist, and many of the students will remember fondly his classes and feel a great debt of gratitude to him for his help to them along this line. His work proved to be taxing to the extent that he was obliged, some years ago, to withdraw entirely from it, whereupon he turned to manufacturing.

THE WELL OF IGNORANCE

I dip into the well of Ignorance and pull forth toads, slugs
and blind fish.

I offer them Light and quickly they slither back into the
slimy darkness.

I pour acid into the pool and hold tempting baits above
its rim.

Goaded, they come forth and glimpse the bait.

I lead them to a cleaner pool and a darkness not quite
so dense,

And then on to a greater cleanliness and a clearer Light.

In time, slowly they build strength to endure the Light
and a desire for cleaner waters.

Finally, one here and one there ventures out of the pool
into the Brilliance.

It is a long slow labor, but in the end, I will win.

— from PATHWAYS THROUGH TO SPACE
by Franklin Merrell-Wolff

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif. 93545.

The Bulletin No. 26

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

AUTUMN, 1965

THE GUPTA VIDYA

By Franklin Merrell-Wolff

I: Some definitions.

GUPTA VIDYA is a Sanskrit term meaning the "Guarded", "Concealed" or "Secret" Knowledge. The established translation is "Secret Doctrine". The idea conveyed is obviously that the body of knowledge designated by this term is essentially hidden or unrevealed. Strictly, therefore, anything written or said relative to this subject for the unpledged public ceases to be "Gupta Vidya", when it is so expressed. The real Gupta Vidya would be that which is hidden behind the expressed words and sentences. It is thus clearly not knowledge in the ordinary exoteric sense of the term.

Many other terms in different languages have been employed at one time or another to designate this body of Knowledge. These terms more or less completely represent different aspects of this Knowledge. Familiarity with some of these words is valuable both as throwing light upon the nature of the Knowledge itself, and for the purpose of aiding the student to recognize its presence under different forms. Some of these terms are, therefore, given:

ATMA VIDYA is another Sanskrit term meaning "Self Knowledge" or knowledge of essence. This shows that it is not primarily knowledge of form, or knowledge that is derived from form. It contrasts therefore radically with material knowledge of which Western physical science is the best expression. Physical science is fundamentally knowledge derived through the senses. Physical science consists of generalizations based upon particulars. The Atma Vidya, on the other hand, is the direct apperception of universals. It is, accordingly, much more like mathematical knowledge than anything else with which we are generally familiar.

BODHI DHARMA consists of "Bodhi" meaning "Wisdom" and "Dharma" which is usually translated "Law" and "Religion" and, in the ethical sense as "duty". It is not easy to convey the real meaning of this term as it hardly fits into typical western habits of thought. We might say that it is that knowledge or action which accords with the inherent nature of things. After protracted study the student will finally find a meaning for this term which he will find very difficult to express by any other words or phrases. The most current translation of "Bodhidharma" is "Wisdom Religion". This reveals a very important aspect of the "Gupta Vidya", i.e., that it is both knowledge and religion. The Gupta Vidya is not simply a philosophy, a Science or a Religion but rather at one and the same time a synthesis of all of these. As these fields have been largely separated in the West so that they stand more or less in compartments it is easy to see that the understanding of the Bodhidharma requires for us a radical re-adjustment of modes of consciousness.

GNOSTIC is a Greek word, or rather Greek derivative, that has frequently been employed to designate the Secret Doctrine. The dictionary meaning is: "Having knowledge; possessing mystic or esoteric knowledge of spiritual things". Gnosticism is known to history at least since the days of Jesus. There are at the present time various groups that employ this term.

HERMETIC is a word which comes down from Egypt through Greece. It is any doctrine or writing connected with Hermes whether as the Egyptian Thoth or the Greek

Hermes, both of whom represent the God of Wisdom. The real teaching is secret and very ancient and, it is said, springs from the same source as the Sanskrit "Gupta Vidya". Some students maintain that the Hermetic source is primary, others that it is derived from the Gupta Vidya. It is a mistake for students to let these differences divert them from the important business of understanding the doctrine which is fundamentally the same in the two streams. The writer believes in the primacy of the Gupta Vidya for reasons which will appear later, but the student is left perfectly free to draw his own conclusion.

SUFISM is a term applying more especially to the esoteric aspect of the Mohammedan and Persian religions. It is variously derived from the Greek word meaning "sophist" from the root meaning "Wise" or from "suf" which means "wool". In the latter sense the term refers to certain fanatical dervish sects that are required to wear wool. The real esoteric Sufis are the Wise Men, or those instructed in the Hidden Knowledge. The mystic Persian poets are the best known representatives of this group. There is at least one stream of Sufism in this higher sense extant in the West. In its roots this current is not different from the Gupta Vidya although it has its characteristic differentiations in its modes of expression.

THEOSOPHIA, or the anglicised form "Theosophy", is a designating word that has been used more than once in Western history. It was conspicuously used by the Neo-Platonists and is the term employed by the last and most explicit statement of the Gupta Vidya known to exoteric history. This term is probably the best in the English language because of its descriptive value. It means Divine Wisdom or Wisdom of the gods. When the term "Divine" is understood in the same sense as "Atma", "Theosophy" becomes a good translation of "Atma Vidya", which is after all, the most fundamental designation. "Wisdom of the gods" carries the significance of intelligences that are repositories of the Knowledge, and this is truly descriptive as will be seen later.

THEO-PHILOSOPHY and PHILO-THEOSOPHY are alternative terms to the foregoing. They carry the meaning of "Divine Love of Wisdom" and "Love of Divine Wisdom

or Knowledge": They are good descriptive terms but clumsy.

Other terms that occur and will be employed in the present discussion are "Occult Philosophy", "Occult Science", "Arcane Wisdom", "Yoga Philosophy" and "Yoga Science".

The student should learn to recognize the essential common Knowledge under whatever terms it may be designated. Because one finds something written under any of the above words does not guarantee that the material so given is genuine. Anything can be counterfeited. All expressions of the Real Knowledge in exoteric form have become corrupted sooner or later, at least so far as our history extends into the past. The result is that the real Doctrine has to reincarnate under a continually changing series of designating terms and organized movements. The important thing is the Doctrine, not the term or organized form.

II. Evidence that there is a Secret Doctrine.

Very naturally the student, new to this field of thought, may demand that reason be shown why he should give credence to the idea that there is a Secret Doctrine. He is entirely right in this demand. No one can ever become a real "Knower" who is willing to accept blindly. Blind acceptance is only faith, and the individual who is content with such a state of consciousness is not yet ready to become a student of Knowledge, be it exoteric or esoteric. Since this essay is designed for students, respect will always be maintained for his right to assert his critical discrimination.

In the very nature of the case, *proof* of a Hidden Knowledge cannot be given to exoteric consciousness. If this could be done then at once the Knowledge would cease to be hidden. But strong evidence can be submitted which will afford any sincere mind sufficient reason to seek farther. Such evidence will only be outlined here.

To P. 6 head of Jove correlates with the Sahasrara Chakra in Hindu

COMPARATIVE RELIGION points to the existence of a common doctrine or Consciousness underlying all the great religions. Thus Buddhism teaches explicitly to all a portion of the doctrine which has long been given to

the privileged few in Hinduism. This is one reason for the old Brahmanical persecution of Buddhism in India. Primitive Buddhistic thought and the original teachings of Jesus are fundamentally one and the same. Mohammedanism at its roots is Christian. While the correlation is less direct and passes through greater modification, yet the Jewish religion can be traced through the Chaldees to Hinduism. By a study of comparative religion the student can trace these similarities in detail.

ROOT IDEAS which are essentially the same can be traced through various philosophies as well as religions. Thus, take the "Tao" of the Chinese, "Adi" of the Northern Buddhists, "Para Nirguna Brahma" of the Hindus, the "Absolute" and "Unknowable" of Occidental Idealistic philosophers and we find the same primary meaning running through all these concepts. It is simply that there is an absolute and essentially Unknowable Root in which all that is, whether Subject or Object, inheres. This points to a common background of the various philosophical currents.

SYMBOLISM involving the same forms and meanings, or with forms but little modified, are to be found all over the earth, and in the records from the ancient past up to the present day. An instance of this may be found in the symbolism of the Serpent. This symbol has certain modifications and associations with typical forms. It occurs as the "Dragon" in China and as the rattlesnake in Central America. In India the Cobra is used. But the meaning is essentially the same. It symbolizes Wisdom, Life, the Eternal Cycles, Immortality and Rejuvenation. These different meanings are conveyed by the form of the Serpent and its association with certain other objects, such as the egg or sphere and the tree. How the serpent comes to carry these various significations will be developed later in this essay. The point to note here is the wide-spread use of the symbol.

MYTHOLOGY is found universally as something handed down from the dim past. Many students have taken the myth as being the groping of primitive mind seeking a solution of the various problems of nature, life, death, etc. Interpreting the stories at their face value they naturally assume the appearance of being produced by a very

crude understanding. But if the myths are viewed as symbols it is very soon found that they carry very profound meanings which at other more unfolded stages of thought are found more explicitly expressed in critical forms of philosophy. The following particular instance will illustrate this point:

In the Greek Mythology Minerva is represented as being born full-grown from the head of Jove. Minerva symbolizes Wisdom or Spiritual Knowledge. Hence, the being born full-grown, would imply that Wisdom or Spiritual Knowledge never had the imperfection of childhood and the subsequent struggling growth to maturity. In other words, the birth of Spiritual Knowledge is the coming out of something which is at once perfect, entirely independent of the process of becoming. Let us turn attention, now, to the philosophy of Shankara in India and note what he says concerning the nature of Jnana or Spiritual Knowledge. This Knowledge is never the fruit of action in any sense. It is not produced by experience, learning or the performing of religious disciplines. All that action in these various forms can do is to clear away the obstructions of Maya or Illusion from the individual consciousness, and then Spiritual Knowledge is realized in its perfection. In other words, it is born full-grown. The being-born from the ^{see} _{p. 4} Occultism, that is located in the top of the head and is the center of Spiritual Consciousness. Meditation upon this line of thought would carry one into many implications and correlations.

The student who approaches Mythology as a system of Symbolism will find an astonishing wealth of profundity, and he will be particularly impressed with the fact that the same basic ideas occur everywhere although the form of the symbols may change, and extraneous ideas may have been accumulated and added on through the passage of time. Myth symbols are handed down from a hoary past. If, then, they are found to hide profound ideas and show basic agreements as between different peoples, the inference is indicated, that some common hidden wisdom lies at their source.

TRADITION abounds in many places that there is a hidden Knowledge. This is indicated in part by the terms

discussed in the opening portion of this writing. The lesser and greater Mysteries of Greece is an important and well known instance of this tradition. Plato refers seriously to these mysteries and he is hardly to be regarded as a superstitious man. In fact, it is said that he was an Initiate in the Greek mysteries and that this fact is revealed in certain features of his teachings which in a veiled form agree with the teachings of others who are said to be Initiates. (Vide "The Key to Theosophy" by H. P. Blavatsky).

The tradition of a hidden knowledge is wide-spread throughout India and is frequently found in her sacred literature. This is also true, though to a lesser degree in the case of the Christian Bible. In this connection, the student may well ask himself the question: "Where was Jesus during the years between twelve and thirty?" The orthodox story of his life tells us nothing of these years. Again, what is the significance of Paul's two years on the desert just after his conversion? In his subsequent work Paul shows some of those characteristic ear-marks which were noted in the case of Plato as indicating Initiation.

The writer admits that evidence from tradition is not conclusive proof, but the persistence and widespread nature of the tradition gives it the very highest value as evidence. It is fully enough to justify a serious search on the part of the earnest student to attain more complete proof. Many a scientist has successfully expanded our knowledge of nature with far less at the beginning to indicate the path of fruitful research.

SUPPRESSION OF KNOWLEDGE has taken place frequently within historic times. Old works in philosophy or occultism refer to still older works of which we possess no trace in the present day. It is well known that valuable works were lost, at least to external research, when the Alexandrian library was burned. In India, prior to and during the reign of Akbar there had been a systematic searching out and destroying or hiding of works which spoke in too explicit terms. In fact, it is said that the Moslem followers of Akbar helped the Brahmins in this task as they were very much upset by the heterodox interest of their king in this forbidden knowledge. A more

recent instance is the fanatical destruction of rich literary treasures in Mexico and Central America by the Catholic clergy soon after the conquest.

The literature carrying evidence of a Secret Doctrine is very extensive and the student who wishes to follow this line of study further is advised to turn to this literature. The following works will afford an excellent base for such research:

“An Encyclopedic Outline of Masonic, Hermetic, Qabalistic and Rosicrucian Symbolical Philosophy” by Manly P. Hall. This is an extensive and beautiful work which most specifically bears upon evidence of a Hidden Doctrine.

“Isis Unveiled” and “The Secret Doctrine” both by H. P. Blavatsky. These works and especially the last are the greatest sources of the Hidden Teaching which we have today. In both works much space is given to evidence of the existence of the Doctrine which is open for verification by the exoteric scholar.

For a brief survey of the evidence the student is especially recommended to read the Introduction to Volume One of the “Secret Doctrine.”

(To be continued.)

THE INDESTRUCTIBILITY OF SOUND

Sound is indestructible and nothing is ever lost. Annihilation exists only in fancy. It is an illusion of the imagination, a dream of the poet, a wild and frigid fancy of the skeptic. Nothing obvious to sense admits of destruction. This is a well established axiom in physics. It is not in the power of man to destroy the slightest particle of matter. We may by chemical and scientific processes alter and rearrange existing combinations of matter, but at once the apparently destroyed particles enter into new and different compounds and assume different forms, but they are never in their original nature and elements annihilated.

For instance, the pulsations of the air once set in motion by the human voice cease not to exist when the sounds

cease to be heard. The motions impressed on one portion of our atmosphere by those sounds constantly increase in number, for each atom loses as much as it gives and regains again from other atoms a portion of those motions which they in turn give up.

The waves of the air thus raised circulate our earth and its atmosphere, and in less than twenty hours every atom of atmosphere takes up the altered movement that has been conveyed to it through countless channels, which must continue to influence it throughout its future existence. But these serial impulses, unseen by the keenest eye, unperceived by the human senses, are yet demonstrated to exist by reason applied to the finest instrumental records. Thus their courses are traced and their intensities are measured.

Let us imagine a Being far exalted above our race, invested with all the knowledge of mathematics and science, who could trace the minutest result of the effect of the sound waves; such a Being would be able to trace its inevitable future path; He would be able to predict the future history of every particle of that atmosphere.

Think what a strange chaos exists in this atmosphere we breathe. Every atom, impressed with the good and the ill, retains at once the motions impressed upon it by humanity; think of the motions impressed upon it by the philosophers and Sages, mixed and combined in thousands of ways with all that is worthless and base. The air itself is one vast library on whose pages are forever written all that man has ever said or woman whispered. There in their mutable and unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand recorded forever vows unredeemed, promises unfulfilled, perpetuating in the movements of each atomic particle the testimony of man's changeful will.

But if the air we breathe is the never failing historian of the sentiments we have uttered earth, air, and ocean are the witnesses of our acts as well. The same principle of the equality of action and reaction applies to them; whatever movement is communicated to any of their particles is transmitted to all around it, the share being diminished by the number and position of those acted upon by the origi-

nal source of disturbance. The waves of the air, although in many instances perceptible to the organ of hearing, are only rendered visible to the eye by special contrivances; but those of water offer to the sense of sight the most beautiful illustration of transmitted motion. Everyone who has thrown a pebble into the still waters of a pool has seen the circles it raised gradually expanding in size and as uniformly diminishing in distinctness. He may have observed the reflection of those waves from the edges of the pool. He may have noticed also the perfect distinctness with which two or more waves pursue their own unimpeded courses, when diverging from two or more centers of disturbance. He may also have noted that in such cases the particles of water, where the waves intersect each other, partake of the movement due to each series.

No motion impressed by natural causes or by human agency is ever obliterated. The ripple on the ocean's surface caused by a gentle breeze, or the still water which marks the ponderous track of a great battleship, are equally eternal. The momentary waves leave behind a prodigious progeny which, visiting a thousand shores and reflected from each, will pursue their ceaseless course until the ocean itself ceases to be.

The solid substance of the globe itself, whether we regard the minutest movement of the soft clay that receives its impression from the foot of an animal, or the concussion arising from falling bombs, or the fall of mountains from an earthquake, equally communicates and retains through all its countless atoms their apportioned share of the motions so impressed.

What think you then, is the result of falling bombs, of destruction and evil, on the consciousness of the people? War's destructivity is apparent in the greed of nations, of unions, of politicians. As the past merges into that which is to come, remember.

Sherifa

CULTURE OF CONCENTRATION OF OCCULT POWERS

(abridged)

By William Q. Judge

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the *Bhagavad Gita* thus: 'Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life.'

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teacher of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for awhile, but having no knowledge of the matter, may go on beyond that and produce injurious effects. Then again Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man, — roughly speaking, to the body, and what is gained through it is lost at death.

The *Bhagavad Gita* refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme Being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the

outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is greatly overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfill their functions fully. By *inner man* I do not mean the Higher Self — the Ishwara . . . but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man — not the spirit; and third, the spirit itself.

Now while it is quite true that the second — or inner man — has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In the fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam

about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master — the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this

paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarkation to be observed between these inner organs and the outer; the inner ear is found to be too closely inter-knit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eyes on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or

like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate.* With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made on them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hinderances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in our books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling, which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then reassume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause

for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love — absolute toleration — are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege upon him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so

suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hinderance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge". Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting this paper the true practice was called Raj Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant

for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge". 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixer," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if, in the culture of concentration, we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a latter life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in *Bhagavad Gita*. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King". Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking; it must *be taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understand-

ing 'ourselves' on the other. Some day we will begin to see why not one passing thought may be ignored, not one fitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Levi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why, only that the so-called shade appeared for a few moments, and Eliphas says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Levi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apocryphal attempt recorded by Eliphas Levi.

— from THE PATH

The *Bulletin* No. 27

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

WINTER 1965/66

EVOLUTION AND THE SECOND LAW OF THERMO-DYNAMICS from *The Philosophy of Consciousness-Without-an-Object* by Dr. Franklin Merrell-Wolff.

Could science be wrong about evolution? From whence does energy come? For those nourished on Darwinism, here may be a startling revelation. —Ed.

The empirically¹ given manifold of fact that constitutes the raw material of physical science is not itself the same as science, nor does it become so simply by being collected, recorded, and classified. To raise this body of fact to the status of science it must *all* be incorporated within an interpretative theory which satisfies certain conditions. Two of these conditions are fundamental and ineluctable. First, the interpretative theory must be a logical and self-consistent whole from which deductive inferences can be drawn. This is an absolute necessity of science as such. Second, the theory must in addition be so selected and formulated that the sequential train of inferences therefrom shall at some stage suggest an empirically possible experiment or observation which can confirm or fail to

confirm the inference. This condition is not a necessity of science in the ontological sense, but is an essential part of *empiric* science. This condition peculiarly marks the radical departure of modern science as contrasted to the science of the scholastics and of Aristotle. It is a principle of the highest pragmatic importance and is the prime key to the western and modern type of control of nature. Now, any organization of a collection of observed facts that satisfies these two conditions is science in the current sense of the word.

But while the above two principles are the only two necessary conditions for defining a body of knowledge as scientific, in the current sense, yet in practice scientists demand more. There is a third condition which serves convenience and even prejudice rather than logic. This is the requirement that the interpretative theory shall be congruent with already established or accepted scientific points of view, unless it is well proven that this third condition cannot be satisfied without violating the first or second. The long resistance to the acceptance of the Einstein dynamics was due to the fact that the relativity theory violated the third condition, though conforming to the first two. Only with reluctance could the body of scientists be induced to abandon the classical mechanics of Newton. For many years the latter was lovingly patched with the baling wire of *ad hoc* hypotheses and the body of scientists — very much like a conservative farmer attached to a tumble-down wagon, ancient team, and disintegrating harness, held together and kept going by every device of ingenuity, and hating the modern truck that has been offered to him as a present — refused to have anything to do with the new theory even though it satisfied the first condition with exceptional beauty. But, ultimately, because the relativity theory met the test of the second condition and the Newtonian view had indubitably lost its logical coherence, due to heavy patching, the former was, perforce, accepted. This bit out of the history of science simply illustrates the fact that the third condition is merely arbitrary in the logical sense. However, it

(*'Empiric is understood as consciousness-value dependent upon the senses.*)

must be acknowledged that this condition does have a degree of practical and psychological justification. It is part and parcel of the conservative spirit which someone has given a rather aphoristic formulation in the following terms: "So long as it is not *necessary* to change it is necessary *not* to change." Change that is too rapid for adjustment and assimilation is not without its danger.

The danger of change is a danger to the all too human nature of the scientist and not a danger to science itself. The third condition exists for the protection of the scientist because he is a human being, and is quite irrelevant so far as science as such is concerned. I have talked to scientifically oriented minds and developed conceptions implying or explicitly affirming the reality of the transcendent, to which they took no logical exception, but they then drew the protecting robes of the third condition about themselves and withdrew to what they imagined was the safety of their enclosure. It is not wise to treat scared children too roughly and, in so far as the third condition is used as a protective temenos for the fallible human nature of the scientist, it should be respected. But this third condition is no real part of science as science and may not be properly invoked to discredit the *truth* of any interpretative construction.

Today in the vast domain of the bio-psychological sciences — which include the whole of man in so far as he is an object for science — and in much of philosophy, the predominant orientation is to Darwin. Darwinism has a two-fold meaning of which the lesser aspect is innocent and creditable enough, but the larger aspect of which is a sinister force — perhaps the most sinister — that seriously threatens the ultimate good of the human soul.

In the narrower sense, Darwin gave us a major scientific contribution. Through the facts observed by Darwin the notion of organic evolution is drawn into the focus of consciousness with a well-nigh ineluctable force. So far the contribution of Darwin is positive and, I believe, permanent. But in the larger sense Darwinism involves a good deal more than this. The evolutionary process is interpreted as a blind and mechanical force operating in the primordial

roots of life and responsible for every development including man, even the most cultured. The facts may, and I believe do, require some conception of evolution for their interpretation. But there are other conceptions of the nature of evolution, differing radically from Darwin's idea, that do interpret the facts, or may be adapted to such interpretation. Evolution may be conceived as the technique of an intelligent process, and it may be conceived comprehensively as the complement of an involutory process. Evolution thus conceived is not part of Darwinism in the invidious sense.

The first two conditions of scientific method do not impose the blind and mechanical view of evolution as a scientifically necessary interpretation. The orientation on the part of scientists to his radically anti-transcendental view is merely in conformity with the artificial third condition. Yet it must be confessed that the mechanistic interpretation does have certain advantages. To those who hate mystery it seems as though here we have a key for understanding life, in all its elaborations, that is directly and objectively understandable. Thus the senses and the intellect are all that is necessary for the conquest of life. There is much of illusion in this. For when the biologist falls back on the chemist to explain his vital phenomena, the chemist gives him cold comfort when he says that he does not find chemical phenomena adequate to meet the requirements of the biologist; and then when the biologist turns to the most basic physical science of all, i.e., physics, he finds that since 1896 physics has laid the foundation for mysticism with a vengeance, and the materialistic biologist is left without fundamental support for his interpretative view.

The idea that in the purely naturalistic sense there is a tendency in living organism to rise in the scale is by no means a scientifically established fact. To be sure, we do find a vast difference of level in the hierarchy of living creatures, reaching from the mineral or near the mineral to the Buddhas, but it is not a scientifically established fact that this difference of elevation is not due to periodic or continuous impingement of energy from transcendental roots. If the cause of rise in the scale is transcendental,

then it is not *naturalistic*.² Apart from this consideration— which for the moment I shall treat only as speculative — there is strong positive evidence that in the purely naturalistic sense all function in nature tends toward degradation. The physicists tell us that in all of their observation from the laboratory up to astro-physics they find no exception to the second law of thermo-dynamics. In simple terms, this law says that all energy tends to flow down hill, that is, from centers of high concentration to regions of low concentration, as from the stars to the depths of space. And further, energy is available for work only while it is on this flow, and is lost in the final stage of dissemination. All of this simply leads to the view that the purely naturalistic tendency is toward degradation.

Are we not justified in viewing life as some kind of energy? Would not such a view be a peculiarly consistent application of the third condition? Because it constitutes an extension of an already accepted scientific viewpoint. But if natural life is to be viewed as an energy, is there not then a strong presumption that this energy does *not* constitute an exception to the general law which seems to be universally confirmed by the observation of the physicist? If the answer to these three questions is affirmative, it follows that we must view natural life, taken in isolation from any transcendental impingement of energy, as tending toward degradation. The consequences of such an altered viewpoint are far-reaching. For instance, the ethnologist would no longer find justification for viewing the culture of so-called primitive man as the interpretatively significant root-source of higher culture, since this primitive culture would actually be degraded culture and thus not a root but the near end-term of a process of degradation. We would no longer be justified in viewing something like the voodoo as the primitive form of religious consciousness, or the seed from which ultimately flowered the higher religious consciousness, but we would see in this form of religious practice the degraded state of religion — that which religion becomes in the hands of a race moving toward extinction.

(² “Naturalism” here is taken to mean that sensuously observed Nature is *all* that there is of Reality.

As another instance we would find that the reductive interpretation in analytic psychology would lose all really significant value.

³ In analytic psychology that standpoint which views the reference of complexes welling up from the unconscious as being due to causal factors which lie in the conscious field of the past is called "reductive". This stands in contrast to the "constructive" standpoint which views such complexes as symbolically meaning, or also meaning, an end to be developed in the future. See "Definitions", Chapter XI in Jung's *Psychological Types*.)

Books by Dr. Franklin Merrell-Wolff (Yoga gnani):

Pathways Through to Space\$3.00;

Re-embodiment (or Human Incarnations).....\$1.00

Aphorisms on Consciousness-Without-an-Object.....25.

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35¢. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif., 93545.

"But my first duty is to my Master and duty — let me tell you — is for us stronger than any friendship or even love."

—KH, Mahatma Letters

"You pride yourself upon not being a patriot. I do not; for in learning to love one's country, one but learns to love humanity the more."

—KH, Mahatma Letters

"Knowledge for the mind, like food for the body, is intended to feed and help it grow, but it requires to be well digested and the more thoroughly and slowly the process is carried out, the better for mind and body."

—Morya, Mahatma Letters, p. 262

A MATTER OF EMPHASIS

by Paul Perella

It is a characteristic of a still youthful humanity to attribute incompatibility to doctrines or philosophies issuing from different teachers. Often this is due to the inability or failure of the student to seek a sufficiently wide or synthetic viewpoint. The seeming exclusiveness of a philosophy may well be a matter of selective emphasis on the part of its originator. This emphasis may be chosen because of a dominant characteristic of the civilization to which the teaching is given.

For example, suppose there should lie, between the mountains and the seashore, a jungle threaded by a river. If you were giving an elephant directions how to get from the mountains to the sea, you might describe a sequence of wide trails through the jungle. To a monkey, on the other hand, directions would be more meaningful in terms of arboreal routes made by treetops in contact, while to a fish the river route would be pointed out. You, from your superior vantage point, see the entire intervening jungle, but you emphasize to each the route which seems easiest for him to take.

It is easy to see that from the specific viewpoints of the elephant, monkey, and fish, the directions given would seem mutually exclusive, and in an argument would be used to justify dogmatic contradictions.

In discussing world religions, Yogagnani has said that they all hold at least one basic tenet in common, and this is the feeling that there is a deep-seated wrongness about the human condition which it is the purpose of religion to put right. In the three greatest religious divisions the primary cause of this wrongness is seen to differ, and this difference is traced to the teachings of Buddha, Shankara, and Jesus. Buddhists accordingly hold that wrong desire is fundamentally to blame and must be eliminated for the cessation of suffering. With the Vedantists ignorance — or wrong knowledge — is seen to be the basic error to be overcome, and to the Christians, an evil or wrong will is responsible for the fallen condition of mankind.

The proliferations of doctrines and dogmas which have come from this source of divergence are numberless. Yet it is relatively easy to reconcile the three teachings if an effort is made to find a synthetic viewpoint. In order to attempt this, let us look at the origin of that composite known as man. A consensus of several reliable sources gives us the picture of an ancient "race" or racial entity at the monadic level, enjoying non-objective divinity but attracted by the unknown possibilities of materiality. Relationship with and in inert matter follows, through an ensouling process, and somewhere along the line this process has become irreversible to the extent that today an average man immersed in the life of this world finds it difficult to free himself from an aeonic chain of incarnations.

To this overall picture of man's state, let us now apply the three teachings in question. The Buddhist outlook would say "It is his acquiescence to desires which binds and re-binds him to the wheel of rebirth; let man cease from desiring and he will find release." And this is true; it is a partial but valuable teaching for all men.

The follower of Shankara would interpret the same predicament differently, saying "Man has lost the knowledge of his original identity due to his overlong and over-deep dalliance with objective matter. Therefore it is Ignorance that is responsible for his condition, which will immediately be alleviated when his Ignorance is dispelled". And this is true; it is a partial but valuable teaching for all men.

The Christian might apply his outlook in a still different way, saying "Since man's condition is an evil one compared to the Kingdom of God, and since he entered into it because of his free will, his will was evil in so doing. In surrendering this will to his Redeemer man will enter the Kingdom of Heaven". And in its own partial way this is true, and can be a valuable teaching to all men.

Thus it is synthesis which can reveal what emphasis may have obscured: that the Greater Truth, and its Teachers, are one.

THE GUPTA VIDYA

By Franklin Merrell-Wolff

II THE MASTERS

Carriers of the Knowledge necessary.

No body of knowledge can exist unless someone or some group of individuals serves as the carrier of that knowledge. Hidden knowledge must be known to somebody if there really is such a thing. It therefore follows logically that next after considering evidences for the existence of such knowledge we should seek to determine who it is that is custodian of it.

THE TRADITION which testifies to the existence of a Gupta Vidya also refers to certain Beings who are the knowers of this Knowledge. Again, the evidence from India is the richest of any which we possess, though the tradition is widespread. The oldest of all extant literature is the Vedas. These are said to be given by the Rishis to man in a very ancient day and thence handed down from lip to ear until finally they were reduced to writing. Now, the Rishis are represented as very great Sages, far wiser than any of the Sages in historic times. They are Beings who stand in the order of evolution on a scale transcending that of the greatest man. It is true that the reader of the Vedas may not feel that these scriptures in their external form are very profound pieces of literature, and hence hardly point to a transcendent Wisdom as their source. But it must be born in mind that the visible Veda is hardly more than a shell which hides the seed of Truth. The greatest philosophical achievements of the Indian mind point to the Vedas as their source, and these achievements are second to none in the world for metaphysical value. In what, then, lies the greatness of the Vedas? In that they are fertile seed-ideas. By meditation upon the seeds of the Vedas the greatest riches of profundity are unfolded. Now, the tree ever grows according to the nature of its seed. Hence, the profundity that can be unfolded from out the seed of the Vedas is possible only because the seed has been compounded in the matrix of an equal or greater profundity.

India has many historic and semi-historic figures whose significance and accomplishments reveal them as standing out as pinnacles even among the great men of earth. Thus there is Vyasa, the author of the Mahabharata, the great epic of India. In this poem there is that jewel of Spiritual Wisdom known as the Bhagavad Gita, the great Hindu scripture, which is probably the most synthetic of all scriptures. The student who penetrates into the majestic consciousness of this volume soon realizes that it could only be the production of a great Master Consciousness. There are, however, several others among whom are, Rama, Gautama Buddha, Krishna and Shankaracharya. The best way to evaluate these men is to sit at their feet, figuratively speaking, and listen to their words. Then, live the lives Their words indicate and note the results to consciousness. There is no surer proof of the existence of Masterly Spiritual Consciousness which transcends that of ordinary men as do the Hymalayan heights reach above the plains of Southern India.

Christian and Jewish scriptures also have their transcendent figures. There are Abraham, Moses, Solomon and Jesus. Whether or not these are all actual historical figures is not important. The consciousness and knowledge which They represent; the powers accredited to Them; and the influence They have had upon men down the centuries, all point to a power and consciousness far transcending that of even our more familiar great men.

Even in more recent days we find outstanding and mysterious figures, who often can be partly evaluated by the opposition that they have aroused. First among these is Appollonius of Tyana, one of whom it is recorded that he possessed practically identical powers with those accredited to Jesus. Negative evidence of this is found in the way the early orthodox Church fathers hated him and did all they could to hide knowledge of him. He was a serious stumbling-block for many of their dogmas. Other figures have appeared from time to time who have this in common, that they bring new types of knowledge and reveal extraordinary forms of unfolded consciousness. They cannot be explained simply as products of the common forms of education. Among these we may note the following: Count St.

the significance of such men as Napoleon and Bismark? The German, Jacob Boehme, Paracelsus, Mesmer and, most recently, H. P. Blavatsky. Often and probably usually these figures are resented by the leaders of established habits of thought during their lifetimes, though later their influence is recognized and it is found that the seed of a new knowledge has been brought to the world. Thus Paracelsus was a vital impetus to the development of chemistry, and Mesmer opened the door to the psychological power which in this day is known as hypnotism. Jacob Boehme and H. P. Blavatsky were both living evidences of the fact that there are doors to knowledge quite other than those of common experience and education. Jacob Boehme wrote works of profound mystical value although he had previously been only an unlettered shoe-maker. In the "Secret Doctrine" H. P. Blavatsky produced one of the most remarkable achievements in all known literature, yet it is well known that she worked without the necessary resources of familiar scholarship.

Nor are occasional towering figures lacking in the so-called more practical field of executive ability. What is the significance of such men as Napoleon and Bismark? The force of their personalities dominated whole peoples and they molded the current of political affairs with such power that the effects of their action can be readily traced to this day.

There is no great people that does not have outstanding heroes, saints or sages who set the form of racial aspiration. Thus, in the Far East we have China with its Lao Tzu and Confucius and Tibet with its Tsong Kha Pa. As time goes on, these outstanding figures tend to acquire some of the attributes of divinity. Thus among the mythological gods by close searching we may well find other super-men, who yet were men who actually lived.

Archeology reveals its evidence of Master-men. Thus, for instance, certain of the sculptured forms from Central America are the images of men associated with serpents which raise the upper part of their bodies and heads over the heads of the human figures. To the student of symbolism the meaning is evident. The position of the serpent rep-

resents the raising of a certain occult force known as Kundalini into the head centers which is the basis of awakening dormant powers of perception and apperception which transcend the limits of space, time and matter. This is an Adept power and hence the significance of the sculptured forms.

EVOLUTION is a very ancient concept which was rediscovered by Charles Darwin about the middle of the last century in a form adapted to scientific thinking. While there are excellent grounds for difference of opinion as to the *modus operandi* of evolution, yet the principle that process and development in nature is a fact is probably as well established as most of the important scientific principles. Now, once we admit that man, as he is today, is the product of development from a lesser state; then the principle of the Uniformity of Nature would lead us to expect to find that there are those who have evolved beyond man as man has evolved beyond the states of consciousness and form that lie below him. Manifestly it would be more difficult to observe these more unfolded types than is true of those who stand subordinate to the place in the cosmic series where the observer now is. A low savage could never find a great scientist or philosopher, even though the latter as an embodied being were moving about in the same material environment with the savage. The savage would be aware of a man, but would probably judge the scientist or philosopher as a rather inferior type. It is highly probable that the primitive man would feel contempt for the softness, poor observing power and general defenselessness of his scientist. Now the reason of this failure in discovery is that the primitive type had no unfoldment of consciousness, corresponding to that of the scientist or philosopher, and hence was wholly unaware of the presence of greatness. Now, who is there who can truly say that he knows he is not moving in the presence of Consciousnesses which greatly transcends him in the scale of evolution? We could daily stand in the presence of the embodied forms of such and never know it until our own evolution had reached the same approximate level.

The student can follow out this line of evidence and

thought for himself. If he begins searching he will find in the course of time that possibilities have grown into certainties.

Designations of the Great Ones.

These great ones who have been credited with more than normal human Wisdom, Compassion and Power have been known by many different designating terms at different points of time and place. By being familiar with these names the student will be better prepared to recognize the presence, or at least probable presence of the Great Ones in his various readings.

Among the term used we find, Initiate, Adept, Magus, Heirophant, King of the East, Wise Man, Brother, Illuminati, Master, Rishi, Yogi and Mahatma, among others. To be sure these terms can be misused and applied to those who do not really deserve the designation. To offset those who deny that there are or have been any such beings, there are others who have cheapened the whole idea by applying the term carelessly to men who are far from being great. As is generally the rule wisdom is to be found by following more nearly a middle course. There is excellent reason for believing that there were few indeed who ever recognized these Great Ones for what they were in Their own lifetimes, and of these few a still smaller number who could be induced to speak publicly of what they knew. It is the perspective of history that reveals Them, just as distance gives the true relationships between the smaller and greater mountain peaks.

For the most part these terms are synonyms in that they can equally be applied to the same individual, though the terms Rishi and Heirophant are exceptions to this rule. By the Rishis are meant very ancient and very great Masters as a rule. The Heirophant is the head of an Order of Masters. A synonym for this latter term is Maha Chohan. It is said that the ancient rules forbade the pronouncing of the names of Hierophants before the uninitiated, and the student of the "Mahatma Letters" will note that the writers carefully adhered to this rule in all references to the Maha Chohan.

The other terms either mean the same thing in different languages or designate the Great Ones by a descriptive aspect which all possess in common. Thus "Initiate" means that these Men have been inducted into possession of guarded secret knowledge. In a much more superficial and derived sense this term is applied in connection with well-known secret orders such as the Masons. "Adept" conveys the significance of acquired capacity or proficiency, in this case in the sense of application of Occult Knowledge. "Yogi" carries the meaning of "union with the Self" or "Self-Realization"; "Master" overlaps the significance of "Adept" and also carries additional meaning analogous to that involved when we speak of a teacher as a master. "Brothers" involves the principle of unity in fellowship. All Masters form one brotherhood in the last analysis. The most descriptive term is "Mahatma". This is made up of the two words, "Maha" meaning "great" and "Atma" meaning "Self", "soul", "breath" and so the compound word has been translated "Great Soul". This term is particularly significant as revealing the plane on which the greatness of the Master lies. It is the plane of soul and not that of outer capacities. Thus a Mahatma may or may not manifest great outer capacities.

Further discussion of the subject of the Masters is not practical at this time as several of the facts and principles of the science and philosophy of the Secret Doctrine would have to be presupposed. We shall, therefore, return to this subject later after the necessary prerequisite knowledge has been developed. The significant point accomplished at this stage is a showing of the basis for a belief that there are carriers or possessors of the Hidden Knowledge.

THE SEA OF CONSCIOUSNESS

By Franklin Merrell-Wolff

The Grand Sea of Consciousness unfolds before me on five levels. At the top is a Sea of Illimitable Depth and utter Calmness. Below This, and fusing into It, is another of mighty sweep, but not so vast in extent. Here there flow great waves in sonorous rhythm. Beneath this is a gulf and then a third sea possessed of boundaries, though its range is expanding. Here there are many sequences of waves flowing in numerous directions. There are harmonies in parts and blendings, but also there are clashing and some upheavals. Now and then, from out of this sea there arises, with a mighty whirling, a column that penetrates through the gulf and, occasionally, reaches the Sea above. Below the third sea, and contiguous to it, there is a fourth sea filled with much agitation. Waves are flowing without harmony or definiteness of direction. There is turmoil everywhere. Finally, at the bottom of all, there is a sluggish sea of no depth with low-powered waves having little meaning or purpose.

At the top is the Grand Sea of Infinite Consciousness, inexhaustible and without bounds. This is the seeming Emptiness that actually is the Fullness of the SELF — Pure Divinity, the Base of all else and the Final Resolution of all things. The next is the plane of Cosmic and Transcendent Consciousness. Here the One is also a Brotherhood. Likewise, permanence stands united with evolution. Below there is a gulf, not easy to cross; a gulf that mankind, in its folly, has widened while the Few, dedicated through Love to that mankind, strive ceaselessly to bridge the chasm. The third sea is the level of egoistic, or subject-object, consciousness in its highest state of development, the genuine upper-class of egoistic humanity. Here is the consciousness of those who move on the higher levels of love and intellect, but still within the limits of subject-object consciousness. These form the real "Chosen Race". Without them, the gulf would be impassable for the great human mass, and then, ultimately, all would sink down and out through the sluggish sea of ignorance. Of the human whole only a handful, relatively, abides in the third

sea, yet they are the immediate sustainers of all civilizations, the *real* burden-bearers of this outer life. From among them also come the recruits that, now and then, succeed in crossing the gulf. The fourth sea is of narrow limits, but heavily crowded with a large proportion of humanity. These are the quasi-intellectual, the semi-cultured, the mass that has become conceited with a little knowledge and does not know the saving humility of much knowledge. On this level are the senseless disputations fraught with emotion and passion. This is where the surgings arise that cause the turmoil of nations and classes. Yet there is some Light here, and the energy generated by Desire, the latter, to be sure, untrained and poorly directed, but still affording a force that eventually may be harnessed and guided. There still remains much hope for these despite their great folly. The fifth sea, shallow and very constricted, is densely crowded with the greatest mass of all. These are the sodden ones, drugged from drinking the final dregs of passion, those who bear little of the burden, but who are themselves the great burden. This sea is murky with the stirred-up mud of the depths, so there is only a dim twilight of the self-conscious light here. Yet there is a degree of self-consciousness here, and so this lower realm does stand above the animal, even though sinking, in many respects, deep into the animal consciousness and, by this illicit union, producing something lower than the animal. Often it seems that the passing of the cycles will not give time enough for these to rise again out of the depths into which they have sunk. For nothing is more hopeless than the task of revitalizing the sodden leaf that has sunk to the bottom of the stream. And, with respect to those leaves that have not quite sunk to the bottom, the task is of immense difficulty. It is far easier to transmute active and powerful evil than to arouse consciousness out of the dreamlike trance of soddenness. Yet much may be salvaged, and so long as the Spark is not completely extinguished, it is always possible that the Flame may be awakened anew.

Those of the lowest sea scarcely know that the third sea exists and are utterly ignorant of the realms beyond the gulf. Hence the denizens of this region frequently turn

upon their own leaders and, in their ignorance, often destroy the very ones who are their hope. It is better to be a slave of an unkind master, provided the latter is superior, than to be left helplessly alone in the deeps. For a superior man, even though not so great as to have transcended selfishness, when he makes use of an inferior man, however selfish his motive, does raise the latter by the action of an inviolable law. For, inasmuch as it is true, that when a bird consumes a butterfly it raises the latter to its own level, so does the superior man raise the inferior by making use of him. Thoroughgoing and intelligent selfishness would never exploit inferiors. But as selfishness nearly always does so exploit, it is, therefore, made to serve the Great End despite itself, but does not share the Joy of that service. For any attention given by a superior to an inferior tends to raise the latter toward superiority in some measure. The law invoked here is as inevitable in its action as that related one in physics whereby an electric field tends to electrify objects in its vicinity. If ever the effort to remove really superior classes in this world should succeed, then there would soon be left only the lowest or fifth sea, with inevitable extinction as its ultimate doom. Who, then, are the real friends of mankind, the levelers or the exalters?

A simile comes to mind that, quite fairly, represents what the leveling process would really mean if successful. Suppose the lithosphere of the earth were all leveled to a common mean. Then there would be no dry land anywhere, but only an ocean of water, rolling over all. This would mean no sub-aerial life on dry land anywhere. There would be no plateaus — and all continents are plateaus — and no mountain peaks. Now all cultures that we know have developed with dry land as the physical basis of life. So, under our supposition, there could be no development of these. Thus there could be none of the grand procession of the scaled existences we know, leading up to the exalted Consciousness symbolized by the Mountain Top. And without the ascending ladder of Life, there would be no help anywhere to lead on and guide the waterbound existences.

—from PATHWAYS THROUGH TO SPACE,

OF OCCULT POWERS AND THEIR ACQUIREMENT

By William Q. Judge

There are thousands of people in the United States, as well in the ranks of the (Theosophical) Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportionation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest Theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence". It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

“The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule *is* that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them . . . Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you: *take what you can.*”

This is perfectly clear and strictly according to the Secret Canon. “When the materials are all prepared and ready, the architect shall appear”; and when we have *acquired* the power we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start in to exercise that which we have obtained.

But — even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for awhile not to permit the exercise of these powers which “lie dumb and dormant in their potentiality”. To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore, the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

**THERE ARE THE POWERS OF ALL NATURE
BEFORE YOU: TAKE WHAT YOU CAN.**

Excerpts from the ATMA-BODHA
of Sri Shankara-Acharya (Johnson’s translation)

15. Let him diligently discern the pure inner Self from these veils and vestures that cling to it; as rice from the chaff and straw by winnowing.

16. Though the Self is all-present forever, yet it shines not everywhere forth; let it shine in the soul as reflected in a pure mirror.

17. Distinct from the body, powers, emotion, soul, which are of Maya, let him find the Self, who, king-like, beholds all doings of these.

18. Through the busy activity of the powers the Self seems busily active to the undiscerning; as the moon seems to course through the coursing clouds.

19. Dependents of the Self that is pure Consciousness, the body, and powers, and emotion and soul, each in its own duties move, as men move in the sunshine.

20. They attribute the potencies of body and powers and their works to the Self, to pure being and consciousness through undiscernment; as blue to the pure sky.

21. Through unwisdom the doings of its disguise, emotion, are referred to the Self; as the motion of the waves to the moon reflected in the water.

22. The opposites and the five life breaths move in the soul when it is manifested, but in dreamlessness there is none of them when the soul sinks to rest; therefore they are of the soul, not of the Self.

23. As shining is of the sun, as coldness is of water, heat of fire, so the own nature of the Self is being, consciousness, bliss, perpetual stainlessness.

24. That part of the Self which is being and consciousness, and the activity of the soul, together make a pair; when they are united by unwisdom the idea arises that "I perceive outward things."

25. There is no change in the Self, nor in the soul by itself is there any light, but the personal life perceiving all too outwardly, deluded, thinks, "It is I, who am doer and knower."

26. Thinking the personal life is the Self, as one thinks a rope is a serpent, he suffers fear, but when the understanding arises that I am not the personal life, but the Self, then fearlessness comes.

The Bulletin No. 28

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

Assembly of Man

Spring, 1966

To a tale of the Ancient Traveller, told at the court of Omee, noble King of the Great Middle Country, and by him called the tale of

THE RIVER OF LIFE,

set down by Lipo-va, the Scribe, give ear:

Know, most noble king, that through this land there is a river, flowing east and west and onward to the peaceful sea beyond. The journey thither would take many days, and few would make it, but in ancient times I once approached that river from the North, and there beheld the Carnival of Spring. Few were permitted to look upon the sight, save those who took part in the Carnival; but having traveled all over the earth it was not difficult for me to make the guards to let me view the spectacle.

As I approached the river from afar I saw its surface covered with black dots, which bobbed about and drifted with the stream as bits of cork will bob and drift about. As I approached more closely I beheld these bobbing dots were human heads. Far up and down the stream as eye could reach, the water floated drifting human forms, all battling, struggling, rising but to sink, with here a bare

arm for a moment raised, and there a foot uplifted in the air, all drifting, drifting, onward to the sea.

Beckoning the servant who attended me, I hastened on and soon came to the bank. The sight that there met my astonished gaze bade me laugh but then my pity rose. And surely one who saw that struggling stream must pity those who wrested in its flood. A million human beings struggled there. They struggled with each other and the stream. Not one of them essayed to reach the land, but only fought each other, thinking thus that each would save himself a watery death. They climbed upon each other's slippery forms; they grasped at straws that floated on the tide; they clambored upon rubbish in the stream. And if one reached a temporary hold upon some drifting log then those about would try to tear him off until at last, spluttering and bawling like a new born babe, he sank again beneath the river's wave; and as his refuge on the log was high so would his plunge beneath the wave be deep. Some dived beneath and built them mounds of mud upon the river's bed, but others came and snatched the mud for theirs, and so they sank. Truly it was a pitiable sight.

A few there were who counselled peace and help. But no one heeded them, or those who did turned for an instant to hear what they said, splashed water in their faces and swam on with mockery and laughter. And the stream carried them, drifting, drifting, onward, all.

I walked along the bank, following the stream, and presently I came upon a man who also walked and held fast in his hand a silken cord. I stopped and asked of him why helped he not the struggling swimmers there. He smiled a sad, compassionate, tender smile and answered me:

"It is against the law. For help must not be given them until they learn. Each year at this same season must our people enter the river at its source and drift or sink until they learn. If they drift on into the sea they are drawn out and after some short rest thrown back again."

"And why this throwing back again?" I asked.

“That they may learn to swim”; he said, and smiled again his sad, compassionate, tender smile.

“And in the end, how do they learn,” I asked, “and finish finally this cruel test?”

He answered: “That you shall see presently.”

“Tell me”, I asked, “ what is this silken cord, one end of which you hold here in your hand?”

He pointed to a swimmer in the stream, to one who glided quietly along, who followed steadily the river's swing yet ever ready to render others aid. I knew him in a moment to be one of those that I had seen before among the few who counselled peace and help.

“He has been down the river many times,” said he upon the bank; and as he spoke he jerked the silken cord within his hand. This I had seen him doing many times.

“He swims quite well,” I said. “Why do you not draw him to safety here upon the land?”

“Such as he is are always safe,” said he. “We watch and guide them, though they often think it is an undercurrent in the stream that draws them safe from danger. But he has not yet learned all, therefore he cannot land.”

“And are there others, then, like him?” I asked.

He pointed down the stream. I hastened on.

I passed many watchers on the bank, all holding silken cords of different hues, jerking upon them now from time to time. And always those who thus were fastened safe were those who helped their brothers in the stream and counselled peace and help. Yet they must learn.

And now I came upon a point of land and sat me down to watch the spectacle. I watched the noisy, bustling, struggling mob; I watched the quiet swimmers who were fast; I watched the watchers watching on the bank. And as I watched, one swimmer who was fast turned suddenly as his silken cord was jerked and grasped it; then the silken cord grew taut and he was drawn safely to the land, and so became another watcher there. For he had learned the

lesson of the stream, had found the tie that held him safe and turned and grasped it. No more need he learn to swim.

And then the king arose and said:

“I do believe much truth is in the tale the worthy story teller has just told. And if you, noble courtiers, will grasp the silken cords when next you swim you will be drawn safe.”

But he told them not, because he knew it not, how they must turn, nor in what river this must be done. And unless he station watchers on the bank none of his courtiers will be drawn safe. For this the Ancient Traveller whispered to me, Lipo-va, the scribe, and I have set it down.

(from — *Tales of the Ancient Traveller*, translated from an obscure source by Samuel Neu, and reprinted from *The Word*.)

THE GUPTA VIDYA

By Franklin Merrell-Wolff

III. The Meaning of Occult Knowledge

Some understanding of the nature of knowledge is necessary before it is possible for one to grasp the basic significance of Occult or Hidden Knowledge. The most common view would probably be that knowledge is information concerning objective facts and their relationships. Knowledge thus stands as something given through the senses concerning a real external world which affords the final criterion between true and false knowledge. Students of that branch of philosophy which is concerned with questions of the nature and processes of knowledge, i.e., epistemology, know very well that the problem of knowledge is not so simple as this. But the writer cannot assume that the student has the background of understanding and will therefore give a very brief outline sketch of the nature of knowledge.

The assumption that we seem naturally to make, that the external world as given through the senses is an independent and real criterion of truth, very quickly falls under

examination. Take, for example, the consciousness of an hypnotized subject. Through the hypnotic power the subject experiences as objective an environment as suggested by the operator. So far as appearance goes this environment is as real to the subject as is the ordinary world of so-called normal consciousness. Now suppose that the hypnotized subject were to write up his knowledge as derived from his seeming external world and offer it to the rest of us who had not shared his state of consciousness. From the normal standpoint would this report appear as real knowledge? Manifestly it would not as it would not check with normal objective criteria. The question involved is not that of lack of skilfulness on the part of the hypnotized subject. From his standpoint he may have been very precise in forming his report. Now the significance of this illustration is that it is possible to produce an external appearance or presentment through the senses which is not related to the environment normally experienced by one who stood in the same position as that of the given hypnotized subject. From this at once the notion of sense-presentment as a final objective criterion of knowledge must fall. For it was demonstrated that the experience of an objective world could be produced centrally through the power of suggestion, in one instance. It follows, then, as a *possibility* that the world of normal experience may be produced more or less completely in an analogous manner.

Western philosophy has long since recognized (Kant and the critical philosophy) that whatever there may be of an external somewhat in knowledge, the vital determinants in knowledge are carried by the perceiving subject. There is no such thing possible as a science of a world wholly unrelated to man as a knower. We cannot say that the world of Occidental science is something which exists independently of the characteristic mode of our scientific awareness. We have put our questions to Nature in a certain typical way and from a certain standpoint or base of reference and we get answers more or less justified in the pragmatic sense. But if disregarding the base of reference and the mode of awareness we ask whether or not our science is true, the question is meaningless. It is just in this

connection that we find the philosophical significance of Einstein's Theory of Relativity. Einstein has shown in the most thoroughly developed field of science we do not have any such thing as an objectively true system independent of the limiting peculiarities of the mode of awareness under which the scientist observes and thinks. The result is that we see Space, Time and Matter becoming an inter-dependent complex in Einstein's system. Combine Einstein's mathematical physics with the Kantian theory of the relation of perception to Space and Time and we have then an interdependent complex of subjective perceptive Power, Space, Time and Matter. Absolute truth can be predicated of the compound whole of these four factors. Propositions concerning any particular factor are true only in a sense relative to some scheme of reference.

Using a mathematical terminology we may speak of the Universe as a function of four variables, i.e., Subjectivity, Space, Time and Matter. Now from the standpoint of Occult Philosophy as well as that of Idealism, the only independent variable in this group is Subjectivity. The other three, Space, Time and Matter, are dependent in that they stand as determined with respect to any given Subjective position. Right here lies the resolution of the problem of Freedom and Determinism. From a given subjective position or base of reference the Universe theoretically can be reduced to a set of equations and thus stands determined for scientific purposes. Einstein's differential equations as developed in his *General Theory of Relativity* would be a partial application of this principle. Assuming accuracy in workmanship a scientific system may be developed which the Occultist would acknowledge was true relative to the given subjective base of reference and yet he would say that the system was quite irrelevant so far as Occult Science and Philosophy were concerned.

The Hidden Knowledge is concerned primarily with the variable which we have called "Subjectivity". It is not concerned, save in an incidental sense, with derivative systems such as that of our physical science. From the standpoint of Occultism the latter is but a science of effects, including secondary causes, but not of primary causes. On

the other hand, Occult Science is devoted to the study of primary causes and leaves the working out of detailed effects to its hand-maidens, such as the physical scientists. To the Occult Scientist the whole system of physical science would stand simply as one system among an indefinite number of possible systems all of which would be equally true both theoretically and pragmatically.

We have spoken of "Subjectivity" as an independent variable. It would be a mistake to think of this as a free-acting simple variable. It is rather a complex "parameter," to use another mathematical term. Within Subjectivity, then, there is a structure of more or less complexity and, according to Occult Philosophy, only the most subjective element of this Subjectivity is really free. Thus it would follow in principle that there is a science descriptive of the parameter, Subjectivity. This is precisely the subject matter of the Hidden Knowledge.

It will thus be seen readily that Occult Science is psychology primarily and deals with physics only in a derivative sense as dependent upon a primary psychological complex. To be sure, this is a very different kind of psychology from that studied in our Occidental laboratories. Western psychology, as is also true of the biological sciences, has built its methods upon the basic methodological pattern of physics. One of the striking paradoxes of the day is that our very sciences supposedly most concerned with phenomena of life and consciousness, through using the structural mechanical pattern of an already antiquated physics, are coming to have less of life and consciousness in them than is true of the latest developments of the science of physics, which is rapidly taking on the language of mysticism. Occult Science has built its primary methodological pattern directly from the requirements of a primary psychological research. This gives to psychology rather than to physics the status of the master science. The student can see at once how this mode of approach would change the formulation of many of our greatest metaphysical problems which Western thought has never been able to resolve. Some are reduced at once from the dignity of being a problem at all, and others so change their form that they are easily resolved. Thus, for instance, Freedom

by standing as primary, ceases to be a problem at all, though from the standpoint of a mechanical system it has never been and, in the very nature of the case, never can be resolved. Determinism will still hold without exception with respect to any system derived from a particular subjective complex. But such a system has only a reflex control upon the given subjective complex and, in principle, can be reduced to a Maya (Illusion) at any moment by the appropriate subjective action. In this connection it is well to note a subtle and very significant logical principle found in Indian thought. It is this: a state which is once realized to be a Maya (Illusion) not only ceases to be but also ceases to ever have been. The student who can once grasp this logical principle has the key to metaphysics in the Occult sense and can resolve the problem of pluralism within an absolute Monism.

The Western student when first learning of the existence of an Occult Knowledge pictures a body of information in the familiar sense of knowledge, save that it has been held in arbitrary secrecy. All that would stand between making the Hidden Knowledge an addition to ordinary knowledge is simply an artificial barrier of secrecy. Undoubtedly there is some information of which this is true, but the real meaning of Occult Knowledge is not so simple as that. Essentially it is hidden to Consciousness objectively polarized and thought formulated would remain unknown. For all minds that take physics or matter as the base of reference there is a barrier to the understanding of the Secret Doctrine that is inherent in that base of reference as such. Hence the Occultness is an inherent quality and not an artificial barrier placed around the Knowledge. Penetration of the arcana of Inner Wisdom thus requires primarily a shifting of the base of reference in Consciousness rather than an arbitrary Initiation.

To the Western student who is familiar with the history of Occidental thought the idea of the shift of base of reference in Consciousness from objective forms to the subjective factor will not be strange. The greatest currents of our philosophy have been based upon this Copernican transformation, though until recently science has maintained rigidly and uncritically an objective polarization.

The student is asked to recall the most significant episode in the mental life of the French philosopher Descartes who stands as the figure which initiated the modern period for philosophy, mathematics and science. When Descartes was brought face to face with the philosophical problem which forced him to a revaluation of all of life's values, he first employed a technique of doubt which has since become famous. He proceeded deliberately and systematically to doubt everything in his world of experience and values, physical and moral, with the intention of stripping away everything which could not withstand this process of doubt. It will be remembered this was carried to the ultimate point where but one fact remained. This fact has been immortalized in the Latin words: "Cogito, ergo sum", ("I think, therefore I am"). This one final fact Descartes was unable to doubt. From this as a starting point he proceeded to reconstruct the world of experience and values. It is unimportant that in this reconstructive work he was not wholly successful. The vital point is that he opened the door which separates the modern period from the middle ages and the ancient world of known history. Now the vital turning point in Descartes' thought and also in Western thought as a whole is the above short sentence. What is its significance?

The great fact revealed in the "I think therefore I am" is that in a process of systematic doubt it is a subjective reality that remains unshaken. This little sentence in a seed form contains the fundamental part of the subsequent thought of Immanuel Kant and the great stream of Idealism that followed him. The significance of this sentence is not that "thinking" implies as a consequence of "being", but rather that "being" is the presupposition that makes "thinking" possible. Descartes was able to bring into question the reality of the whole external world but he could not doubt the ultimate subjective fact of his "being".

If, now, Occultism places its primary base of reference in subjective Being it is not following a course different from that which logically follows from the great philosophical discovery of Descartes. But what Occultism accomplishes which the West has never achieved is an actual science with both a theory and a practice, that is based upon the ground of subjective Being. The West has built a philosophy but never a science on this ground, and even in her highest reaches of philosophy she has never reached the profundity of subjective apperception which has been realized both esoterically and explicitly in the highest attainments of the Orient.

With this brief outline of the significance of Occult Knowledge it is hoped that the student will both be prepared for the general idea of a hidden Philosophy and Science, and also guarded against a very common mistake. There are a number of popular and relatively easily understood books purporting to be on the subject of Occultism, but which proceed from the basis of our ordinary knowledge and science. All such works are essentially false. From the base of reference these books take, real Occultism must necessarily remain absolutely hidden. To understand Occultism there must be a revolution in consciousness along the lines already outlined. For a student with a Western education this is far from being an easy step as it involves the unlearning of what has been taught to him as fundamental canons of knowledge. It by no means follows that the occult viewpoint is essentially more difficult or complex than that of physical science. In fact the reverse is the case, as there are numbers of instances where relatively ordinary minds with the advantage of proper initial training have made progress in occult understanding which baffles much more cultured Western minds. The difficulty with us of the West is the forming of a bridge between one thought perspective to one that is diametrically different. To succeed in doing this in terms of conscious thought almost calls for the capacity of genius. This is the reason why the less cultured students often succeed in relatively easily attaining an instinctive understanding of Occultism in the broad sense, where the more cultured student labors long and hard. But the former never have succeeded in bridging

the gulf in conscious thought. And it is just precisely this bridging that constitutes the most important task before human thought today. The difficulty involved is essentially the same as that which nearly every student finds in his effort to understand the thought of Einstein. The difficulty involved in the Theory of Relativity is not so much an inherent difficulty as it is that which grows out of the necessity of unlearning profoundly drilled habits of thought. The result is that the Theory of Relativity is really an occult science for all but relatively very few.

* * * * *

“Waste nothing; neither substance, thought, forms or energy. The ‘Law of Right Use’ is the touch-stone that must be applied daily. This requires fore-thought and discrimination, and their use results in a perception of the power inhering in ‘Right Intention’. If the intention is right, the discriminative use of all aspects of the personal life tends to follow naturally and easily.

“Intention is governed by motive, and motive by will. If the will is polarized to the selfless and generously radiant energy, then the motive will naturally align itself with all that is of a like nature, and the energies will permeate events and forms that are in harmony with the selfless will.” — from a Sage’s Notebook.

* * * *

ON CHELASHIP

“To accept any man as a chela does not depend on my personal will. It can only be a result of one’s personal merit and exertions in that direction. *Force* any one of the Masters you happen to chose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget yourself but to remember the good of other people — and you will have forced that “Master” to accept you.”

— p. 32-33 of “Letters from the Masters”

COMPASSION

By Franklin Merrell-Wolff

O COMPASSION! More than the other loves of men, less
than the High Indifference;
Calmly standing by and waiting; years, centuries, millenia;
Taking to Thyself the suffering of all; transforming toward
Joy;
With Light restraining Darkness; with good, evil;
Refusing release while others are bound; melting
differences;
Accepting impurity, giving purity;
Bound by no law, yet acquiescing in bondage;
Available for all as the light of the sun, yet forced on
no man against his will;
Needing naught for Thyself, though giving to all need;
The Base of all hope for this humanity so low;
Pure Radiance Divine.
Sweet art Thou, unutterably sweet; melting within me all
hardness;
Stirring inclusion of the low as the high; the evil as the
good; the weak as the strong; the unclean as the pure;
the violent as the considerate; none left out;
Awakening new understanding and patience beyond Time;
Arousing forgetfulness of the petty in the grand sweep of
the noble;
Equalizing regard, yet exalting true worth;
Reaching beyond all contradiction.
To Thee I sing, glorious Spirit; grandest God mankind
can know.

— from *Pathways Through to Space*

“In the olden times . . . the Guru guided the chela through difficulties of childhood and youth . . . The want of such a ‘guide, philosopher and friend’, (and who so well deserves the tripartite title?) can never be supplied, try as you may. All you chā do is to prepare the intellect; the impulse toward soul culture must be furnished by the individual. Thrice fortunate they who can break through the vicious circle of modern influence and come up above the vapors.”

A LETTER

from *Letters from the Masters of the Wisdom*

(This is the only letter from the Maha-Chohan, the great Adept "to whose insight the future lies like an open page". Written in 1881, transcribed from a copy with C. W. Leadbeater. — A.B.)

The doctrine we promulgate being the only true one, must — supported by such evidence as we are preparing to give — become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories — unimpeachable facts for those who know — with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.O. (Olcott), who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym for Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) — which is after all only an exalted and glorious selfishness — but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition — a process which cannot fail to (bring about) utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to

annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes", reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph — not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations — to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphaz Levi would have called it) how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests — Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages — means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the

same royal highway to final bliss — NIRVANA. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle — this liberated Param-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or re-birth in spirit — will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddh, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how — seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally — are we to deal with the rest of humanity, with the curse known as the “struggle for life”, which is the real and most prolific parent of most woes and sorrows and of all crimes?

Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in

future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can" — what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land — many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we — the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha — should ever follow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma Pani, or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood — *i.e.*, the *summum bonum* of bliss and of individual personal felicity — that they might be born again and again for the benefit of mankind" (Rhys Davids) — in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life,

provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title — that of Brotherhood of Humanity, — to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies — those of the *civilized* races less than any other — have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881* years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

* (Date of publication of this letter. — Ed.)

HEADQUARTERS NOTES:

Convention for 1966 will be the week-end starting Friday, August 12. Students of the philosophy and friends are cordially invited in so far as accommodations will be available. It is necessary that we have your reservation several days in advance of arrival, stating the intended time of your arrival, duration of your stay, the number in your party, whether you wish accommodations at the Ranch or plan to stay in town, whether you wish indoor sleeping quarters or plan to camp out or in your camper or trailer, etc.; we must know if we are to furnish bedding, and what meals you wish to take with us. There will be a nominal charge for meals. However, there may be limited facilities for preparing your own if you prefer.

Program, tentatively, is as follows: Friday evening, general discussion; Saturday A.M.: outdoor activities — mountain climbing, rock hunting, or just plain work; afternoon — quiet hour, trip to Fiesta Patio, discussions or just more work, probably a picnic or barbecue supper. Evening: readings or philosophy class. Sunday forenoon — sacred service. Noon — Convention dinner; afternoon — talks by students; buffet super; evening — entertainment, social hour. The rest of the time, before Friday and after Sunday, activities to be determined by wishes or needs of the students.

BOOKS by FRANKLIN MERRELL-WOLFF:

PATHWAYS THROUGH TO SPACE.....\$3.00

RE-EMBODIMENT (or Human Incarnations)..... 1.00

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35c. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif., 93545.

A PRINCIPLE OF PRACTICAL MAGIC

By Dr. Franklin Merrell-Wolff

Voluntary control of an occult power by an individual implies that that power is subject to his will and reason. Assuming that a given individual has already attained a sufficient development of will to command the spiritual force upon which occult manifestations are dependent, the remaining problem is that of how the reason may be employed.

Reason acts upon the material given to it as the original indefinable elements and can, in principle, work out through its own power all the hidden implications of these elements. But reasoning power by itself is incapable of discovering new elements.

New elements are discovered by an individual through a process which is essentially awakening to new levels and these elements are known immediately. They are essentially of the nature of "Knowledge through Identity".

The essence of Initiation is the awakening to the immediate apprehension of new elements. This Initiation may be either spontaneous or directed by those who already stand upon the superior level which the Initiation opens.

The reasoning power and the individual will cannot command Initiation as the level opened by Initiation is above that currently attained by the individual. But once Initiation on any level has been attained it supplies new material with which the individual will and reason may act.

As a consequence the first breaking to new power is essentially spontaneous, from the standpoint of the individual concerned. He may prepare himself, but he cannot command the event of Initiation. Once, however, he has awakened to the new level he can, in principle, act at will with the powers resident on that level.

A power which exists in principle requires, in addition, to become an effective fact, a development of the appropriate knowledge, judgment and skill. This practical

power, however, may be won by self-directed effort without dependence upon a further spontaneous act from the level of spirit.

THE WELL OF IGNORANCE

I dip into the well of Ignorance and pull forth toads,
slugs and blind fish.

I offer them Light and quickly they slither back into the
slimy darkness.

I pour acid into the pool and hold tempting baits above
its rim.

Goaded, they come forth and glimpse the bait.

I lead them to a cleaner pool and a darkness not quite
so dense,

And then on to a greater cleanliness and a clearer Light.
In time, slowly they build strength to endure the Light
and a desire for cleaner waters.

Finally, one here and one there ventures out of the pool
into the Brilliance.

It is a long slow labor, but in the end, I will win.

By the Ambassador General

The *Bulletin* No. 29

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

ASSEMBLY OF MAN

SUMMER, 1966

I SAID NO TO DEATH

It was one of the most wonderful experiences imaginable the day Death called to take me over.

I awakened this morning to a bright sunlight streaming through my window. I arose and began to dress in preparation for going to my place of business. Without warning or feeling ill I found myself suddenly staggering across the room as if propelled by some unseen force. I reached out and grabbed the arm of a chair. As I clung to the chair for support I felt myself losing consciousness and a withdrawing upward out of my body. I held on to the chair and cried out "No". I would not leave my body.

I then experienced an awareness of ineffable peace and beauty, as if I were surrounded by an ethereal substance. Holding on to the chair I again cried out "No" as I felt myself withdrawing upward from my body.

Having been on the brink of death several times I knew its presence. But never before had I felt this ineffableness. I knew to let go would take me out of my body into a great and beautiful state of consciousness, but I refused to let go. I stood for a time holding on to the chair and my will to stay. After a time I felt composed but weak.

I then turned to finish my dressing. Suddenly a majestic angry force struck me and I was thrown upon my bed gasping and struggling for breath. But I would not let go and again won over this attempt to release me.

It was then that I had a realization of the difference in the passing called "Death". Had I succumbed to the ineffable peace which enveloped me I would have gone out very easily and beautifully. Had I not won over the second attempt I would have gone out in agony and struggle. But there was within me a power equal to or greater than either bliss or agony and so I survived the call.

It was many weeks, as I went about my daily tasks and struggles before I could think of this experience without being keenly aware of the great Presence that had touched me. It seemed to linger in my inner consciousness so that the mere thought of it would allow it to permeate my physical body to such a degree that I would have to close it out of my thought.

Had I allowed this feeling of ineffableness to permeate me wholly I do not know if I would have been able to resist it, it was so wonderfully beautiful and overpowering.

Had I allowed myself to go with it my physical body would have been dropped as would a garment in stepping out of it. It was *I*, that which is Real and everlasting which was being taken out of its physical robe.

I was reminded of a moving picture which I had seen several years previously called "Death Takes a Holiday" in which death was portrayed as a young prince who said, "Those who love and do not fear me I can take across, but those who distrust and fear me I cannot help."

I came to the full realization of this help and the beauty of that which is called "Death", also its agonies. I had long been unafraid of death since having been so close to it before. But I strongly felt that my mission here had not been completed. Death can be a most glorious experience of transition from this physical form and plane into a state of glorious consciousness, free from the bondage and limitations of this outer form or garment.

In the words of Edwin Arnold, "Death hath not touched it at all, dead though the house of it seems". These words are so very true. Life and Consciousness do go on; they are eternal.

Is there life after death? Of this I am certain. There are realms of beauty, grandeur and peace far beyond our physical comprehension.

— Surya

* * * * *

THE LAW OF CAUSE AND EFFECT

Karma, a Sanscrit word, means action and the results of action, or cause and effect. Once the Law of Karma is understood and accepted each action in life should be taken with Karma in mind. Simply stated, every thought and act has a definite result, whether visible or invisible, and this result reacts upon the one who is responsible for the cause.

Paul, the Initiate, expressed this Law in the words: "As a man sows, so shall he reap", and therein lies a key to the mystery of the seeming inequalities and injustices of life. In nearly every case, if a man suffers, it is because of past action; if he enjoys, it is for the same reason. If we over-eat, indigestion results. This is not the result of blind chance, nor is it the action or will of God, as many declare when undesirable events occur; it is but the effect of an action we ourselves have sown. Thus, everything that happens to us, be it great or small, is brought about in the same way. As hours make days, and days make weeks, and weeks flow into years, so the great events in our lives are made up of the smaller ones, and our life of today is the result of previous lives we have lived on earth. Without this Law of Karma, life is inexplicable. We find men born rich who are worthless, yet they have every opportunity to gain health, to become recipients of Knowledge and may even hold a high position with the respect of their fellow man; yet another of high worth is born in poverty and goes without any of the opportunities his wealthy and fortunate brother has showered upon him. We see the

guilty freed and the innocent punished, men born invalids and children dying just when life is beginning to be worth while. Why is this, how may it be explained in the light of the Law of Karma?

The unworthy man born with all the opportunities afforded by birth into a wealthy, respected family, is only reaping his just dues from the family he incarnated in, dues which they robbed him of in a former life. The miserable and unhappy are those who escaped punishment in a former life and to whom the Law of Justice is meting out what they have earned. Those who meet with constant reverses in this life are those who in former lives were successful and abused their powers. Those who grind others under their heel, in this life will be ground under the heel by Karma.

There is, however, another aspect to be considered. The unfortunate are not always those who are expiating sins; they may be on the Path and undergoing bitter trials in order to gain much needed experience and thus power to go higher. One may be an invalid throughout his life and be learning the necessary laws of hygiene neglected in the past. One may never have the money needed to meet the needs of his daily life because he has refused to give a just amount to those who served him in a past life. Things may be stolen from us because in the past we have stolen from others. Then there is always new Karma being sown. Every act of today is building the conditions which will obtain in the next life. If you would have place and power, think noble thoughts, let every tiny act of your daily life be just and unselfish. Help others and you will be helped. Serve the Masters and Their work for humanity and you will be born in a family of enlightened souls and thus be prepared for a greater work. To master evil is the only way to gain the power to work within the veil.

Objection to this law of Karma is sometimes made on the ground that it is unjust to make men suffer for sins committed of which they have no memory. Remember, the individual who so suffers is not a different one; truly the personality is different, but the individual who incarnates in that new personality is the same one who sinned in its other personality in its last life. The personal form

is nothing but a dress of flesh; the incarnated being is always one and the same. For as a man throws away old garments and puts on new ones, so does the Soul, or the Individuality throw away its old garments of flesh when they are worn out in order to put on new ones.

Man is constantly storing up energy on the thought plane and since he only acts out a small percentage of his thoughts, he has a large amount stored away for future use. This subtle plane of thought substance is also his Karmic Storehouse, for thought is creative and eventually becomes objectified. This is why some have such checkered careers; why a drunkard will in a single day become sober for the rest of his life . . . One aspect of his Karma has been exhausted.

In the apparent confusion of cause and effect, one wonders how in this great universe the result will always attach itself to the one responsible for it. Every effect is made up of many causes, and in effects, the whole universe shares in the life of each individual and vice versa. A stone thrown into a pool of water sets in motion wavelets which ripple outward to the shore; then comes the reaction and they ripple back again to the center from which they first sprang. The atmosphere too has been vibrated by these ripples, and within the atmosphere, the ether as well; thus the same process has taken place in the air and the ether that took place in the water. The return of the wavelets from the shore to the center from which they were sent forth serves to give you an idea of how your acts and thoughts return again to you. Thought is a subtler substance and affects a wider and wider expanse of space according to its intensity. We see this demonstrated every day. If we express appreciation wholeheartedly, or even impulsively, the return expression is proportionately strong and healthy, but if our appreciation is half-hearted, then the return wave brings that effect.

Karma is not an avenging law; it is a restorer of equilibrium. The universe as a whole is a Harmony and our actions will either be in sympathy with the whole or opposed to it. Thus these actions either gravitate towards the universal or the personal. Since the universal is more

powerful than the personal, the latter will be overpowered some day. The Universal Rhythm causes pain to all who oppose it, hence personality and selfishness contain their own final punishment. Unselfishness, on the other hand, identifies the individual with the universal, making him a sharer in all the treasures it has to offer. The more one gives, the more he receives, thus he becomes at-one with the Law, and the Law works through him. So do the Masters of Wisdom.

A general recognition and acceptance of this doctrine of Karma would revolutionize the world. If every man knew that if he murdered another, he himself would be murdered either in this life or in another; if every man knew that if he defrauded, he would be defrauded; if he became rich at the expense of the poor, he would be born into abject poverty in a life to come; if he were just, the world would be just to him; then would evil disappear and the Golden Age descend to man.

“Who toiled a slave may come anew a prince
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things both done and left undone.”

— Author unknown.

HOW OCCULT KNOWLEDGE IS SECURED

By Franklin Merrell-Wolff

(From THE GUPTA VIDYA, Part IV)

General and *a priori* considerations may convince the student on purely logical grounds that Arcane Knowledge is possible and even probable, but only by empirical means does he become convinced that it actually exists. Evidence developed from the field of exoteric knowledge can build a presumption in favor of the reality of the Occult, but deeper dimensions of awareness must be unfolded before that presumption of truth can become certainty. For the student who has reached the

point in his studies where he is convinced of the possibility or perhaps the probability of a real Hidden Knowledge the actual study of that which comes from occult sources will naturally be in an attitude of tentative acceptance. This is a perfectly proper attitude and is all that is asked of the student until he realizes that deepening of consciousness where he knows for himself. Now, in large degree the experience which leads to this realization is found only in the study and practice of that which purports to come from occult sources and cannot be adequately verified from exoteric sources alone. Most of what follows will be based upon the formulated statements of certain ones among the custodians of the Secret Doctrine. This material can be tested by internal logical coherence and pragmatically in the ethical and certain subtle fields of experience. Further, as any concept of the Cosmos must, if true, pass the test of rationally interpreting all experience, the student, when once familiar with the doctrine, will be in a position to apply this method of verification. But the doctrine cannot be originated from the sense and knowledge securing equipment to which the physical scientist is restricted. Thus the new student must be willing to learn first what the doctrine is and wait for a later verification of it.

Statement of Masters as to Sources

The whole process of evolution must be regarded as intelligently directed, not by a "God" in the familiar anthropomorphic sense, but by beings who are themselves the fruitage of earlier cycles of evolution. We will not attempt here to consider the question of a first cycle of evolution which, by definition, could not be directed by the products of still earlier cycles. We proceed in the scientific spirit of not trying to explain all before undertaking the examination of a particular problem. Like the physical scientist in his field we will break into the infinite series of causation at a logically arbitrary but practically significant point. We will thus consider at this point only that limited portion of all evolution which concerns this world. For the problem before us the significant starting point is the hierarchy of intelligent beings that direct our evolution.

Evolution in the occult sense, while agreeing with the thought of Darwin in certain respects, differs radically from his conception in so far as he interpreted the process as basically mechanical and subject to a law of chance. Occult evolution is an intelligently directed process following in its grand outlines a pattern given by Universal Law, but in detail involving extended application of the principle of trial and error, a process very familiar to common human consciousness. Intelligence, however highly developed, never can have mechanical infallibility, as creative invention is absolutely essential to intelligent action. Furthermore, the very notion of evolution itself, however much intelligently guided it may be, implies spontaneous unfolding and therefore some degree of unpredictable development. It follows, therefore, that while in its grand outlines Occult Knowledge is *a priori*, and thus like mathematics, yet in detail it is built up by essentially empirical method of observation and checking and never is completed so long as the evolutionary movement proceeds on its course. Thus we have two sources of Arcane Wisdom.

The grand outlines of *a priori* knowledge are handed down from Beings who, in the scale of evolution, stand far beyond man. Part of this is the innate knowledge found in all human consciousness, such as logic, mathematics and the fundamental principles of knowledge which are revealed to the piercing analysis of great minds such as that of Immanuel Kant. But part of this knowledge is beyond the range of human minds at their present stage of evolution and hence remains hidden in the custody of certain more evolved men who in their individual cycles of development are much beyond humanity, yet stand below the more exalted Beings who direct the grand sweep of the general evolution of humanity. These *form* Adept men from the mental matrix which carries the basic Knowledge of a cycle from its inception to its completion, giving forth from that store of Knowledge from time to time such portions as the evolving human consciousness is prepared to assimilate. This Adept group stands in unbroken continuity down to the very beginnings of human development on this earth-cycle. As in-

dividual members of this Group are drawn inward in response to the sweep of Their individual cycles, which must accord with the inviolable law of all cycles, others have been prepared to take their places and so on in unbroken sequence.

But in addition to the custodianship of the original Tradition these Adepts perform another primary function, first through the careful checking of the original handed-down material, and second, the embellishment of detail through self-directed empirical research. "It (The Secret Doctrine) is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of humanity; that for long ages the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of continents, passed their lives in *learning, not teaching*. How did they do so? It is answered: by checking, testing and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other Adepts, and by centuries of experience." ("Secret Doctrine", Vol. I, p. 293, 3rd ed.)

The most striking fact revealed by this statement is the highly scientific methodology employed. The method of determination of fact is empirical and in that respect accords with the processes of the physical scientist. Further, no determination by a single individual is accepted as conclusive until repeatedly verified by the observations of many other individuals. This is precisely the method by which the reports on experiments of observations in the field of physical science are checked before they are accepted as records of established fact. In the Secret Science, then, we are not dealing with unverified tradition, nor the fruits of unchecked speculation, nor is an infallible

process of knowing assumed for the individual. The student trained in the methods of Western science will, in these important respects, find himself in sympathetic accord with the methods of research employed by the custodians of the Secret Science.

But there are important points of difference between the Western and the Secret Sciences, first in the matter of method, and secondly, and more fundamentally, in the instruments of observation employed. The modern period of science begins with Descartes and Bacon and it is thus but barely three hundred years old. It covers thus about a dozen generations of scientists and by no means has all this period been covered before determinations were reported as established facts. Even a superficial student of the history of physical science is impressed with the number of contradictions that have been offered by scientists as scientific determinations. That there have been really effective additions to material knowledge during this period there is, of course, no question. But so long as scientists of recognized status give incompatible determinations it is unquestionable that we are dealing with something less than real knowledge. Where we of the West have real knowledge, as in the field of mathematics, there is not this contradiction in determinations.

In contrast to the situation which obtains among physical scientists we have the statement of one of the Masters with respect to the status of knowledge among the possessors of the Occult Science. It was stated that among the custodians of the Secret Wisdom there were no two opinions on the same subject. In other words, They were possessors of real Knowledge and not merely of more or less plausible opinion. How was this certainty of knowledge acquired? Partly, through the perfection of innate knowing such as we have in the field of mathematics, and partly through the fruits of empirical method checked so thoroughly through the labors of thousands of generations of perfected Seers that all chance of error was eliminated. Now the student must either regard this statement of the Master as false, or as indicating the existence of the most stupendous body of knowledge which has ever been called to the attention of the world.

The most important point of difference in the methods of physical and Occult scientists lies in the instruments of observation employed. The physical scientist employs what has long been called the "five-sense" equipment coordinated with more or less trained powers of mind. In addition to this he has devised numerous mechanical instruments which enormously facilitate his means of observation, but in the last analysis the data is reduced to terms of the "five-sense" equipment. The Occult Scientist, on the other hand, employs the powers of perfected physical, mental, psychic and spiritual organizations. The researches of physical scientists in the domains of hypnotism and abnormal psychology have revealed that some individuals possess some most unusual powers of awareness. To be sure, observation has been largely, if not wholly, confined to instances of abnormal individuals, but this does not destroy the significance of the fact. If an unusual power of awareness did not exist, then no individual simply because of being abnormal could possess it. If, then, a power is known to exist sporadically in an abnormal form, then, presumptively it could be developed by training as a conscious power. So the assertion of the existence of powers of awareness on the part of Masters that go beyond those known definitely to the physical scientist, does not lead beyond the range of possibilities even in the light of our established scientific experience.

These unusual powers of awareness are precisely those with which the Adept is enabled to penetrate into the domain of what we might call the soul of Nature. It thus affords a means for the direct observation of causes, instead of leaving the observer restricted to hypothesizing inferentially these causes from the record of observed effects. Right in this lies the root of the difference between the Secret Science and physical science. The secret or hidden aspect is not due to any arbitrary hiding upon the part of the custodians, but lies in the fact that the domain involved is hidden to all consciousness that has not unfolded the necessary organs of perception. In the same way the world of visual facts and values is hidden with respect to the man born blind. In this case, no man with sight could

remove the veil of the blind man, however much he gave descriptive accounts of the world of visual relationships. The former would have to use a language that would be without meaning for the blind man. There would be only one way in which to introduce the blind man to the knowledge of the esoteric visual world, and that would be by awakening his power of vision.

Real knowledge of the Gupta Vidya can be acquired only by awakening to action of the corresponding necessary organs of perception and apperception. Hence we see why the schools of instruction in this Science employ methods so radically different from those of our colleges. In the former the student is trained in a mode of life, first of all, and not in the instruction in knowledge in our sense. This mode of life is a definitely directed course designed to awaken into activity dormant faculties of perception. Upon the awakening of such faculties there follows training in the discriminative use of them, and exceedingly exacting discipline. It is only for those who have successfully completed this training that the veil of the Secret Science is withdrawn, then, not because the custodian thinks the time is ripe, but primarily for the reason that the candidate has opened the door to understanding within himself, and thus made the Knowledge possible.

The Custodians have repeatedly stated that the doors to the mysteries of the Hidden Science are arbitrarily closed to no aspirant to Knowledge. But every candidate must qualify in terms of the absolutely essential life-discipline requisite to the awakening of the latent powers of awareness. There are few who so qualify. The door, however, is closed to none who can meet the conditions. If the student will approach the study in the right attitude he will find that even the most theoretical portion of the Knowledge which will be laid before him is designed as a step in the life for Self-awakening.

FOUNDATION PRINCIPLES OF THE SECRET SCIENCE

By Dr. Franklin Merrel-Wolff

(From THE GUPTA VIDYA, Part V)

MATHEMATICAL METHOD

The student of mathematics will note certain basic similarities in the Secret Science, regarded as a system, to that which obtains in mathematics. As in mathematics there are certain basic or ground principles which underlie the whole system. To be sure, the system is filled out with empirical detail which could not be deduced from the fundamentals, just as in any system of mathematical mechanics there are elements that could not be deduced from purely mathematical knowledge, and these elements enter as empirically determined physical constants. But the important point is that the mathematical pattern and spirit dominate the main lines of the structure of the Secret Science. For this reason the Secret Doctrine has been called by some the "Mathematics of the Soul", and thus is far more than any religion, science or philosophy. Of the portion of the Secret Science that may be found by any student in books in a form that is not deeply veiled, there is no systematic or complete statement given anywhere. There are only fragments revealed. There are but hints given as to the structure of the system between these fragments. But the student is advised that by awakening the power of intuition he will be enabled to fill in these gaps step by step. This is essentially the process employed by the creative mathematician who in all constructive work must use a highly cultivated faculty of intuition. Again, just as the mathematician checks his constructive thinking by a rigorous logical technique so essentially a similar method must be employed by the student of the Secret Doctrine.

Fundamental principles are either arbitrary unproven propositions, as in the case of extraordinary geometrical and algebraic systems that have been developed as logical exercises, or else they are unproven knowledge inhering in immediate apperception. The principles of logical reasoning are such principles, and as has been well shown by

Immanuel Kant, there never can be any state of consciousness other than that of absolute agnosticism, unless there are apodictic principles of judgement known *a priori* and as an immediate apperception. The fundamentals of the Esoteric Science are of this nature, although their necessity generally is not apparent to the student at first. But judgements based upon immediate apperceptive knowledge are by no means explicitly apparent to individual consciousness in all stages of unfoldment. They are made apparent by acuteness of penetration into the inherent nature of all knowledge as such. In this way the persistent student will find the following Fundamentals self-evident and necessary, though at first they may seem complex and deducible as was long supposed to be the case with the twelfth axiom of Euclid.

First Fundamental.

The fundamental principles are three in number of which the first and most important is as follows:

The assertion of an Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought, in the words of the Mandukya — “unthinkable and unspeakable”. (S. D. Vol. I, p. 42, 3rd ed.)

This is by no means an arbitrary assertion but a necessity underlying all relative consciousness. It is a philosophical necessity. A brief analysis may help to make this apparent. In all relative consciousness, i.e., all consciousness involving the subject-object relationship, a ground which unites subject and object is a necessity. If perceiving subject and perceived object were really two totally independent domains then they could never come together in one common whole of knowledge. The perceiver is somehow united with or related to the perceived objects. What the nature of this relationship is constitutes one of the classical problems of philosophy. Analysis shows intermediate terms, but the problem arises anew in the effort to bind these terms and thus we are forced into an infinite regression. One philosopher has suggested that the infinite

regression is the solution. (Joshia Royce in "The World and the Individual"). But this suggestion has not been convincing since in the addition of none of the intermediate terms has any progress been made in the resolution of the problem. Now if we analyse the problem more deeply it must be apparent that the ground in which the subject-object relationship inheres cannot itself constitute the material of knowledge. For if it did then it would be an object of subjective consciousness and would not be the synthesis of subjectivity as such. This ground is a necessity of thought but all that can be known concerning IT is simply that IT IS, but nothing concerning ITS nature in a descriptive sense. Hence it is beyond all power of conception or thought and must remain unthinkable and unspeakable as the Eternal Unknown and Unknowable. This does not exclude realization of identity with IT, but this identity is never reducible to an objective knowledge.

The student may object that in the qualifying adjectives "Omnipresent, Eternal, Boundless and Immutable", we have the assertion of a definite knowledge. But this is not so for all relative knowledge, that is, knowledge involving the subject-object relationship; there are restrictions in space, time, form and process. The above terms simply assert freedom from all restriction and thus point toward THAT which is of necessity inconceivable.

The ONE REALITY is this Fundamental Principle. The understanding of this point is of the highest importance to the student if he is to comprehend the significance of the term "Maya", or Illusion, as it is employed in the Secret Doctrine. Reality in the absolute sense is predicated only of that which is self-existent. All that which exists by reason of its inherence in something else is Maya in the metaphysical sense. Hence the whole universe of objective consciousness is a Maya by reason of its inherence in a subject-object relationship. This metaphysical assertion that the universe as a whole is a Maya is not a denial that it possesses a relative reality.

This Fundamental Principle has often been called "The Absolute". This practice is incorrect and should be avoided as a habit, for the term "The Absolute" implies

a designated Being and hence something delimited with respect to the speaker. Hence IT becomes at once relative and ceases to be absolute. It may be spoken of as the "Absolute Principle" or as "Absoluteness", but no term whatsoever can be strictly correct as it implies speech concerning the unspeakable. Its best designation would be absolute silence filled with infinite sound. In fact IT can only be suggested to consciousness as neither the contradictory of all knowledge nor the contradictory of that contradictory. (There is a technique in Jnana Yoga which makes use of this principle.) However, with this fact understood, since we must use language to attain even an approximation of the truth, the term "Absoluteness" will be employed from time to time, together with certain other terms.

In the Oriental languages there are certain terms employed in an effort to connote and denote this inexpressible Reality, since thought must have some handle. Some of these terms are as follows:

"TAT" which translates into English as "THAT", meaning the "That" which is always other than the "This" of all possible knowledge.

"SAT" meaning the "REAL" which is neither Being nor Non-Being. H.P.B. has coined the word "Be-ness" to carry this connotation.

"TAO", the transliteration of a Chinese sign which, strictly speaking, cannot be translated as any word. It represents the inexpressible. There is a Chinese word "Tao" meaning "Way", but this is really another term.

"ADI", meaning the "beginning", "original", "primeval". It thus signifies the "Causeless Cause" of all that is.

"PARANIRGUNABRAHMA" (PARABRAHMA and NIRGUNA BRAHMA), meaning the "Highest or attributeless Brahma", which is therefore inconceivable.

"ROOTLESS ROOT" and "CAUSELESS CAUSE" are self-interpretive terms frequently employed.

The metaphysics of the Adwaita Vedanta is concerned primarily with this One Reality. It shows by a trenchant logic that all modes of relative being are essentially unreal and that the One Reality is alone that which is self-exist-

ent. Of all philosophical systems that of the Adwaita Vedanta is the closest to the Secret Doctrine. This applies, however, to the strictly metaphysical aspect of the Vedanta and not to its cosmological system nor to its psychology. If we divide metaphysics into traditional or classical forms of ontology, cosmology and rational psychology, then the Vedanta may be regarded as giving in explicit form essentially the ontology of the Secret Doctrine but veils the more concrete elements of cosmology and rational psychology.

In the highest sense the doctrine of Liberation of the Adwaita Vedanta accords with that of the Esoteric Teachings, but familiar Vedanta practice and teachings concerning Liberation do not. It is very easy for Liberation to degenerate into simply another mode of relative existence which stands in contrast with this plane of consciousness (Samsara) by simply being a state of sustained Bliss. Liberation in this lesser sense is simply a plane of consciousness and hence not full Moksha.

The full Liberation is Consciousness in the synthetic sense and thus transcends all planes or states whatsoever. Hence the highest Liberation is not a state of Samadhi in the sense of trance. The highest Liberation is thus unbroken identity with Parabrahman regardless of what plane particularized consciousness may be moving upon. This Liberation is neither Bliss nor not-Bliss, since it is wholly non-relative. Any state of Consciousness which may be defined as Bliss is for that very reason relative. This Supreme Liberation is compatible with particularized consciousness moving either through the pain of Samsara or the Bliss of Nirvana. Nirvana means the "blowing out" or extinction of particularized consciousness and thus through standing in contrast to particularized consciousness is, in the ontological sense, relative. Mahaparanirvana is that supreme Reality which is neither particularized nor not-particularized. For the highest Realization Nirvana may be a barrier as truly as Samsara.

A similar criticism may be made of the exoteric form of Buddhism. So while it is true that as exoteric systems

both Buddhism and Vedantism reach to the highest philosophico-spiritual conceptions of any among men, yet they fall short of the Secret Doctrine.

(To be continued.)

* * * * *

Books available by Dr. Franklin Merrell-Wolff (Yogagnani):

PATHWAYS THROUGH TO SPACE.....\$3.00

RE-EMBODIMENT (or Human Incarnations)..... 1.00

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — 35¢. Address: Assembly of Man, P.O. Box 559, Lone Pine, Calif., 93545.

BOOK REPORT

Seekers after truth often ask for a recommendation of books on Theosophy, metaphysics and allied subjects. They may be surprised to know how large a library of such books exist. Not every book on these subjects, however, can be recommended, for some are false or misleading, some very harmful. Neither can all the good ones be included in this short listing, but the following especially may be recommended as more or less basic:

THE OCEAN OF THEOSOPHY by William Q. Judge.

This is a rather small volume but comprehensive, written in simple language for the most part. Excellent for the newcomer who wants a general knowledge of the field, yet equally valuable for the advanced student.

COSMIC CONSCIOUSNESS by Dr. Maurice Bucke.

The evolution of consciousness covers the first portion of the book. The remainder is concerned with case histories of those who have broken through the ceiling of relative consciousness, what they found there and how it affected them. The book is enlightening for those who never knew such a state existed, and few are they who do know of it.

The works of Mme. H. P. Blavatsky.

Her **SECRET DOCTRINE** is the majestic work of Theosophy, but not always easy reading and heavily veiled; but for those who can unlock its secrets, here is great treasure.

ISIS UNVEILED, an earlier work, is perhaps more introductory. Here she crusades against false teachings and practices, especially of science and theology.

These and other of her writings will be discussed in greater detail at another time.

The works of Sri Aurobindo.

THE LIFE DIVINE and **ON YOGA** may perhaps be of most importance. He is concerned not so much with bursting the bubble of unreality as with raising humanity for as long as it must remain in its dream state.

THE BHAGAVAD GITA (The Lord's Song)

This is available in many editions and stands as one of the greatest books of all time. Very instructive commentaries have been written on this work by W. Q. Judge, Sankaracharya, Sri Aurobindo, others, and the more profound student may find it worth his time to compare them.

LIGHT ON THE PATH, "written down" by Mabel Collins.

The teachings of a Master in the form of aphorisms, together with commentaries.

Other listings will be made at another time, and some may be reviewed much more comprehensively. Information on where to order these books will be sent on request.

The *Bulletin* No. 30

Dedicated to That Which Buddha Called "ENLIGHTENMENT," Shankara Called "LIBERATION", and Christ Called "THE KINGDOM OF HEAVEN".

JANUARY, 1967

NUMBER 30

FIRE, THE UNIVERSAL DEITY

A Compilation by Helen Briggs

Since the earliest times man has venerated the element of fire above all others. Mystics have traced sun-worship back to early Lemuria and fire-worship to the origin of the human race. The Atlanteans were sun-worshippers, while the American Indians, who are remnants of the earlier Atlantean people, still regard the sun as the *proxy* of the Supreme Light-Giver.

Nearly all the great Gods or Saviors have been associated with either, the element of fire, the solar fire or its *correlate*, the mystic and spiritual fire invisible — Jupiter, Apollo, Hermes, Mithras, Dionysius, Odin, Buddha, Krishna, Zoroaster, Vishnu, Agni, Fo-Hi, Osiris, Ra, Serapis, Moses — to name only a few. Practically every cult, from the primitive fetish-worship of Africa to the lamps upon the altars of Christendom, employs fire to symbolize both the presence of God and the universal diffusion of His beneficence. The Bible is rich with references to sacramental pyres and swaying censors. The Gnostic cult (the first great Mystery School of the Christian church) declared fire to be the first of all principles; Heraclitus said

that the Father Fire of the world (God) gave Being out of Himself to three modes of fires — the Father, the Son, and the Holy Ghost. These are but the aspects of the heavenly and eternal Fire.

The ancients kept a fire burning atop the pyramids. The Aztecs say all beings owe their existence to fire. The Phoenix bird is born of fire (fo-en-ix) — the One Great Fire. The Vedic God Agni was the “God of Fire”. Kabbalists call the Initiates the “Sons of the Holy Flame”. Dhyani Chohans are often called “Fiery Dragons of Wisdom”. The Kundalini force is called “Spirit Fire”. Spirit is called Universal Fire; Brahman is spoken of as Fire. The Delphic Oracle was “illuminated with a ray of the Divine Fire”.

There is the element of fire in the material world; the Sun is the fire of heaven, and in the supersensual world is the fire of Divine Intelligence. The elementary fire burns, the heavenly fire vivifies, the Divine Fire loves and enlightens so that we are partakers of the Divine Nature. Fire-Philosophers regarded the fire as the symbol of the Deity, the source of material atoms, and the container and energizer of spiritual and psychic forces.

As man is composed of body, soul and Spirit *plus* four aspects, so is Fire. 1. Visible fire — body; 2. Invisible Fire — soul; 3. Spirit. Four aspects are heat (life), light (mind), electricity (kamic or molecular powers) and the Synthetic Essence *beyond* Spirit — the cause and basis of all manifestation.

Compare the flaming spirit of man to the light of a candle. First, in the midst of the candle, close to the wick, is a glow nearly colorless (or blu-ish). Around this is a ring of golden light, and still further out surrounding the yellow is a deeper orange or reddish flame which gives off more or less smoke. These three lights — blue, yellow, and red — are closely related to the flame in man, for there is a blue, fuelless light, and there is a yellow light supplied by a pure oil that burns with steady glow, giving no smoke. Then there is a red flame supplied with a coarser fuel. This is called the consuming fire of the ancients, for in the human body the blue flame is the fire of spirit, aspir-

ing, transcendent. The yellow flame is the clearly burning light of reason, illuminating the mind and lighting the darkness of the night while the red flame is the false light, the fire of the passions and lust. It is smoky like the battlefield where hates and fears go up together in one seething, lurid sheet of brick-red flame.

Fire is the animating principle in all things. Fire is motion. Fire is the underlying potency in all Nature — the true Divine Essence of Being. Fire *transmutes* — it refines the grosser into the finer and more subtle and more luminous. Fire liberates the Divine elements. Fire is white or blue when there are no gross elements. The finer essences of the Divine Being are pure and there are no crude substances to be transmuted. When Fire is free from organic life and free from negation, it consumes nothing — it is motionless, pure, calm and gentle. When the inner consciousness is illuminated there is nothing but that pure, perfect, white light.

Is it strange that this universal, living splendor of Fire is revered? It is man's most perfect symbol of God, for this light is the primary manifestation of the Unmanifested and Eternal One. Light is not only sacred because it dispels the darkness but is also the vehicle of life. What better symbol has any man ever conceived of the ever-living, pulsating, Divine Father than the living pulsating, radiating fire? Fire is the most sacred of all elements and the most ancient of all symbols. The ancients were not without reason and philosophy when they accepted fire, or light, as their supreme symbol, and chose as the emblem of the universal light the central glory of the Sun. In so doing they became not sun-worshippers but worshippers of God as He manifest Himself through the light of Truth.

Thought or emotion, when focused upon higher or lower concerns, as the case may be, determines the level where life energy will be expended. If the lower emotions predominate, the flame upon the spiritual altar burns low and almost flickers out. When, however, aspiration and high-mindedness predominate, then the essences of the body rise upward and, having been purified by right pur-

pose, become proper fuel for the everlasting lamp. This spirit flame within the soul of the philosopher is the light that shines in the darkness. It is his in-dwelling God; it continually lights his way as no external lantern could ever hope to do.

The indwelling radiance illumines for him, one by one, the hidden things of the Cosmos and the darkness of his ignorance is dispelled to exactly the same proportion that the light of his inner wisdom is diffused. So to each philosopher is given a lamp which he carries through the dark passages of life and by the light of which he avoids the pitfalls. Throughout his own life a spark of Divine brilliancy continues within him. There is a state of Samadhi where the infinitude appears as one sheet of fire. "You are the eternal flame and your bodies are the living altar of the temple."

* * * * *

"If so be, thou hast power to separate the evil from the evil doer, and help to bear the burden of the Christ who lives and suffers in a stricken soul, then thou may'st hold at bay the enemy of man until its strength is broken, the stricken soul is freed, and find that thou art thrice a conqueror. Meet then to take and wear the golden key art thou, for thou hast learned the way to stand upright and open wide the door to greater deeds."

— From the Mountain Top

* * * * *

AS YE SOW

He who dips his pen in the bitterness of gall and wormwood and therewith destroys the peace of his brothers, by the same act opens the latent centers of poison in his own aura, bringing upon himself disease and spiritual degeneracy. The pen will turn to a sword which, though it pass through his brother's heart, will lie embedded in his own at last.

—FROM THE MOUNTAIN TOP

FOUNDATION PRINCIPLES OF THE SECRET SCIENCE

By Dr. Franklin Merrell-Wolff

THE GUPTA-VIDYA (Concluded)

Part VI: Second Fundamental.

The Secret Doctrine affirms, "The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called the 'Manifesting Stars' and the 'Sparks of Eternity'.

"This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of day and night, life and death, sleeping and waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe". (S.D., vol. I, p.44, 3rd ed.)

This has often been called the Principle of Universal Law, or KARMA. While in the physical sense "Karma" means action, metaphysically it means the "Law of Cause and Effect" or "Compensation". Since the term "DHARMA" means "Law" or the "Inherent Nature of a Thing" we might express the Second Fundamental by the compound term "DHARMA-KARMA" carrying the meaning of the "Law of Action", or, in other words, "the Law governing the Manifestation of Universes". "Karma" used in this sense is a much broader term than the more familiar usage of the moral causality governing the conditions of the series of incarnations of an individual or race.

Absolute Being is that which is without qualities or attributes in any sense, hence relative or qualified Being must be of such a nature that all its qualities are mutually destructive when considered as a whole. Hence relative being is ever in a transitory state or in a process of eternally becoming other. There is no mode or tendency whatsoever which does not stand balanced by an opposite

mode or tendency. In the metaphysical sense all these modes or tendencies are co-extensive, and co-existent and have the same modulus, to use a mathematical term. In the phenomenal sense a given mode or tendency with respect to a partial aspect of the whole has a definite or definable sense or form. All expressible knowledge is relative to such material.

The best systematic statement of the above principle in physical terms is the Theory of Relativity of Einstein. As is pointed out in this system of thought, any given delineation of any aspect of the concrete world can be true only with respect to some base of reference. No particular proposition can be regarded as true or untrue considered apart from the scheme of reference on which it is based. Thus in one setting Euclidian geometry may be quite true while in another it is false. It is neither true nor untrue that the sun revolves about the earth, if this proposition is taken in isolation from a base of reference. If the earth is taken as a base of reference, then the proposition is true, but if the fixed stars are used as a base (the common practice) then it is untrue. There is no absolute sense or direction in concrete motion.

In terms of Time any given mode or tendency is united to its opposite through the principle of Periodicity. Periodicity implies cyclic or circular motion since such involves perfect balance. Practical application of this principle is to be found in every department of nature where our range of observation is sufficiently extended. Day follows night, heat follows cold, dying follows birthing (a coined word), winter — summer, good — evil, etc. There is no mode of awareness or experience which does not inhere in a contrast to its own opposite. The student should set himself a practical exercise in verifying this fact in all phases of his experience.

The Secret Doctrine asserts this principle of Periodicity as possessing absolute universality. It thus becomes a key to the interpretation, in general outline at least, of future states of Nature which are not yet under our observation. Thus if the processes of evolution as noted by science in the available field of observation reveal a definite

tendency such as development from unorganized to organized heterogeneity, then the student should expect that somewhere the reverse process exists. This may very well suggest the solution of certain exceptional instances noted by science.

Since the Principle is to be regarded as universal in its action it would also apply to the interplay between objective-subjective modes of consciousness. This gives a key to sleeping states and to the modes of consciousness beyond death.

This Principle is the great Key for practical research and the building of all techniques of control of matter and states of Consciousness.

PART VII: THIRD FUNDAMENTAL.

The Secret Doctrine teaches "the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the cycle of Incarnation or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle — or the Over-Soul — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric Philosophy admits of no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychosis and reincarnations." (S.D., vol. 1, p. 45, 3rd ed.)

This proposition is manifestly far more complex than either of the two preceeding and involves notions, such as the Sixth Principle that are not yet defined. It is also a great deal more difficult for the student to perceive this

principle as being necessary. However, with the development of what may be called metaphysical intuition direct apperception of this Principle as a necessity finally unfolds.

The First Principle is the assertion of Abstract Being or that which is sometimes called Deity, though wholly in an impersonal sense. The Second is the principle of Law as governing all process in any sense whatsoever. The Third cannot be so simply characterized, although it has been called the principle of Evolution. It involves the notion of Purpose as working out through concrete process. It asserts the essential identity of the particular with the Universal, and it defines the place of Experience within the system. We proceed to a more detailed analysis of this Principle.

The concept of "Soul" is not yet defined and cannot be completely defined until later. In the broad sense it is the "Vehicle" (Upadhi) or "Sheath" (Kosha) by which abstract Essence becomes particularized, or is made manifest in concrete form. It is not, however, form in the phenomenal sense, but rather supersensuous form (neume-non). From an application of the Second Fundamental we find that the assertion of Essence implies its own other which is Substance. Substance in the neumenal sense is Soul, which is the Root of all Nature and all Multiplicity.

It is stated that all Souls are identical with the Universal Over-Soul. In other words, discrete individuality is only an appearance as every particular being is really identical with Universal Being. For the majority of Occidental students this concept affords peculiar difficulties owing to the generally current materialistic education which is concerned exclusively with the properties of finite magnitudes. The only typically Occidental field of thought which helps to open the door of understanding of a part-whole relationship in terms of identity is found in the mathematics of the trans-finite. This will be discussed at some length further on. Unless this difficulty is mastered Occult Philosophy will never become revealed for any student.

The Universal Soul is an aspect of the Unknown Root. This is for the reason that the Unknown Root or Causeless

Cause is Essence-Substance (Purusha-Prakriti). The Universal Soul is the Unknown Root considered as Substance.

Every individual Soul must pass through the cycle of incarnation as a means for the development of independent conscious existence. This means the development of relative, intelligent consciousness of which our familiar form of consciousness is a type. Right here lies an important difference between the teaching of the Occult Philosophy and the exoteric Vedanta. Teachers of the Vedanta usually seem to view the state of consciousness called Samsara as something simply to be negated as quickly as possible. Since it is an illusion or Maya, the source of all misery, it is something to be abandoned as a great mistake. Occult Philosophy is in agreement with the Vedantic teaching in so far as the latter asserts on philosophical grounds that all relative states are Maya since they are not self-existent, but the former credits relative existence with value as a training ground. The fruitage of successful training is individual and intelligent self-consciousness. To be sure, on strictly metaphysical grounds there is no reason why attainment of any object should be regarded as of any value, since nothing involving process can be regarded as having any significance for Absolute Be-ness. But Absolute Be-ness is no nearer to non-process than it is to process, hence simple negation of all relative values is no more metaphysically significant than their assertion. The true attitude is not on the one hand to view relative consciousness merely as an irrelevant illusion, nor on the other hand as something to be taken seriously, but more like a game that must be played. As individual Souls we find ourselves in the game and Necessity drives us to the playing of some part, through the undeniable forces of Nature which move in us. We can proceed consciously with the Game, and hence freely, or we can lag and be driven by inescapable Necessity as bound slaves. But play in one way or another we must. Thus the "spark" moves directed or driven by cyclic or Karmic Law through the cycle of Necessity.

Occult Philosophy does not assert that any developmental process in the relative world has any significance for Absolute Beness. It is a very common mistake among students to attach absolute values to the finite processes of evolution. Absolute Beness in the very nature of the case can never be more nor less, being itself Absolute Space and Eternity. If from the Cycle of Incarnation individual selfconsciousness is born we may say that with respect to the range of a finite cycle a purposive value may be predicated; but Absolute Beness is at once the beginning and the end of the cycle, so how can the attainment of self-consciousness be regarded as an end in the absolute sense?

Occult Philosophy simply does not disregard relative values, since such are significant for relative consciousness. Relative consciousness exists simply as an empiric fact, and there is no such thing as a getting out of relative consciousness into another kind of contrasted consciousness called "Absolute Consciousness." It is possible to transcend a given state of relative consciousness and enter another, but in this process the principle of relativity has not itself been transcended. Absoluteness is no nearer one relative state than it is another. All relative states are equally Absolute Beness, hence there is no such thing as a "Path" to the latter. The depths of Avitchi as well as the heights of Nirvana are equally within Absoluteness.

Consciousness as "Principle" is eternal and changeless, but as actual it must be realized empirically. Hence the "spark" to attain individual consciousness, must pass through every plane of the phenomenal world, thus contacting all possible experience by identification with all states. In the metaphysical sense this experiential process adds nothing to knowledge, but through it alone can knowledge be awakened in the individual sense.

The impulse to individualization is at first immanent, the drive of the Law of Necessity itself. But as something of individualization is attained then naturally the process must become individually self-directed. Clearly the full fruit of individualization cannot be realized save as the result of individual effort. Hence in the second stage the em-

phasis lies in self-induced and self-devised effort. Mankind as we know it today is in part dominated by the inherent impulse and partly guided by individual effort. Self-effort is weak with the lower races and types, while on the other hand it marks the keynote in the character of the Adept-men. Most of mankind lies divided between, with the strongly self-directed types very much in the minority. Occult Science states that in this respect there is a serious lag behind the cyclic impulse on the part of the great majority of mankind. The result is a serious dissonance between cosmic urge in the affairs of the world and the stage of consciousness and motivation actually obtaining among the races and nations of the earth. This spells "crisis" on a grand scale, some of the effects of which may be traced in the current instabilities of world-conditions.

From both the practical and religious standpoint no part of the Third Fundamental is more important than that contained in the last sentence. No privileges or special gifts may be attained by man save those won through his own individual effort. This is a pivotal principle with respect to the ethical system that grows out of the Occult Philosophy. It means simply that man can acquire nothing as a special dispensation of "Grace" or vicariously through the acts of someone else. From the standpoint of this Philosophy it would be hard to conceive of anything more injurious to man than the doctrine of vicarious atonement. This doctrine leads the believer to regard that self-effort is useless or unimportant for the attainment of salvation. The result is that he fails to take the steps which alone are capable of saving him. The teaching of this doctrine is like giving an anesthetic to a man who stands in need of putting forth his best effort to escape an impending tidal wave.

This principle does not imply that no help can be given by one man to another. It does mean, however, that in order to receive the help self-effort must be put forth. A merely passive recipient cannot be saved by either man or God. No teacher can ever make a master in any craft of his student, be the teacher ever so capable. The student

must himself supply the essential effort and industry, which the teacher can then direct into the most profitable channels. It is possible for men who have the karma of high merit to extend the mantle of that merit over a greater or less number of less happy men, and thus instill renewed strength into a courage that was faltering, but unless those who come under this mantle of protection strike forth in terms of their own self-directed effort, the protection will cease to be effective and must, perforce, be withdrawn.

GENERAL PRINCIPLES

In addition to the three Fundamental Principles outlined above, the philosophy assumes all the general innate principles of thought. These include the principles of logic and therefore of pure mathematics. Further all empiric material is regarded as given whether such material is derived through the outer senses alone, as in the case of physical science, or through the complete sensory equipment of the perfected man, as in the case of the Occult Science.

It is a great mistake to assume that Occult Science repudiates the factual determinations of physical science, although it may often regard them as unimportant since they may not penetrate deeply enough into the plane of causes. But a sensory datum is a datum no matter how unimportant it may be with respect to the determination of basic causes. An experience is an immediately given fact which as such cannot be validly denied. On the other hand, interpretative inferences based upon such experience may be wholly wrong. With respect to the formulation of the laws of which particular experiences are specific manifestations, there are radical differences between Occult and physical science. Physical science is in no position to question the attitude of the Occult Scientist in this respect as the "laws" of the former are too hopelessly in a state of flux to afford a stable basis of defense against criticism of those who claim they have found stable and unassailable Laws. The physical scientist may consistently question whether such stable Laws have been determined, but the status of physical science is not such as to make possible an a priori repudiation of them. In view

of the relatively recent theoretic failure of Newtonian mechanics, the best established determination of physical law science has ever known, and the substitution of the Einsteinian mechanics which involves a radically different theoretic structure, has placed physical science in a position that affords no ground for dogmatizing.

PART VII: THE SEPTENARY PRINCIPLE

Every student of mystical or quasi occult literature is impressed with the frequent occurrence of the number seven as a key to processes, planes, and modes of manifestation, etc. To the student with the background of Occidental education this seems arbitrary and often the question arises as to why seven is given a place of so much importance. There is, however, a mathematical reason for the importance of this number which may be developed logically from the three Fundamentals. As the importance of the Septenary principle is very great we will develop its logical basis with some detail.

Given three fundamentals as a primary fact the Septenary Principle follows at once. For given three things there are seven possible groups that may be formed from them when the various permutations are taken into consideration. Let us designate three things by the letters A, B and C. From this we secure the following grouping taking the letters one at a time, two at a time and three at a time:

- | | | |
|------|-------|--------|
| 1. A | 4. AB | 7. ABC |
| 2. B | 5. BC | |
| 3. C | 6. CA | |

Applying these combinations to the Three Fundamentals we would have first each Fundamental considered by itself as a discrete fact. Second, we would have the consequences derived from considering together all possible combinations of the Fundamentals considered two at a time. Finally we would have all the implications of the Three Fundamentals considered as a whole. If we regard these Fundamentals in the light of axioms in mathematics we would thus have seven distinct groups of theorems based upon the Fundamentals.

It should be apparent that the Septenary Principle is not dependent upon the actual content of the Three Fundamentals. It is dependent only upon the three primary elements being given. Since a relatively advanced stage of metaphysical intuition is required to perceive all of the fundamental principles immediately we will show how a primary triad may be derived through the analysis of relative consciousness as such. Thus consider any state of objective awareness. We have first the object of perception or thought; second, the perceiver or thinker; and third, the perception or the thought. This analysis is not dependent upon any of the concrete elements entering into the field of consciousness. In order to have awareness in the relative sense at all, there must be these three elements. From these three follow the Seven as shown above.

There is another mode of development of the Septenary Principle which makes use of the properties of space. The simplest grouping of these elements which define a three-dimensional configuration is a tetrad which is determined by four points or four planes, each face being a triangle. The combination of this three and four is seven.

This geometrical development reveals a distinction between the Three and the Four which plays an important part in Occult Science. The triangle represents the simplest plane configuration. But a plane figure is never manifest to the senses as all sensible form is three-dimensional. The triangle is therefore a rational rather than a sensible reality. It represents, therefore, the supersensible or neumeal world. It is the domain of the Ideal, which since it is super-sensible is not subject to the decay of the sensible world. It represents, therefore, the permanent or immortal aspect of Being. The tetrad, being three-dimensional, represents the apparent or sensible world. But this domain is eternally in the flux of ever-becoming and hence is a transitory phantasmagoria. It represents accordingly, the mortal aspect of Being. From this is revealed the significance of the mystic statement of the "three falling into the four". It would mean the descent of rational, supersensible and pure consciousness into the ever-becoming state of sensible awareness. This ever-becoming state is represented bio-

logically by generation. Hence we have the "fall into generation".

Seven becomes a key of manifold usage as will be noted in subsequent developments of this outline. It occurs in the division of forces, planes of Being or consciousness, stages and form of cosmical evolution, constitution of man, racial divisions, etc.

MACROCOSM AND THE MICROCOSM

Macrocosm and the microcosm mean respectively the "large" and the "small" "universe" or, more specifically, the universe exterior to man and the little world or man himself. For us of the West there is a strong tendency to regard the large universe as containing a large number of small universes or microcosms each one completely distinct from the rest and constituting a part, in the finite sense, of the whole. Now, in the finite sense a part, or more technically a "proper part", is always less than the whole and therefore does not include within it certain elements which are found in the whole. Thus a quart of water is less than a gallon and has fewer molecules than does the gallon of water. Thus there are possible groupings in the relationships of the molecules in the gallon of water which would not be possible in the case of the molecules composing the quart. This is a very familiar fact in part-whole relationships, and it is likely that the average student will think that the principle is so commonplace and so obviously necessary that there is no possible point in specifically defining it. But the fact is that this is only one kind of part-whole relationship and while it applies to the finite material world of sense relationships, it does not apply to the noumenal world of metaphysics.

There is a very ancient aphorism known as the Hermetic axiom commonly stated in the form, "As above, so below". This defines the inter-correlation which subsists between the Macrocosm and the Microcosm in the metaphysical sense. In other words, the little world of the individual is a reproduction of the great world of Cosmos. Accordingly complete knowledge of either world would afford equally complete knowledge of the other. The classic command of the Delphic oracle, "Man, know thy-

self", carries this same significance; for by complete knowledge of the microcosm, man, knowledge of the whole universe is attained. In our Third Fundamental the very first statement is the assertion of the "fundamental identity of all Souls with the Universal Over-Soul", and this carries in other terms precisely the same meaning as does the Hermetic axiom. Thus each individual Soul is not simply a part of the Universal Over-Soul, as we would say a quart of water is part of a gallon of water, but it is identical with the Universal Over-Soul. Now a proper part of a finite magnitude or manifold is never identical with the whole. This is a familiar fact from our common experience of the sensible world. Thus, since the part-whole relationship which subsists between the individual Soul and the Over-Soul is of such a nature that we can predicate identity between the two it is clearly quite different from the part-whole relationships with which we are commonly familiar.

As an alternative for the term "Soul" the esoteric Philosophy frequently employs another word, i.e., "Monad" which is more satisfactory from the philosophical standpoint. This is a term that has entered western thought through the philosophies of Leibnitz and Spinoza. In the systems of these great men much of the essence of Occult Philosophy is contained, especially in the matter of relationship between the individual and the universal. The following is quoted from the "Secret Doctrine" (vol. I, p. 689, 3rd ed.): "It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of esoteric philosophy would be made to appear. From the shock of the two . . . emerge the truths of the Archaic Doctrine . . . Spinoza recognized but one universal indivisible Substance, an absolute All, like Parabrahman. Leibnitz, on the contrary, perceived the existence of a plurality of Substances. There was but one for Spinoza; for Leibnitz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *One Real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was *subjective*, Leibnitz an *objective* Pantheist, yet both were great Philosophers in their intuitive perceptions.

“Now, if these two teachings were blended together and each corrected by the other — and foremost of all, the One Reality weeded of its personality — there would remain as a sum total a true spirit of Esoteric Philosophy in them; the impersonal, attributeless, absolute Divine Essence, which is no “being” but the root of all Being”.

The synthesis that is required to be made here is of an impersonal indivisible and absolute Root of all Being, on one hand, and of a multiplicity of monadic units on the other. Superficially this seems like an irreconcilable contradiction. Either multiplicity or unity is a fact, it would seem, and the reality of one makes impossible the reality of the other. It is the traditional problem of the “One and the many” of philosophy which has divided schools of thought. The “Many” we have given as an empiric fact, yet the oneness of the whole remains an intuitive necessity of thought. The resolution of this apparent contradiction is the supreme key to Esoteric Philosophy. The Gupta Vidya considered as philosophy rather than as Occult Science, is hidden to the common mass of human consciousness just because the act of transcendence has not been realized which will reconcile this contradiction. Thus the barrier to the Esoteric Philosophy is natural and not artificial.

The principle of “contradiction” is the most fundamental of all logical principles. Stated simply it means that a thing cannot both be itself and not itself at the same time and in the same sense. In more symbolic terms it is: “A cannot be both A and not-A at the same time and in the same sense”. This is the most primary law of thought. But it should be noted that the principle is not simply the proposition: “A cannot be both A and not-A”. The modifying phrase, “at the same time and in the same sense” is essential. Thus for example, the proposition that the earth moves about the sun in an elliptic path (disregarding perturbations) precludes the proposition that the sun and planets move about the earth in circular or epicyclic paths, provided the fixed stars are taken as a base of reference. But the second proposition is true, at least as a first approximation, if the earth is taken as a base of reference. Thus the first and second propositions are not

in contradiction to each other unless considered from the same base of reference, that is, in the same sense. Taken with respect to appropriately chosen bases of reference both propositions are true, approximately, and at the same time. Now the fixed stars and the earth as bases of reference can be united by an appropriately chosen mathematical transformation. From the standpoint then of the mathematical system which comprehends the given transformation both cosmical propositions are true and from this standpoint at the same time and in the same sense. For now we are viewing the two domains of discourse corresponding to the two bases of reference from a more synthetic domain or base of reference which includes the two former as component moments.

The point involved in the above illustration is that for a given domain of discourse a given A can never be both A and Not-A at the same time and in the same sense, yet from some other more comprehensive domain the given contradictory propositions may cease to be contradictory. This is a step of synthetic movement in consciousness. In fact it is a principle which has been given formal expression in the dialectic synthetic logic of Hegel. Every individual sooner or later meets his practical limits in this process of synthetic movement. That which is above the highest point he can reach is occult for him, at the present time. For just this reason Einstein's theory is an occult doctrine for the vast majority of mankind, and not because Einstein tried to make his theory inaccessible.

Now the reconciliation of the one absolute impersonal Monad with the individual and multiple monads requires a raising of consciousness to a more synthetic level analogous to that shown in the mathematico-cosmical illustration above. There are very few who have had the strength to take this step, but those who have succeeded in doing so have entered the Path of the Adept. For such the Occult is beginning to cease to be hidden. But anyone who has taken this step stands powerless to convey what he knows to those who stand on less comprehensive domains of awareness, just as Einstein is helpless in his endeavor to make his theory really intelligible to a student who knows

naught of mathematics. All that can be done is to outline the general principle and point out the course of conduct which will effect the lift of consciousness to more synthetic levels. This is the reason why traditionally the sages of old when asked a question by a student replied by saying: "Come live with me for ten years". The student who followed this course found himself able to answer the question for himself.

There is a logical analogue which represents a part-whole relationship of the type which unites the Universal and the individual Monad as identical. This is found in the mathematics of the transfinite. This is a principle that was first systematically developed by the German mathematician Dedekind in the latter half of the nineteenth century. The principle Dedekind enunciated was that infinite manifolds are of a type such that a proper part may be taken which is equal to the whole. In fact this property has become the basis of defining infinite manifolds. This is easily illustrated by our familiar number system. Let us take the series of positive integers and associate with each number which bears the relationship to the former of being its square. Thus:

(A) 1, 2, 3, 4, 5, 6, 7, 8, 9 etc.

(B) 1, 4, 9, 16, 25, 36, 49, 64, etc.

The proof of equality between two series or manifolds is the possibility of setting up a one-to-one relationship between all the component elements of one manifold and those of the other. In the above instance this condition is met for corresponding to every number in series (A) there is a number in series (B), i.e., the number which stands just below each number in series (A). But every number in (B) will be found in (A) if we but carry out (A) far enough. Hence clearly (B) is contained in (A). But there are numbers contained in (A) which are not found in (B), such as 2, 3, 5, 6, etc. Hence (B) is a *proper* part of (A), that is, does not have all the elements within it that are found in (A). We have shown, however, by the one-to-one relationship between the elements of the two series that (A) is equal to (B). In other words we have a proper part equal to the whole.

Now let (A) symbolize the Macrocosm or the universal and absolute Monad, and (B) the Microcosm or the individual Monad. The equality between (A) and (B) corresponds to the *identity* between the individual Soul and the Universal Over-Soul. The fact that (B) does not contain certain elements which are to be found in (A) gives it a distinguishable individual character. It thus symbolizes the individual Monad. There are clearly an infinite number of distinguishable series like (B), such as a series of cubes, fourth powers, etc., and any number of other functions that would set up a one-to-one relationship. Hence series of the type (B) represent the multiplicity of monadic units which, while in one sense individual and distinct, yet stand identical with the universal and absolute Monad.

It should be further noted that knowledge of (A) gives complete knowledge of all series of the type (B), as every element in the latter is found in (A). Thus knowledge of the "above" commands knowledge of the "below". But also from (B), (A) can be derived, for by taking the square roots of the elements in series (B) we derive series (A) at once. This is exactly the process of "evolution" in the mathematical sense and it also symbolizes beautifully "evolution" as that term is employed in Occult Philosophy, i.e., the return of particularized or individualized Consciousness to the Universal Whole or Spirit. (This is an illustration of the exquisite beauty of mathematical symbolism when used as a means of representing occult significance.) We can thus see how from knowledge of the "below" knowledge of the "above" may be derived, provided the appropriate functional transformation is known. To know this transformation requires Adept attainment, otherwise the student may grope by means of merely inductive method, but at first we must all use this method perforce. The important point is that the Microcosm is a perfect reflection of the Macrocosm, or equally logically we may reverse this statement and view the Macrocosm as the reflection of the Microcosm.

In mystic literature such as the "Voice of the Silence" we come across statements such as "The student must fuse the drop with the Ocean and the Ocean with the drop".

Here again in this typically Oriental symbolism we have represented a relationship between the Microcosm and the Macrocosm. Fusing the "drop" in the "Ocean" is equivalent to submitting series (B) to the transformation of square root extraction by which (B) becomes (A). On the other hand, fusing the "Ocean" in the "drop" is equivalent to transforming series (A) by the involutory process of squaring. Thus we can see how the "drop" can contain the "Ocean" as well as the "Ocean" the "drop". There is no logical absurdity involved as is shown by the mathematical illustration, as mathematics is the most logical of all fields of thought.

The identity of the Atman with Parabrahman is the
primary principle of Advaita Vedantism. Parabrahman is Absolute Be-ness and the Atman is the Self of the individual, the central Light of individual Consciousness. This Philosophy teaches that Knowledge of the Atman or Self-knowledge is the Key to Knowledge of the Real, or Parabrahman. In other words, by fully knowing the Microcosm, the Macrocosm stands revealed. That is, by the deepest penetration within is attained complete knowledge of the "without". It thus becomes logically as well as mystically possible to interchange the Microcosm and the Macrocosm. In that case the Individual Subject becomes the container of the whole Universe, hence the statement of Krishna in the Bhagavad Gita that from a part of Himself He produced the Universe. Krishna is the Self, and thus this Realization is possible to any Being, in principle.

It should be apparent from the foregoing discussion that the Macrocosm is not a magnitude in the relative sense which contains a number of Microcosms, just as a gallon contains four quarts of water. On the contrary, we may equally well regard the Microcosm as containing the Macrocosm as to take the reverse view. Thus man is equally the all in all as well as the reflection of the All. Hence the fully realized Yogi finds himself possessing the whole Universe, and thus transcends all action.

Knowledge of the Microcosm-Macrocosm affords the principle key for the understanding of the language of Mysticism. Much of mystic expression both from the stand-

point of the work-a-day world and of physical science is sheer meaningless nonsense. True mysticism has, however, its underlying logic, but it is not the logic of finite magnitudes.

THE END

Books by Dr. Franklin Merrell-Wolff:

PATHWAYS THROUGH TO SPACE.....\$3.00

YOGA, ITS PROBLEMS, PHILOSOPHY, TECHNIQUE
\$2.00

RE-EMBODIMENT (OR HUMAN
INCARNATIONS)60

Bulletin of the Assembly of Man, a religio-philosophical publication, is issued quarterly. Gertrude A. Wolff, editor. Rates: 8 issues — \$2.50; 4 issues — \$1.25; single copies — .35. Address: Assembly of Man, P. O. Box 559, Lone Pine, Calif., 93545.

A TIME QUESTION

By Franklin Merrell-Wolff

As time flows by us new relationships with objects, human and non-human, are brought to us while old relationships vanish. These various relationships have for us in general, various values; some new relationships are valuable and others are liabilities, and the same thing is true of the relationships that are passing. Now it may be that the total sum of the positive values and liabilities is, typically for an individual, of greater positive value in the case of the one or the other of these groups of relationships. If the positive value of the passing relationships is greater than that of the incoming relationships then the effect of time is tragic while, in the reverse case, the flow of time brings enrichment. Clearly this difference has

much to do with determining one's attitude toward life conditioned by the time-stream. If the passing relationships have, on the whole, the greater positive value, then the attitude will tend to be pessimistic while in the reverse case it will tend to be optimistic. It is also possible that the effect with respect to different functions, such as thinking and feeling, is quite different. The movement toward the future may bring enrichment for one function while it brings poverty for the other. The problem is to find if there are individual patterns in this respect.

So far as feeling is concerned it would seem that Buddha found the effect of time to be tragic, and apparently, it was primarily a problem of feeling that initiated the search of Buddha. Has Buddha formulated a typical problem as felt by all men? Or, has he formulated a problem that applies to only certain types? That is a question we are seeking to investigate.

We present the problem in the form of two questions:

1. Do you find that the positive value in the feeling or affective sense is greater concerning the incoming relationships or the passing relationships?

2. Does the stream from the future bring intellectual enrichment that more than offsets the intellectual wealth that disappears into the past?

* * * * *

THE OBSTRUCTION

He who fails to perceive the *nature* of the obstruction which dams up the mouth of any stream of his life will uselessly waste all effort to remove the obstruction, and only give the elementary forces of nature more power to increase its dimensions.

If the huge logs of a denuded forest are set free on the bosom of a stream, turning its currents and blocking its mouth, the wise man will not lose time in using a tool with which he would remove a sandbar from the same stream. He will use the tool made for such a purpose.

The fool saith in his heart, I will build a still higher obstruction on the crest of the lesser and so revenge myself upon the stream. He takes no thought of the nature of the waters which swiftly and silently will undermine his structure and carry both his work and himself out to the ocean into which they empty.

—“FROM THE MOUNTAIN TOP”

“Low men follow examples; great men give them.”

“Worship by deeds predominates over that of contemplation.”

—from Wilkins' translation of the Bhagavad Gita, 1785, as quoted in “Isis Unveiled”.