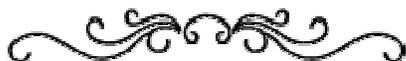


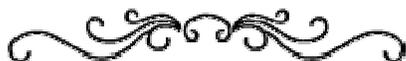


Motive and Intent

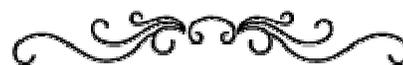
For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. ("Practical Occultism")



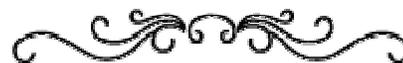
In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive. (*The Key to Theosophy*, p. 203)



[“. . . Oriental Wisdom teaches us that the Hindu Yogi who isolates himself in an impenetrable forest, like the Christian *hermit* who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against re-incarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether *personal*; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the *regiment* when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the "*saint*" helps anyone but himself; on the contrary, both show themselves *profoundly indifferent* to the fate of *mankind* whom they *fly* from and *desert*. ("World Improvement or World Deliverance.")



Everything in nature is bad or good according to the nature and motive of man; at each moment of life, man can choose the Left or Right. (HPB Commentary on *Pistis Sophia*)



People are very apt to use terms which they do not understand, and to pass judgments on *prima facie* evidence. The difference between White and Black Magic is very difficult to realize fully, as both have to be judged by their motive, upon which their ultimate, though not their immediate, effects depend, even though these may not come for years. (*Collected Writings*, vol. Xiv, p. 106)



The Art of Peace, is a book with presentations by nine Nobel Peace Laureates discussing Human Rights, Conflict and Reconciliation. As is usually the case with the Dalai Lama, he begins his presentation with

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Motive or Intent as the necessary root Cause:

I believe that in human actions, the prime mover is motivation. On the spot, it is important to tackle the symptoms of problems, but in the long run, it is necessary to look at the motivation and whether there is a possibility to change it. For the long run, this is crucial. As long as the negative motivation is not changed, then although there might be certain rules and methods to stop counterproductive actions, human beings have the ability through various ways to express their negative feeling. Thus, for the long run, we need to look at our motivation and try to change it. This means that we must try to cultivate the right kind of motivation and try to reduce the negative motivation.

Basically, the concept of “I” is key. The things that surround you, all these ultimately are designated, so the designator, the self, is supreme. That’s why, in many countries, one’s own country is the center of the universe. Then, within the country, ultimately the person himself or herself is the center of the whole universe. Now, this self wants happiness and does not want suffering. Generally speaking, violence produces suffering; compassion or non-violence brings us happiness. Therefore, violence we consider to be negative, and non-violence we consider to be positive. Violent things like Hurricane Mitch¹ in Central America are with-

out any motivation, so we call them natural disasters. These we can’t avoid. But in the other type of violence, which is created by humans ourselves, motivation is involved. Those kinds of violence can be changed — we can reduce them, and there is even a possibility to eliminate them. Therefore, we need to try to change our attitude to cultivate the right kind of motivation.

Through what methods? I feel that prayer or religious belief is to some extent useful and can be helpful. But basically, simple awareness — knowledge of long-term and short-term consequences — brings great help. If we make clear to people the negative long-term consequences, eventually they can develop clear realization that these negative, violent activities are bad, because of inducing painful experience and unhappiness.

Again, what is violence and non-violence? We can’t make a clear demarcation between violence and non-violence on a superficial basis, since it is related with motivation. Out of sincere motivation, certain verbal actions, as well as physical actions, may *look* more wrathful, more violent, harsher, but in essence, because these activities come out of a sincere motivation of compassion, or a sense of caring, they are essentially non-violent. On the other hand, with negative motivation, trying to cheat, trying to exploit, trying to deceive, and using nice words — although with a big artificial smile and with a gift — might look like a friendly gesture, but because of motivation, it is the *worst* kind of violence. So I feel that in certain cases violence can be said to be a manifestation or expression of compassion. Nevertheless, non-violence is the basic expression of compassion; therefore, the concepts of non-violence and compassion are very, very close.

In order to promote non-violence and reduce violence, ultimately we have to address motivation through education, through awareness. Here, I want to share with you a few thoughts about the concept of war. In ancient times, when people remained separately, more or less in-

¹ Hurricane Mitch grew to become the Atlantic basin’s fourth strongest hurricane ever with sustained winds of 180 mph October 26 into early October 27, 1998. It was the strongest storm in the western Caribbean since Hurricane Gilbert in 1988. Mitch stalled off the coast of Honduras from late on Oct. 27 until the evening of Oct. 29 before moving slowly inland. As the storm’s winds weakened it continued dumping heavy rain on Central America, causing floods and mudslides that had been blamed for at least 10,000 deaths by Nov. 2. On Nov. 3, Mitch’s ghostly remains entered the southern Gulf of Mexico and warm waters rejuvenated the system into a tropical storm. Mitch then barreled through southern Florida early Nov. 5 before finally becoming extratropical at 4 p.m. EST, Nov. 5.
<http://www.usatoday.com/weather/hurricane/1998/wmitch.htm>

dependently, there was no need for other people's cooperation. You could survive, you could live, completely independently. Under those circumstances, the concept of war, destruction of your enemy, and the victory of your side were a real possibility. Today's world is no longer that kind of reality. Your survival, your success, your progress, are very much related with other's well being. Therefore, under these circumstances even your enemies — for whatever reason you categorize them as an enemy in the economic field and in some other fields — and you are still very much interdependent. In such a situation, destruction of your enemy is actually destruction of yourself. Judging from that viewpoint, the concept of "we" and "they" no longer applies. Thus the concept of war, destruction of the other side, is not relevant to today's situation. Therefore, I think it is very important to make it clear that the concept of war not only is a painful experience but also is self-destructive.

Non-violence and peace do not mean that we remain indifferent, passive. Problems and contradictions always remain. I believe that as long as human beings remain, as long as human intelligence is present, some kind of conflict, some kind of contradiction, always remains. If we look at contradictory or different ideas, they are not necessarily negative. Even if we consider our body, many elements co-exist. These elements oppose one another — they are contradictory. Forces that contradict one another are the basis of further development; things stay more balanced, and that is healthy. Therefore, as long as this smart human brain remains, some kind of contradiction is always there. Even within one single person — because of the power of imagination, the power of vision, you get different ideas: in the morning, something different, and in the evening, something different. There are big differences, contradictions. Sometimes these are so great that, if one lacks the ability to overcome them, even suicide sometimes can occur.

We need a method, a technique, to overcome these contradictions. That is compromise. ...

But while reality is much changed, our perception, our way of thinking, remains behind. We retain an attitude that is essentially outmoded — "my nation," "their nation," "my religion," "another's religion," and sometimes the beautiful name "patriotism" is used with too much narrow-minded nationalism, sometimes even making people mad.

Since the situation in which we live is much changed but the attitude of the people who are in that situation is at variance with the times, this is one of the causes of unnecessary pain, unnecessary problems. Therefore, education is needed to communicate that the concept of violence is counterproductive, that it is not a realistic way to solve problems, and that compromise is the only realistic way to solve problems. Right from the beginning we have to make this reality clear to a child's mind — the new generation, in this way, the whole attitude towards oneself, towards the world, towards others, can become more healthy. I usually call this "inner disarmament." Without inner disarmament, it is very difficult to achieve genuine, lasting world peace.

So, it is extremely important to look inward and try to promote the right kind of attitude, which is based on awareness of reality. A sense of caring for others is crucial. And it is actually the best way of caring for oneself. (*The Art of Peace*, Nobel Peace Laureates discuss Human Rights, Conflict and Reconciliation, p. 211-214, edited by Jeffrey Hopkins, published by Snow Lion Publications, Ithaca, NY 2000 [available at www.amazon.com])



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The Dark Age is the last and shortest of the four yugas or racial cycles

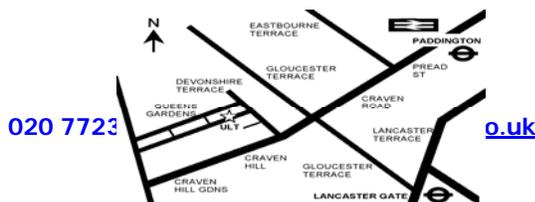
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[CONTINUED FROM JANUARY ISSUE, P. 38]

Act II

On Delos, an island in the Aegean Sea, Agathon and Helen discuss with Diotima and Apollodorus the recent rise of interest in dreams.

Agathon:

Everyday there are festivals and rituals
somewhere on this Earth;
there are Temples for virgins,
some temples for heterophobics,

there are sanctuaries for Nuns
and some for Monks.
There are stadiums to honor sports,
and pilgrimages to honor rodents and ducks.

None are so creative, however,
as our new Festival for Dreams.
I take some pride in having contributed
to making our Festival the awakening event.
Even though I had plenty of support
it still was very challenging to get it right.
My son, Apollodorus, even had to
halt his travels to give me a helping hand.

Look around and see what we have done.
Songs fill the day and dances go on all night.
What none ever thought possible
is happening tonight:
there are talks about dreams and
I don't even know what all else.
It may transform our ancient city
from obscurity to the center
of this dawning light.

Helen:
Strange as that is, Agathon, son of Cephalos,
something else is more strange.
We were discussing how other such festivals
have jumped into being
all at once and all over the place.
Say one or two and
that's accident enough, but
with so many and all at once
I wonder more deeply why and
how this could have been done.

Agathon:
You've been repeating that
question these several days,
just what has all this stirred up in you?
Is it some new market that
is opening up for you and
you wonder how to respond to it?
I could be way off, but is it possible that
some insight or prophecy is coming to you?
It's not like you to keep all that to yourself.

Helen:
Not all prophecy is from heaven;
I've seen that at certain times
reason alone can foresee deep enough into
the seeds of conflicts and troubles to come.
Some festivals have presented similar themes
as we have in our own Festival of Dreams.
I've been told by several that
the dreams reported are troubled in the extreme.
I examined a good number that
were recorded with care and
I found myself dwelling on them
and wonder about what they portend.

Agathon:
I know no one like you.
You'll even find patterns
in the entrails of a duck.
So what did you see and hear
when dreamers babble
about their dreams?

Helen:
No random babble comes up in dreams.
The themes that are repeated
take on a variety of forms like the circle of fifths;
I tell you these dreams have done the impossible.
They have awakened the many to ponder and reflect.

Who would have thought
a dream could awaken
those slumbering minds that
had been asleep so long.
Some dreams are so vivid and some vivacious
that they seem to carry great weight,
so the dreamers are drawn to talk to one another,
or else their silence seals their fate.

Some wonder if they are chained or free,
since their dreams repeatedly reveal that
they are fettered like prisoners and
left in a world of shadows to confront their fears.

Some speak of being amazed
at their dreams because
what they hear in them are echoes
of nurses' tales still ringing in their ears.

Others glimpse terrible images
Of death and destruction
in their boldest dreams
and through out it all
there are furious thundering shouts
from solemn faced preachers and
heavily robed priests.
The cries they hear from them proclaim that
all are destined to fall into a tortuous hell
more terrible than can be imagined.

Consider, if messages in dreams
are what we need to hear then
they must be challenging
the messages of doom that we have often hear. .
Could the tales of inevitable doom be
our own indifference to an approaching calamity?
Perhaps, we have been the best students
of a teaching as foul as
the worst stench that can be.

Agathon:
Well, from what you have seen
at our Festivals of Dreams
it is certainly clear that
dreams bring with them

not only smiles and laughter
but much sorrow and tears.
Parents, priests, and all others
bring a teaching more strange than dreams.

Helen:

Yes, we have said that
for all mankind it is one's parents
who are the child's foremost teachers and
somewhere in all this
are the tales of priests.
As we know, they never stop
trying to preach and teach.
After parents, all society drums in the themes
that support and mold the child
to be images just like them.
Unknowingly, we beget monsters
from monsters in an unbroken chain.

Well, I know you also believe that
you should let sleeping dogs lie, but
why do you think these are so furious
when the spell of their deep sleep is broken?

Helen:

I believe these intense dreams
have surfaced anger and revenge.
Will what you see grow
into an overwhelming wave?
Who will deal with this flood
of deep seated feelings of rage?
Should we be cautious before
we open our doors to the many?
Ours has been a small circle of friends and
friends of friends and now what?
Shall we try to help those we do not understand?

Agathon:

I'll tell you the truth I have learned the hard way.
Know the many and get to use what you know of them,
being careful to keep ahead and out of their reach
while you feed their desires and reap the rewards.
I know the many out there.
They become furious at anyone
who rejects their solemn screams:
"Who can say what is right or wrong"
"Each judges like the wayward wind"
"What seems true to any one
is true to him to whom it seems so."
"Find the evil and crush it with all your might."
"Kill them all, God knows his own"
"Pick up the banner and march into war"
and, "All you need to believe is that might is right."
Each of these is formidable, together it is madness.
Each needs to be deflated,
but you should be careful
if it is your turn to pull the plug on them.

Helen:

Yes, I've learned the bitter lesson,

and you know it too.
The many guard themselves
against bewildering fright, and
just beneath their surface of politeness
a terror permeates their soul.
I have learned to be cautious among them
because behind all this
lies a bitter rage ready to erupt into flames.

Dreams dredge up the past that
most had hoped would be buried.
What family or church or
country or man can endure after
facing the weight of their past deeds?
All these kinds of people you'll find are
simply putting it all aside
so that they can sleep the night
under covers of illusions that
keep them warm and tight.
Dreams may be pleasant but
they also bring fright.

Agathon:

I believe it is abundantly clear
from what I've seen that
the most of mankind is too flawed
even to be helped.
As you well know, their darkest secret
they keep from themselves and
as sure as hell they want to keep it that way.
Listen with care to what I say,
"Don't disturb sleeping dogs, for
they'll growl and they'll bite."

Alas, in my own dark moments
I slip into these views myself
when I can't answer someone's bold stand.
The door you open up through dreams
can come back to haunt you.

Helen:

We have shared our secrets
so I'll tell you the thoughts
I've been coming to.
These dreams seem to have opened up
another level for us to reflect upon.
Some have awakened to confront
the puzzle of their dreams and
have recognized the strange power of their dreams.
I have seen that it has humbled
some of the most proud.

These are the some who now talk
more sincerely about facing the unknown and
a few of those are hearing
a distinctly different voice
than they have ever heard
is coming out of that silence that
runs very deep.

Now, I'll share a troubling worry that
I expressed to Diotima just a short while ago.
There is something moving us from a distance,
yet not far off, but strange are its moorings and
stranger still its call.
However, this gloom I have seen before
seems now to be contrasted by
something else that just might be.
A possibility I dimly see could
for all that I know
become a reality.

Agathon:

Tell me, truly, what is it that
bends you to this view?
It's quite unlike you to keep
silent for long.

Helen:

Both images in art and in the images in dreams
there are clues about the future.
They anticipate the future and
in the past I just reconciled myself to this doom,
but there may be something emerging that could
change
even this dread that consumes me about our fate.

There is so much destruction and nihilism
growing about us that
it made me think that this time
we may be facing a long dark age and that
nothing will ever emerge from the ashes.
Now, I wonder if there might be something else.

Agathon:

Might it be that with those few
you just mentioned that
you were working with
might have changed your vision
about what may be?

To move from believing that
there is no room even for hope,
to believing there might be a glimmer of hope
is indeed jumping across an enormous gap.

Helen:

Yes, it is but while it may be a little thing,
yet it might offer some hope.
I had thought it all
as an undifferentiated mass of confusion,
but, recently, I began seeing signs that
within it there are divisions that can be made.

Agathon:

Well, we know that with divisions there must be
some features of design and intelligence at play.

Helen:

What I had ignored before

I began seeing much clearer
and that brings a clarity and
depth to what I had ignored.
Curious, is it not, that when you see that
you can make that kind of distinction,
it permits seeing other things, too.
For, shortly after I saw that, I could see
an order in what before I had thought had none.

So you see that these talks with these few dreamers
have made me see that dreamers
are not an indiscriminate many at all,
but they are, in truth, four and, perhaps, five.

At first the massive confusion of these dreams
appeared to me as if they were all the same,
but now I can see their differences
while seeing that there is something
common that runs through them all.
Each of the four have a different way
of shielding from themselves the fact
that they cannot risk being real.

Agathon:

Tell me the four from what you've heard.
I'd like to see what you thought
makes each one of them one of a special four.

Helen:

None of the four could be at all
if they were not in conflict
with what they deny they know.
The shadows they cling to as real
are only what someone
convinced them to fear.
It is out of the fear they seek
their cruel revenge on
what they secretly envy.

Now, if you listen to the four
you'll hear several beliefs about Gods that
have been passed on through
the generations of man and
they are believed as if
they have been vouched for from the Gods.
The first in my list is screamed aloud,
"Vengeance Alone Is Mine," and
as it sweeps its way in history
what havoc it makes;
another sneers that children and
those who cannot grasp
the enormity of the concept of sin
will be sent into a fearsome hell
and eternally suffer for their ignorance,
a punishment as enormously tragic as it is,
far beyond all reason.

And, still with those is that other belief
shouted from housetops that
is no less strange since

they plead for holy wars, and
those slaughtered in their vicious battles
are sent to eternal pleasure
in the brothels of heaven,
leaving nothing but desolation and
fear in their wake.

What binds such as these all together
is the belief that the God
from which all this proceeds
takes on various transformations and
acts with much less justice
than either you or I would dare to display.

The second of these four is another delusion.
They cry it aloud in unison that
their mythology is true since
it has been acted out on the stage of history.
Unable to live in a state of doubt or
cultivate an understanding of things divine
they seek certainty
in what they believe and
try to find in history
what is nowhere in sight.
The belief that the One,
awesome beyond Being in both dignity and power,
cannot be, is also the source of the other three.
They seep out of one another
like pus from an open infected wound.

For, the third of the four shout aloud that
since their God is dead they now place their faith
in what they believe cannot be denied,
“there can be nothing more real
than what I can hold in my hands.”
Yet they know that what they call real
can be broken and vanishes in the air and thus
learn nothing at all but sadness and despair.
With a sneer, they pronounce their folly
that “whatever works is true
for him to whom it seems so”.
They never ask how long one should wait
before judging the consequences of their work
because they know that time
would make a mockery of their work.

They are the ones in whom
anger stirs because they are deep
in their disillusionment;
they’ve been made to believe
that they have been abandoned to chance
in a cold and indifferent universe.
They experience a pain in believing
they are locked out of
participation in what is real.

While the anarchist still has hope
that after burning it all down
something new and
fresh might come from its ashes,

the nihilist, the last of the four,
has given up all such hope.
Since he is empty of caring,
devoid of all hope,
he would rather destroy all
believing there is nothing that cares.
Unable to glimpse even the appearance
of a one, they believe nothingness triumphs.
Here you have the four;
it all comes down to this,
that we can only learn to see
after we have seen through
each of these four.

Agathon:
Interesting diagnosis.
So, you can see these dreams
fall into each of these four.
If those are the natural divisions of the many,
if that is all there is to the fabric of Man,
let each of them wear the garments
that can be torn from such cloth.
I would like to see
how dreams fall into each class,
but that will await another time.

However, dismal your report you do believe
there is actually a way to get out of these terrible four
since you say you have seen
a few grow beyond these four.
If so, since there is a fifth class of men,
these must be those you and Diotima have worked with.
Why do you think it succeeded with these
and not with the others that you worked with?

Helen:
We both try to do our best with those we work with,
but it is a difficult art to master.
Diotima went further than I did in dream work and
even though she dropped out of the training
she learned enough to be somewhat effective.

Agathon:
My son, Apollodorus, mentioned to me that
Diotima has recently voiced regrets that
she hadn’t finished her studies and
has come to regret having abandoned her studies.

Tell me, is your work, or practice, an art?
Is the whole of dream work an art?

Helen:
Your words have a way of resounding
through out my very being, for
you’re asking if I know enough
to call what I do an Art
and you want to know if
dream work really is an Art.
Well, I have asked those questions myself, too.
Take the art of medicine, seamanship, or husbandry

each one has a different knowledge that
in benefiting Man's condition makes him more ideal.
Why hasn't dream-work, you ask,
become like the others, Arts?
For each of them can be taught
to nearly anyone, but that
is not so with dream work.
I have often wondered why some
have grasped it and others not.

Our legends have told us that
the Arts were a gift to Man and
they saved him from extinction.
However, when I consider that tale
I wonder if the application of each of these Arts
has really made Man's condition more ideal?
The most vicious tyrant
can be made healthy by medicine but
no one can say that medicine
can make him a better man.
Seamanship does bring safe voyages
but it has made pirates more deadly, and
while husbandry has domesticated and
trained animals to shoulder Man's work,
is he better for the leisure he has gained?

We will have to face the fact that
even if dream-work is an Art
it may very well do no better
than the other Arts in transforming Man.

We know that our work reduces worry and fear,
It let's people reflect on their lives,
It gives them a chance to discuss things
that are associated with their dreams.
True we are doing better work now
than before but
doing better is not best, is it?

Perhaps the truth is that there is no art that
can bring Man into an Ideal state.

Either Man cannot become Ideal or
if it does happen that someone became ideal
would you really expect they should give a
rational account of it?
Some say such transformations come
incomprehensibly to those to whom it comes?
Again, it just might be that
each person finds their own way and
that none can tread another's path.

Agathon:
Even if you have helped a few
you must know that the many
will remain out of reach and
they are the ones who make up
the wave of humanity, right?
What do you make of that, Helen?

Helen:
Your question is well aimed.
Some of those who come to me
benefit in some way but
I often ask why so with these
rather than those others?
So I settle for modest changes and nothing more.
Each of those four groups have a fearsome depth and
each a formidable power but
why some can escape and others not,
I have no answer for that.

Agathon:
It may be that
when hope sprung forth from Pandora's box
she distributed the cruel hope that
dreams offer a key to our survival.
Here comes Diotima.
Hello there, please join us.
We have been discussing themes that
you are very familiar with so join us here.
The dream festival is bringing in new people
and we were going over some old problems
about dream work like why do some people
gain by it and others not.

Diotima:
Thanks for the invite.
Good questions you have there.
I'd say that skill is never
equally distributed in any art.

Agathon:
I know you have studied dreams and
some philosophy in the old city of Taxila and
Apollodorus tells me that you had studied
there with the masters of your craft.
Have they really gone further in this study
than what you and Helen do here?

Diotima:
I believe they have gone further, Agathon,
however, it is not at all easy to say how much
Since I left before I should have.
I studied there with Pausanius, son of Er,
who was one of the masters there.
I learned the hard way that the sign over the door,
"Nothing Left Unexamined" applied to me too.

Agathon:
Consider the need, yours and ours and
decide who among us will test the limits of dreams.

Diotima:
What I know now I didn't know then.
I should have seen just how far
dream work and philosophy can go.
On my return I talked this over with you and
others without going into
it as deeply as I should have.

And now, what do I hear from you, Agathon?
I find it most curious
that you mention Taxila.
It has come up as a subject in my dreams.
I wanted to share the dream and
waited for a chance to tell it.
Does it seem an appropriate time to tell it?
Helen:
I would be much pleased to hear it.

Diotima:
Good.
I would love to share it with you both.

In the dream I was once again in Taxila and
a priestess in regal robes
opened a sacred manuscript for me to read.
As soon as I opened it up
the illustrated pages came to life'
the words glowed with a luminosity that
was difficult to behold,
and I beheld how an image of Zeus,
the Great Far Seeing One,
who had created Gods and men,
laughed outrageously when he realized
that Prometheus had shared
a gift with mankind that they couldn't use.
For he knew that one day
Prometheus would come to realize his folly.
Then mightier chains than those that once fettered
him
to that rock on the highest peak of the Caucasian
Mountains
would be broken and in his new found freedom
he too would laugh aloud at his own foolishness.
This scene burst upon me with rare clarity
and in recalling it right now
I am overwhelmed again by its simple majesty.
Still, I'm unable to grasp its meaning.

Helen:
I am more confused by this dream
than any I have ever heard.
The laughter of Zeus is the strangest of signs,
his realization astonished himself, and
what has been called tragic
he, prophetically, sees as comic.

For this dream to be true means
that the themes of our myths
are flawed and barely reveal a bit of light.
If we can see what this means then
our tales are capable of growth and development
and are not tales frozen in time but
can be added to and transformed
from the dream world.

Now, that is something I have never heard before.
Just look at it again and

you cannot escape being amazed.
In your dream you behold an image of Zeus
laughing at his own prophetic realization
that Prometheus will join in laughing
at his own ignorance once he sees the futility in
having stolen for Mankind what they couldn't use.

Most dreams apply to everyday events and
For most, that is enough.
Look at this one.
Should you deal with it as if it is any dream
and only search for its personal meaning
when the theme is so clearly mythological?
Now, from what you have shared
this dream must have had an intensity and clarity to it,
but for all that I have no idea as to its meaning.

Again, say it has a deep meaning and
say its meaning adds to the meaning of the myth,
would that not make the dreamer a seer?
No, she would not be a seer since
her dream was doing the seeing.
Could it be that if the meaning was grasped
we would awaken our own sense of prophecy?
Could such dreams be dreamt by the makers
of our mythology?

You say your dream brought you
to a state of rare clarity and you experienced
a sense of simple majesty without grasping its meaning.
What shall we say but that all those states of mind that
you experienced in the dream were significant to you
even though you are unable to
grasp the meaning of the dream?
Significance without meaning,
glowing luminosity amid darkest ignorance,
pages coming to life without any words to read,
all this is enough to baffle a sage.

Agathon:
If this dream can be unraveled
and its meaning be made for all to see
I wonder what kind of benefit
there would be for you and for us here?

Helen
Actually, this reflection raises
a most important issue for me.
Could it be that dreams like this
bring intense experiences that
are forever beyond our comprehension?
So that without what we desperately need,
we feel good for awhile and
then return to our cave-like existence
no better than we were before.

Allegorical and anagogic levels of meaning
Always leave me in doubt.
That doubt leads me to wonder
If we need some new art,

one more simple and more powerful that would go beyond what I have experienced.

Now, if that dream is pure as you would like it to be, you are duty bound to explore it, for there is no one here that has the mind to match it. I only know one man, Plethon, son of Pausanius, whose mind could match this dream and he is no stranger to dialogue and philosophy.

Diotima:

The dream is pure.
I wrote the dream down as soon as I awoke.
The dream was so vivid and real that I'd say it is as pure as dreams can get.
Dreams like these trouble me for reasons I cannot fully grasp.
They leave me with a sense of dread and doubt for I agree that everyday dreams reveal the practical affairs of Man, and to go beyond that may or may not be folly.
I have a skill for the one but of the other I cannot say.
So I am led to wonder how I can understand a dream that goes beyond my own comprehension.
Doubt leaves my soul troubled and I wonder if it reveals my own lack.
My doubts about myself always seems to separate me from everything so I often stand dejected and alone.

It could be that I need another art one that can go along with our dream work because as it is I wonder where the fault lies. However, if there is an art that perfects dream work it is likely it would be known in Taxila.

However, if this dream turns out to be true I can only say my work has been shallow. A thought keeps nagging at me and it comes as a challenge that won't let me go. Actually, it is a question that hangs over me, "Could it be that you have backed out of the profound in both dream work and philosophy before you tested how far it goes?"

Helen:

Very good question you have there.

The dream you have been given is a gift and what you do with it is yours to decide. The dream challenges your own practice And maybe the limits and depth of your philosophy. It may make you face what you have ignored. Can you take the challenge of seeing just how far and deep dream work goes? You and I both know that your own level of dream work passes as fair since you yourself have admitted you avoid

working on allegorical dreams. Not many people have them, so I, too, have little experience with them. I believe you know what you have to do. Can you delay going back to Taxila to finish the work you started there? Surely we both know that unfolding the meaning of allegorical dreams is no easy thing nor is it easy to see how each of the themes in these dreams is a thread that weaves a tapestry of meaning, for that is the task for contemplation. As you know, this dream of yours may not benefit you alone. Can our understanding of these myths bring us to a greater sense of the profound? Can your return to Taxila and see if an ancient way of understanding can be brought back to us? These are no small issues you face. If it awakens us to what we have ignored, what alternative is there for you, but to go? Surely, that is no simple decision to make. My own decisions have been plagued by self doubt. Don't let doubt undermine your journey, as it has done to mine, nor let your efforts be stalled by frightful indecision. It has been some years since I was there but I do recall that Plethon was said to have helped others with what you are struggling with and that goes beyond dreams.

Apollodorus:

I share some of that concern, Diotima. We have talked about it before and gotten nowhere so, you know, as I do, that you have no alternative.

Now, I know Taxila.

It is not known to many but to those who do know of her she is a jewel. The myth of Prometheus and the ancient city of Taxila are intertwined as they are in your dream.

Consider, Taxila is not very far from that mountain in the Caucasus, the desolate land of the Sythians, where Prometheus was said to have been chained.

I have heard that it has been the home to many sages and has given birth to many holy traditions. What do you know of it, Helen?

Helen:

It is not as well known as it should be that a single sacred stream flowed

into the lands of the Hellenes that became so strong that it overflowed into distant lands and nourished many spiritual systems. In the conquests of Alexander the Great he brought along with him those who shared this stream of wisdom and they nourished what had been growing in these native lands

into what had been called the Gardens of Zeus.

Alexander the Great founded a center of learning there in Taxila and part of it has survived in the hills having escaped the periodic destruction by various barbarian hordes. Nagarjuna's school of Buddhism, Kashmir Shivaism, and Advaita Vedantic teachings each had their source in Taxila. The great ruler and King, Asoka, also had his capital there and he was a student of a profound Greek sage.

Since the center is in the hills above Taxila it escaped pillage and destruction and it still continues the ways of the ancients. Some say that they continue the mysteries of Eleusis, at least for those they see fit to initiate.

Apollodorus:

Sure it might be as you say, but the gardens is full of weeds and the streams that once nourished it are now a mere trickle of water. A dark age has begun to fall across the Earth, so enjoy what you can before the idiots control it all.

Now there are other spiritual systems and they bind their members by enforced belief. Really, can people be coerced into spirituality? I know that the fear of hell brings many to doors of their temples and churches. Don't you have to scare the hell out of them before you can sell them on the saving grace? I guess fear will bind many together yet wasn't there some role that was played by your philosophy in all these systems?

Helen:

You ask good questions and I do wonder if they are the other side of Diotima's plight. Let us consider it this way: Enforced belief binds people together. But spiritual systems cultivate the individual's spirituality. It is for this reason that one can be religious without having developed a spiritual life and have a spiritual life without being a member of a religion. When it is thought that belief alone is sufficient, there is no further need for a spiritual life.

After belief systems are fused with Hellenism I have heard that they develop a spiritual side, as with Sufism, the Kabbalah, and Pseudo-Dionysius. I am told that when they are stripped of this legacy they return to their simple primitive systems of belief.

I have read that the similarities between the Madhyamika Buddhism and Upanishad-Vedantic philosophy and that of the Platonic tradition have been so well established that the distinctions between Eastern and Western thought are mostly nothing more than ways of insisting on the exclusive claims of the Judaic-Christian-Islamic tradition.

Apollodorus:

I have heard some these ideas discussed around here from Diotima. However, the way you put it now is much stronger. Are you not saying that there is only one philosophy, one spiritual system, with many diverse forms. Are you planning on going to study this, once again?

Helen:

It is easy to talk about it and think about it but it is not easy to understand it all. Still, as they say, it is easy to see it if you put work into seeing it. Well, I have told you before, I talk a good talk without mastering it at all so I stay here and dream about it.

You asked me about my going there and you wonder whether I plan to enter into that study again. Well, I would love to be there during the next winter Solstice and participate in their celebration of Light. For that always was the most memorable festival.

But for me as old as I am the journey would be too difficult and arduous. I should have gone earlier but I didn't. So, now I must leave that journey for others. The way and the proper time is there for you Diotima, and for you, Apollodorus.

Diotima:

We have talked about it before and I know that travelling with Apollodorus has its merits. He enjoys reciting Homer at camp grounds and singing around the open fire and his laughter is good too. I have seen many enthralled by his performances. Then, of course, his presence scares off some suitors, and on the other hand we argue a lot more

than we should about philosophy and dreams
but there are those times
when I won't be sleeping alone.

Why put off the decision any longer,
the need is clear as is the challenge,
so, what do you say, Apollodorus?.

Apollodorus:
Good we'll go.
I have something I would like to do there and
I have a bunch of questions I would like to ask
so let's pack up and go, Diotima.

Voices from the Heavens:

Hermes:
Is there something wrong
with what we know to be true?
What a strange dream you sent, Hephaestus.

Hephaestus:
Clearly, as you should know
that is not of my doing,
I only added wonder.
I thought that was your clever work.

Hermes:
What do we have here?

Hephaestus:
It is more than curious, isn't it.

Hermes:
I am curious about the whole thing.
I think it best if we review
what we know about the how and why
of Zeus's punishment of Prometheus.
I'd say he was punished for stealing
the arts and fire to ensure Man's survival.
So, Prometheus sacrificed for mankind and
he suffered severely for it.
But we must ask if all the suffering he endured,
fettered for thousands of years
to the highest of peaks,
having his liver made the feast for an Eagle,
who gnawed away on it on alternate nights,
to awaken on one day the slim chance of hope
only to dash any hope of reprieve on the next,
did all that merely delay
Man's extinction for a day?
Is it not folly to perpetuate a race
incapable of genuine growth?
Sadistic in design it all must be or
there is something we ignored and
that we haven't seen.
How could this be?
Prometheus gave Man the arts for his survival.
Husbandry to lighten his chores,
fire for warmth and for making,

and the knowledgeable arts for his benefit.
Could it be that there was one among the arts,
a most divine one, that wasn't given?
It simply couldn't have been withheld or
could it?

Hephaestus:
Stolen it was and given to Man and
along with fire and husbandry.
All the arts were given,
not some, not just a few, all.

After all, what can you expect?
You can't blame the blind for not seeing
anymore than you can expect
those who can't understand
to be brought to knowing.

Hermes:
I wonder if Helen is right
but not in the way that she thinks;
for the one thing most needed they'll never find,
for they are simply too dull
to discover the obvious.
Curious it is and more curious
it would be, if their fundamental problem
is the very thing that tears them apart and
blocks their entrance into understanding.

Just look there and there and
you'll find Man torn into pieces
over unsatisfied love and hateful crimes.
Is it or isn't it enough to say that
what they wouldn't use
seals their fate?

Hephaestus:
It is inconceivable that
the highest would be kept from Man
by him who sacrificed so much for Man.
Rather we both must ask
why the obvious wasn't seen?
For mankind to believe that Prometheus
himself held back a gift
as being far too dangerous an art
for Man is absurd.
Surely, that belief would make a mockery and
a lie of what we have all accepted as true.

Still, those distinctions
are not without merit and they
suggest man has some degree of promise.
Actually, they caused me to reflect and wonder
for what do you say to this,
if there are really divisions
on Earth, might there be divisions
in the heavens, among the Gods, that
we might not fully understand as well?

Hermes:

We have raised questions
that are difficult to resolve.
What do you say, Hephaestus,
which has the power and
which runs deepest, love or hate?

Hephaestus:

Both love and hate fix
one fully on its object.
Devoted are both to the presence of their objects
and with its loss it slips into non-existence,
lonely and empty of purpose.
But, hate is more powerful, it binds
more tightly than love by far; for
love has conditions that set it apart,
while hate thrives on without limit.
It thrives on its passion and
excites the force of one's being.
Hell bent on revenge, hate rages on.
With bitterness, anger, and wrath,
the hate is kept alive and
it burns with a fury,
Man nourishes it,
its delicious consuming passion
is savored by them
just like they enjoy the taste
of each drop of slow dripping honey.

Hermes:

These reflections awaken me
to our own dilemma.
It is not without some reluctance that
I have to admit that these issues
are not strangers to Heaven.
For we both know the tales told about
those in our Heaven
who are not indifferent
to issues of Love and Hate
whether or not they appear
on Earth or Heaven.

Hephaestus:

True, our journey here is
not without its mystery.
We sought an answer
about them and now
we are seeing that maybe
we will have to question ourselves.
Might these weaklings who live for a day
be directly facing something
that we should, but don't know?
Could it be that there is a troubling question
that lies behind all this that we are not seeing?
Are we here to see what we haven't seen?
I'd rather retreat into work
than follow these thoughts.

Consider just this,
what will we face, Hermes,
if we return victorious with a victory

not tolerated in our Heaven?
What if we are able to help those on Earth
overcome their perilous plight
only to discover on our return to the heavens
that we are in no less a plight
for doing what was never asked of us?

Reflecting in this way
it is becoming clear to me
that we need to be as clear as we can be
about just what stratagem
is on mighty Zeus's mind.
Share with me your guess.

Hermes:

What do we know?
Far seeing Zeus sees through
schemes and the plots against him.
He even allows them
to play themselves out and
later shows his superiority by turning
the trickster into a tragic state.

Shall I be the one to give our report and
shall I say that man should become extinct?
We could in no way avoid the conclusions that
the stolen gifts of Prometheus were in vain,
unnecessary was his terrible punishment,
foolish was the sacrifice of Chiron,
the physician to the Gods?
Shall we announce to all the gods that
for all the cleverness of Zeus and
for all Prometheus's far reaching intellect
that they both failed to comprehend
what we have come to see?
Shall we say if Man wouldn't use
what he most needs then blame
falls on him alone?

Will you seek some way
to avoid the conclusion that
Zeus and Prometheus' understanding of themselves
and much else is sadly compromised?
Not I.

Hephaestus:

Applause will not rain down on us, will it?
So you and I had better look
for something to hide behind
when Zeus' mighty thunderbolts
come crashing down around us.

Let me try another way to look at this.
Zeus, the mighty storm gatherer and
source of all that flashes in the sky,
does say he is far above the Gods
in power and comprehension.
It would be good for us to weigh more carefully
what it is we are here to do or
else we too may fall victim

to what we fail to comprehend.

Let me set out a couple of questions
for us to ponder well.

What have we here that puzzles us?

Why were we selected for this task?

Consider, were we not both involved
in all this from the beginning?

It was I that groaned at Prometheus' sufferings yet
I hammered with all my power
the piercing fetters that bound him to that rock.
Neither hands nor limbs escaped the chains
I forged with cunning skill.

Hermes:

Your doing is one thing, I added another.
Madness is what I accused him of,
for I thought he was blind to what he was doing.
A great distance there is between
the knowing of the what and the why.
I need no teacher to tell me what I know.
He made it clear that he had found Man living
in caves and many were like ants swarming
from the holes they called their homes.
He said he placed in them blind hope and
now I wonder if that hope was believing that
the development of those arts
would save them from extinction.
Has their building houses of stone,
learning astronomy, and anticipating the seasons,
made Man any better able
to see what must be seen?
Has the enhancement of their thought
through writing and calculation
made them wise, or merely clever?
They learned husbandry and horsemanship,
and even sailing, but have they benefited?
Have they become any wiser, any nobler,
any bit better by these arts?

Hephaestus:

A few of them have more wealth
than millions of their own people
but no one thinks them better for their greed.
After they polluted most rivers and streams
they buy up pure streams and
sell their pure water to the fools that
let them pollute their own land.
They grasp all they can steal and
call it their private property.

Hermes:

True, however, with all the corruption
there may be some few that have become better,
though they might not know what better means.

Hephaestus:

Actually, they are a puzzle and in another way so are
we.
We could name something similar about us,

for among the Gods and man the range and boundary
of our comprehension is a continuing puzzle.
Each of us Gods possesses a power and unity.
Each functions within a hierarchical structure
through which we play out our divine roles,
so that an intelligibility pervades unevenly
through our realm not unlike the way
understanding varies among Man.

Hermes:

But when we reflect on the meaning of it all,
hasn't our previous confidence and
spirit also been shaken?
Let us admit it.
We are on the edge of a disaster.
What could be worse is worse,
because none can say Zeus
is the mightiest and wisest
if fallible he is shown to be.

Shall we be so bold and
fearless as to utter aloud,
"What if truth is beyond
the reach of Zeus?"

Hephaestus:

If this be fated,
terrible are the consequences;
for then both the Gods and Man
need some goodness beyond us both,
something that can uplift
the Gods in the Heaven and Man on Earth.
Should I dare say we may be in need
of a savior God more powerful than Zeus?
Blindness is better than seeing all this.

Hermes:

Can we count on Hera,
will she stand behind us?

Hephaestus:

Hera, my mother, the illustrious one,
will not abandon Man or us.
Mighty Zeus would have ended
the race of man long ago
but for Hera's loyalty to all that is Earth.
It is not folly to consider that Zeus,
the power of Heaven itself,
may have designed a perfect way
to pacify lovely Hera,
and sent us here to confirm his verdict that
the existence of Man must come to an end.

It might be that Zeus
wants to teach a new Prometheus
a lesson to curb any future threat he might make.
There is no way
he will share his most lofty throne.
So, we might supply the justification
for a decision that he has already made,

condemning Man as a murderer
 who has wantonly destroyed
 all other creatures and
 made a barren waste of lovely Earth.
 Is this our own destiny,
 to play the fool for Zeus?

Hermes:

It would do us both good
 to proceed with caution.
 I am reminded that Hera
 bore you without a conception;
 what she decided to do alone out of defiance
 left you without a share of the mystery we all share.
 For a union brings us all into existence,
 the unity of differences into a oneness.
 The union continues the archetypal pattern
 between the bound and the infinite for
 that brought Being itself into existence.
 For surely in these communions
 we enact similar functions
 as that which the One unfolded
 through that divine luminosity.
 Surely, while you may perform similar functions,
 it is not a part of your nature to do so.
 Thus, it may be that an unpaid debt
 is owed to you since she deprived you of
 the father of all fathers
 in the essence of your Being.
 So, she may seek to protect and defend
 what she alone cultivated.

Hephaestus:

There is more to this than
 I had at first imagined and
 it might be wise to proceed with caution
 and hope that we find clarity along the way
 [TO BE CONTINUED]



Time of Stay in Devachan

IN 1875, '76, '77 and '78 my intimacy with H.P.B. gave me many opportunities for conversing with her on what we then called "Magic." These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the daytime whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I

spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons (supposed Adept influences), and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. **Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it.**¹ Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS

¹ In the January installment of *Point out the Way*, I referred the reader to a page in which the reference about persons being helped out of Devachan was printed. It did not happen — I forgot it!! However, the bolded portion above contains it. — ED., A.T.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, *and* the thoughts and words He wishes used, and I precipitate them in that form; so does and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form — Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B----- almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *facsimile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things `psychological tricks'. The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to

remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say, 'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it." (From *Conversations on Occultism*, W. Q. Judge)



THE COFFEE KLATCH

Coffee-Maker: Lots happening this month. The customers stack their questions at the door, but unfortunately it is not permanent. At first opportunity they rush back and grab their favorite incendiary seed and ignite a great *bro-ha-ha* — all in the name of gentleness and brotherhood. The lady in the center Booth is distraught that Hephaestus declares love as not so powerful and enduring as hate. Perhaps Student will console her as he's a *Greek-o-phile*.

Student: I shall, I shall. Dear "Lady-in-the-Center-Booth" you must remember that Pantheons all over the world are invariably dual — and once they descend into popularity, the lower pole of their sevenfold

meaning begins to dominate. Of the *dual* meaning in the epithet *Zeus*, *The Secret Doctrine* states that: —

The translators of the drama wonder how Æschylur could become guilty of such “discrepancy between the character of Zeus as portrayed in the ‘Prometheus Bound’ and that depicted in the remaining dramas.” ... Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence — *Manas* wedded to *Kama*; Prometheus — its divine aspect merging into and aspiring to Buddhi — the divine Souo. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions, — the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent — the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the “Man Saviour,” the solar Bacchus or “Dionysos,” *more than a man*.

After the flood of Deukalion, Zeus it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge. ... On several archaic monuments one still sees Prometheus modeling a human body, either alone or with Athena’s help.”

Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshet. Tubal-Cain is a Kabir, “an instructor of every artificer in brass and iron;” or — if this will please better — he is one with Hephæstos or Vulcan... (II, 390)

Fohat, in his capacity of Universal Love is beyond both love and hate on the lower plane, or as remarked in “Love With an Object”:

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favors upon any one thing, seems to be that eternal

love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad-Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no-thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves.

...

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attached to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colors, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may receive, herself in return. Therefore the *Bhagavad-Gita* says: “Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good¹³,” and the Bible says: “To him who

has still more shall be given, and from him who has not, even what he has shall be taken away¹⁴.”

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest; how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But “as the sun shines upon the lands of the just and the unjust and as the rain descends upon the acres of the evil-minded as well as upon those of the good;” likewise divine love manifesting itself in a perfect man is distributed alike to every one without favor or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favors of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of, and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, “prayer,” *i.e.*, the elevation and aspiration of the soul “in spirit and in truth¹⁵,” is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there.

Love — divine love — is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originates **Will and Imagination** and all

the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a live-giving sun, illuminating the mind and sending its rays to the center of the universe; for it originates from that center and to that center it will ultimately return.



COLLECTING THE MIND

The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them — or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation. (*U.L.T. Pamphlet No. 12. Forward*)

However, there is a higher and overarching re-collecting — *yuyuje* — that is, the collecting together of our purpose in life our priorities. This “collecting” is also *creative*, but in a higher way than the merely reproductive. It gives rebirth to the One practicing it. When Brahmâ did it, he created the Universe!

The first step and the underlying step all along the way seems to be self-forgetfulness. Putting Theosophy first and humans second is a rocky path, for Theosophy — as the Wisdom Religion — is in the human heart, in great nature. Study can be dominated by a keynote of service, but how rare it is!

Motive, intent, attitude decide whether the *Three Fundamental* are *heartbeats* or *flags* in our repertoire. It is usual for the flag

to display itself as a heartbeat, while the heartbeat is a throb felt along the way — something you recognize — but can't shake hands with.

Rodney Smith, a ULT Associate of long ago has found his stride. Let's hearken to some of his comments:

In my search to learn how to serve, I have come upon a quotation by a writer named Harold Thurman Whitman that has been extremely helpful. I keep it on my desk and reflect on it often. It keeps pulling me deeper and deeper into the meaning. It reads:

Do not ask yourself what the world needs. Ask yourself what makes you come alive, and then go and do that. Because what the world needs is people who have come alive.¹

Holding this in mind, let us see if we can understand service in light of waking up and becoming alive.

Coming Alive

Aliveness is our birthright. To come alive, we must align ourselves with our heart's desire. We just have to rediscover how to do that. The word aliveness implies wakefulness, awareness, and a connected passion for life. We may notice that the essence of aliveness is a pure quality distinct from the actions that spring from it, such as following our desires or avoiding our fears. No matter where we start with our understanding of aliveness, however, through investigation we penetrate to new and deeper meanings of this word. We need to keep redefining the idea, allowing it to evolve beyond what we think it means. In this way, it will always be fresh and new, as our aliveness itself.

Exploring Whitman's observation takes away the enormous tension in trying to

¹ The quote is certainly pertinent and to the point. Whether a person named Harold Thurman Whitman ever lived or not, or was the person who penned those lines remains undecided. — ED., A.T.

understand how to serve. It solves the problem of how to practice and fully participate in our lives at the same time.² It says that service is not a burden; rather, it defines service as that which feeds our aliveness. "Helping" was always a weight to me. It was like forced Christmas shopping: I really was not into it, but I thought I should be, and people expected me to do it. When I understood that service springs from generosity, not self-discipline, I began to tap the wellspring of energy from which generosity arises. This energy cannot be depleted as long as it is connected with my heart's interests. The vital understanding for me was that if it felt like a burden, it was.³ If service comes out of a "should," it cannot be anything but an obligation. If it is a responsibility, it is helping, not serving.

The Attitude of Service

Often the shift from "helping" to "serving" is only a shift in attitude. I have a friend who worked as a waitress to put herself through college. She disliked the work and complained about it often. One day I asked her what she wanted to do after she received her degree. She said she wanted to serve people. We both laughed because it instantly became obvious that in essence, waiting tables is service work. We talked about what needed to change in order for her to truly serve her customers. For the next two weeks she attempted to bring a service attitude to her work by making eye contact with her patrons and working from the relationship. She served food rather than filling orders. She said it totally changed the way she perceived her job.

² This reminds on of Joseph Campbells's famous advice: "Follow your bliss." — ED., A.T.

³ There are those who use the word "helping" to define their activity, and yet have the same *aliveness* which Rodney has found, and describes by the word, "service." If it feels like a *burden* it is! no matter what word we use to describe it. Universal love attuned to our plastic potency begins to *define the mind itself*. But, to walk the walk, we have to start with the first step, and withal, there are stumbles and skinned knees along the way! — ED., A.T.

Genuine warmth cannot exist unless there is equality. Love sets no limits and harbors no judgment. When we serve, we are meeting and connecting through a reciprocal affection, not through comparison and evaluation. ...

I was once visiting Mother Teresa's Dying Center in Calcutta. There were long rows of wooden beds with dying people lying side by side. The patients were warm and clean, and the room, though modest and simple, was filled with caring nuns and volunteers. One of the nuns was mopping up vomit from the floor. I pulled her aside when she had finished and asked what sustained her through her work. She looked at me and said, "What work?" I was about to reply, "You are standing here cleaning up vomit, and you ask, 'What work?'" — when I noticed the expression in her eyes: they were so clear and radiant. I thought to myself, *This woman is alive*. She seemed to catch my initial reaction and said, "When you change the diapers of your child, is that work?"¹

We sometimes hold ourselves back from service because we define our spiritual practices in a narrow way. We may think to ourselves, "My path is not the path of service. I am a bhakti [devotional] yogi, not a karma [action] yogi." We become tied to the terminology rather than what feeds our hearts. We limit the definition of our spiritual practices to a particular set of circumstances — it is always done alone in a quiet environment. The form may be so

narrowly defined that it no longer feeds the spirit. ...

The one agreed upon form, which seems to have a universal basis in all traditions, is serving others. Service work cuts through all those artificial divisions.² Most forms of spiritual practice can be discovered within the broad term of service. If we understand the **intention** rather than adhere strictly to the form, service can actually be an expression of prayer, metta, or, like Elisabeth Kübler-Ross, an ongoing *engaged* meditation as well. Service seeks its commonality from the lives it serves and not from the confines of religious traditions.³ ...

Aliveness has no definitive expression. Anything we do with passion can be done in a spirit of service. If it feeds us, it will feed the world. We sometimes feel we are not deserving of being fed. We may feel we are selfishly following our interests, as if we should be out there where the action is, where the problems are, not hunching over a microscope or gazing at the stars. But the world is more connected than that. The world is crying out for aliveness, not for a specific activity. Opening our hearts, through whatever means, serves the greater good.

The simple question is. What interests us? It does not matter what it is; if it interests us, there is focus and absorption in the activity. If we are also willing to learn while we are engaged, then all of the ingredients of spiritual growth are present.

...

¹ Remembering the 49 fires should give us a clue to the process of "adapting our thoughts" to our plastic potency. JG was a kind of financial wet-nurse to the ULT both in money and "voice" as he was the sole Sunday night lecturer for 21 years. In time, the wheel began to roll and others found their enthusiasm. Many fell into the ditch of comparison and contrast — the journey became a *project* rather than a *love affair*. Each one's heart has a keynote for that cycle in the flesh, and it is the *private property* of the unit so engaged. He is the *Manu* for that short cycle. When the heart catches fire *gratitude* begins to reverberate in the temple. — Ed., A.T.

² True, provided we give the word *Service* a broad definition. Socrates was in a program of *service*. Madame Blavatsky's life was pure sacrifice and service. Yes, "service work" if rooted in enthusiasm "cuts through all those artificial divisions. — Ed., A.T.

³ It is a hallmark of *alive* people that they adapt their work to your *needs*, not to any preconceived plan. The Dalai Lama is a standing genius in this practice, as the diversity of his "listeners" from country to country is enormous! — Ed., A.T.

We may first have to understand where our interests lie within our chosen lifestyle. Think for a moment why you chose to do whatever work you are now doing. Think back before financial incentives, prestige, and social status became a primary focus. If you are a physician or carpenter, why did you choose that profession? If you are a lawyer or psychologist, what was it that originally excited you? For some of us, the expression of service work may not be directly connected with people at all. We might be a computer programmer or an artist. Whatever our work or hobby, if we can rekindle that passion, our meditation and our life will begin coming together.

Service moves us from an attitude of self-defense to inclusion of others. We begin to see life not in terms of getting and achieving, but as a living experience. Relationships, not objects, become the focus. Service then feeds us because we are always growing in our relationship to what is being served. This can only occur when we hold ourselves in as high esteem as those who we are serving. It is work among equals. This understanding begins to break down the boundaries between self and other. Soon we begin to recognize that a life of grasping and avoiding is circular and meaningless¹...("Service: Expressing our practice," by Rodney Smith, *Bodhi*, Vol. 6, #4, p.12 *et seq.*)

¹ Just as Light and Darkness, Spirit and Matter, are not distinct and separate, so also good and evil. No one can point to the existence of good *per se* in Nature; nor can evil be shown to have a separate independent existence. Reality is neither good nor evil, as Life is neither Spirit nor Matter.

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (*S.D.*, I, 73)

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. ...

CORRESPONDENCE

An Interesting Exchange of Letters---

Henry Holt & Company
One Park Avenue
New York, NY
December 23, 1930

Dear Sir:

Please return to us, at our expense, and as promptly as you can, all unsold copies of THEOSOPHY: *A Modern Revival of Ancient Wisdom* by Alvin B. Kuhn. A few corrections must be made in this book before it is released for sale.

Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, *we* must in fact be detached from these things. Now *we* are not our bodies or mere minds, but the *real* part of us in which Karma inheres.

... The finite mind is accustomed to attach one or other idea to certain expressions, and it is therefore possible to circumvent the separative tendency of the mind by dwelling on those expressions that convey the idea of co-operation rather than of opposition.

Saunaka asks in [the Mundaka] Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and of course, when that is possessed, one rises to the higher road....

In the journey along this road we will encounter great differences in the powers of our fellow travelers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. **This ought to give us a lesson in charity, in universal brotherhood.** Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value. (W.Q. Judge)

It is Important that no further sales of this book be made until a corrected edition is put in your hands.

We shall appreciate your co-operation in this matter.

Faithfully yours,
Gilbert Loveland



John Garrigues, President of Theosophy Company, answered like this:

245 West 33rd Street
January 13, 1931

Henry Holt and Company
1 Park Avenue
New York, NY

Gentleman:

As one of the purchasers of the book "Theosophy" by Alvin B. Kuhn, published by yourselves I have received a copy of your circular letters of December 22nd and December 23rd, 1930, both these circulars being signed by your Mr. Gilbert Loveland. For you information I would state that the author of the book, Mr. Kuhn, is very well acquainted with the present writer personally. On reading the above mentioned circular letters from you I inferred that sharp objections had been found, and perhaps direct or indirect threats made to proceed against you for libel because of certain statements in Mr. Kuhn's book. I have read Mr. Kuhn's book through carefully. On matters of inference and opinion I myself, as well as no doubt many others readers, would disagree with some of Mr. Kuhn's arguments and deductions. This is but natural and to be expected of any book and of any writer, but with respect to facts mentioned by Mr. Kuhn, which carry with them of necessity more or less reflection on various persons named, there can be no question on the part of anyone who is informed that the facts as given by Mr. Kuhn are accurate.

I am writing you, therefore, for various reasons: One is, that as a Theosophist of no Society or party, I am interested that the truth shall be known to all who may desire. Moreover I am interested in the protection of any decent writer or decent publisher who may deal with facts related to persons still living. I may state that in the year 1925, on behalf of the Theosophy Company, I negotiated with Messrs E. P. Dutton & Company, your neighbors, for the publication of the book entitled "The Theosophical Movement" which was brought out by Messrs Dutton & Company under their own copyright in 1925. On pages 549¹ and 685¹ of that work

¹ [page 549 reads:] This Mr. Leadbeater was originally a curate in a rural parish of the Church of England. He had been interested in Spiritualism for many years when he read Mr. Sinnett's two earliest books. Thereafter he held *seances* with Mr. W. Eglinton, a famous medium of the time who had been at Adyar while H.P.B. was there. Eglinton, like Mr. W. Stainton Moses (M.A. Oxon) had been helped by H.P.B. and had received various evidences through her of the existence of Masters, and joined the London Lodge in 1884. In a *séance* with Mr. Eglinton early in 1884, Mr. Leadbeater endeavored through the latter's "control," "Ernest," to get in "communication with the Masters." This is referred to in Letter VII of "Letters from the Masters of the Wisdom," a Letter received by Leadbeater through H.P.B. many months later, after he had avowed his desire to return with her to India.

Accordingly Mr. Leadbeater went to India with H.P.B. late in 1884 and was at Adyar during the time of Mr. Hodgson's investigations there, and became acquainted with the various Hindus at headquarters, notably with Subba Row. From Adyar Mr. Leadbeater was sent to Ceylon by Col. Olcott and while there began his career of infatuation with boys, his first relation of that kind being with C. Jinarajadasa, now Vice-President of Mrs. Besant's theosophical society.

Mr. Leadbeater returned to England in 1889, taking the boy with him. From then on he was intimate with Mr. Sinnett for whose son he served as tutor, and for Mr. Sinnett himself as the "psychic" through whom Mr. Sinnett kept up his supposed communications with the "Masters of H.P.B."

Mr. Leadbeater was never at any time a member of the E.S.T.S., nor in any way connected with H.P.B., after his return to England. Mr. Sinnett made him Secretary of the London Lodge after his return to England in 1889. The course and practices, public and private, of the London Lodge were wholly at variance with the Occult discipline taught by H.P.B. — were, in fact,

you will find some very distressing facts indeed, very plainly recited, with respect to Mr. C. W. Leadbeater and Mr. C. Jinarajadasa, both now living and both very prominent members of the Theosophical Society, whose President is Mrs. Annie Besant.

Immediately upon the publication of "The Theosophical Movement," very strenuous efforts and very vigorous denunciations and threat of libel proceedings were made to Messrs Dutton & Company, and it was demanded that they suppress the further sale of "The Theosophical Movement" and recall all copies already

identical with mediumism, psychical research, and Hatha Yoga.

¹ [page 685 reads:] The dissensions which almost at once sprang up among the survivors of the American fragment and the speedy collapse of the spectacular performances staged by Mrs. Tingley and her competitors for the mantle of Mr. Judge, left the Besant-Olcott combination with no real rival in the "successorship" role. In the summer of 1899, Mrs. Besant withdrew the **pledge, memorandum, and instructions** of H.P.B. and **substituted a new "pledge"** for her "esoteric" students. This was followed by "studies" and "instructions" of her own, and by the circulation in her "School" of the "clairvoyant investigations" of Mr. Leadbeater and herself which were later published as *Occult Chemistry*. Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett, along with a host of lesser lights, fed and fostered that hunger for the mysterious, the abnormal, and the "occult" which H.P.B. and Mr. Judge had so resolutely and so continually opposed and warned against. The "E.S.T.," which controlled absolutely the exoteric Society, speedily became a "hail of Occultism" and a "factory for the manufacture of initiates"—the very thing that the veritable Mahatmas had so insistently discountenanced in Their letters to Mr. Sinnett in 1880-82; letters whose complete text is now available to all students in "The Mahatma Letters to A. P. Sinnett."

In 1906 charges of infamous conduct and teaching to boys confided to his care were brought against Mr. Leadbeater. An inquiry into the matter was held by Col. Olcott at London. Mr. Leadbeater admitted the charges and resigned from the Society. Colonel Olcott, who had meantime come to distrust Mrs. Besant, had regarded Mr. Leadbeater as the "agent of the Masters," and the disclosures made undoubtedly hastened his death, which occurred early in 1907. Mr. Chakravarti and others had endeavored to procure the endorsement by Col. Olcott of Bertram Keightley to succeed to the Presidency, while those devoted to Mrs. Besant had done the same in her behalf. The mentally enfeebled and physically dying President-Founder was beset in this way till his parting moment.(p.685)

distributed. A little later Messrs Dutton & Company received a cable message from Mr. C. Jinarajadasa, and very urgent, not to say threatening, letters from a lawyer in New York City, denouncing the book and threatening libel. Messrs Dutton & Company were naturally interested only as publishers; they neither desired to wrong any dead or living person, nor to be involved in unpleasant litigation. They, therefore, communicated with me and I assured them from direct knowledge that there was in possession of the Theosophy Company, the direct indisputable documentary evidence to prove to the hilt every statement of fact made in "The Theosophical Movement." Upon this assurance, and my guarantee to see them harmless from the results of any libel proceedings, Messrs Dutton & Company went right ahead with the sale of the book, and have been selling it ever since. So soon as these various parties found that Messrs Dutton & Company could not be coerced, they relapsed into silence, and have remained in that admirable state ever since.

I have no doubt whatever that if you would call on Mr. McRae of Messrs Dutton & Company, or Mr. Acklom (if Mr. Acklom is still connected with the firm) Messrs Dutton & Company will be glad, as a friendly act, to let you read the entire correspondence in connection with the threatened libel suit against themselves.

I am venturing to submit the foregoing information to you in justice to Mr. Kuhn and to yourselves. As a matter of fact we possess documentary evidence, which cannot be disputed because it is over the signature of the various parties, for any and every fact recited by Mr. Kuhn in his book that might for any reason be regarded as offensive or derogatory.



Mr. Loveland answered like this:

Henry Holt & Company
One Park Avenue
New York, NY
January 28, 1931

My dear Mr. Garrigues:

Thank you for your letter of the thirteenth.

We cannot now report what we shall finally do with Mr. Kuhn's twelfth chapter. It is likely that we shall make a few corrections in the interest of accuracy. The whole matter has been referred to Professor Herbert W. Schneider, of Columbia University, since he is general editor of the series, *STUDIES IN RELIGION AND CULTURE*, of which Mr. Kuhn's book is a part.

We are not to be frightened by threats of the kind that have been made. We were almost sure that the same kind were made against you and your publishers in 1925. Our only concern is to certify that the book, once it is released, shall represent the facts concerning the growth of American Theosophy.

Faithfully yours,
Gilbert Loveland



THE MEANING OF A PLEDGE

(*Lucifer*, Vol. iii, September, 1888, pp. 63-67)

It has been thought advisable that members of a certain Occult Lodge of the T.S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows:

- "1. I pledge myself to endeavour to make Theosophy a living factor in my life.
- "2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.

"3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.

"4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

"5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.

"6. I pledge myself to give what support I can to the movement in time, money, and work.

"So Help Me, My Higher Self."

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation: —

"So help me, my Higher Self."

The term "Higher Self" has recently come into considerable use — at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to "take an oath" in the ordinary fashion of Christians is much less serious than a Pledge in presence of the "Higher Self."

The "Higher Self," moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised "personality." *It* is universal and secondless and in such a sense the term "*my* Higher Self" seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the J.*va*, the Monad, with the secondless "Higher Self" that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It *per se* is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and *brings it upon himself*. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the "Higher Self," but it can affect the individual man. The "Higher Self" is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognize the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves *to be* active, and not merely to endeavor to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act

consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavor to "make Theosophy a living factor in our lives." Before we can *endeavor* to do this, much less *do* it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavor. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy the *living* factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a living factor in his life.

As a negative definition nothing could be better than the definition in *Lucifer*, Vol. I, November, 1887, p. 169:

"He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own — is no Theosophist."

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge — and

not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall *positively* work altruistically and defend any innocent person as he would himself.

Many men may be so colorless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in “I will not” but in the “I will do.” Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult — otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the

objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for “Universal Brotherhood” and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons, arising out of the general circumstances.

The question naturally arises: “Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?” And again: “Has the Society any coherence and purpose which shall make *it* a living power in the society by which it is surrounded?” For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of “alloys” to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor. But this will be found to be a distinction which is very subtle and difficult to make in life. *Light on the Path*, too, warns the aspirant against self-righteousness of a like character, "for the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow." Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavor to do so on our mind, and thus abstain from "condemning others." For the silent condemnation of the mind would seem more "vicious" than physical speech, for, at any rate in the "judge," it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in *Lucifer*, it has been open to those who take the Pledge to consider that their human brothers are not "Brother Theosophists," and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge "never to listen without protest to any evil thing spoken" of them. But the definition stops this with its "whether a brother Theosophist or not," and agrees with the legal maxim which is so seldom acted upon — always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to "judge not that ye be not judged."

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of

all that militates against Theosophy and against its forming a living factor in men's lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavor to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavor to "Know Thyself."

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism. It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfillment the supreme object of his life.

It is necessary "to read, mark, learn, and inwardly digest" the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED.
[Dr. Archibald Keightley]