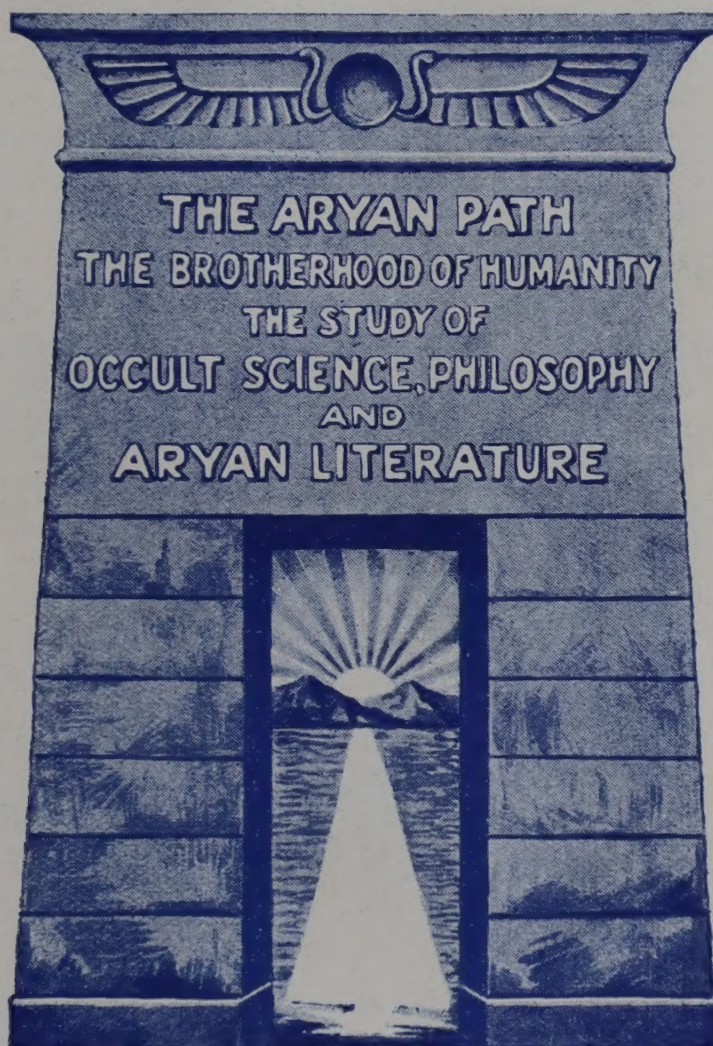


THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXVI No. 4

February 17, 1956

It is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

—H. P. BLAVATSKY

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1956.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1956.

VOL. XXVI. No. 4

THE WORLD OF CAUSES

Whether there is any mode of thought or any effort of the mind which will enable a man to grasp the great principles that evidently exist as causes in human life, is a question no ordinary thinker can determine. Yet the dim consciousness that there is cause behind the effects we see, that there is order ruling the chaos and sublime harmony pervading the discords, haunts the eager souls of the earth, and makes them long for vision of the unseen and knowledge of the unknowable.

—*Through the Gates of Gold*

Even an elementary knowledge of the Law of Karma is a blessing. The truth that we ourselves are effects produced by and from causes; that every object in our environment is an effect for which there is a cause or causes; that every event is an effect resulting from its own causes—this perception brings us face to face with the Universe of Causes.

All men, all women, live in the world of causes and effects. But how many are aware of that important fact? The false substitutes for the Law of Cause and Effect, such as a personal god who creates all effects, or distant stars which determine the destiny of every human soul at the birth of the body, or physical heredity which determines how a human being will think, feel and act, willy-nilly, are all superstitions. Such substitutes weaken man's moral fibre, confuse his mind and darken his perception.

The Law of Universal Causation or Karma is intimately connected with the Law of Unity and Harmony. We see the rhythm, the order, the beauty, which enable us, nay compel us, to concede that the Universe has a purpose. We perceive this grand harmony in the world of effects. Once again superstition and ignorance call it the grace of the Almighty Creator of the Universe, and theologians confound the perception of the common man by offering other explanations. The common man's common sense will stand him in good stead if he is left free to use it

unhindered by priest, astrologer or materialist.

The Universe of Unity is the world of effects—the result of Universal Causation. There is a constant play between the world of causes and of effects. Every effect proceeds from a cause, and also every effect becomes in its turn a cause for future effects. Let even a common man with his common sense perceive that Divine Harmony points to some grand purpose underlying all manifestation, and he is bound to ask the how and the why of it all. He will press his questions and pursue his enquiry, and his earnest sincerity is bound to bring him to the Theosophical explanation of the Law of Infallible Justice, which is perfect mercy. But in trying to find an answer to his enquiry he comes upon schools of false knowledge—creedal religions, spiritism, astrology—or of partial knowledge—psychiatry, eugenics, psychoanalysis, etc. In India false interpretations of the very Law of Karma, of yogic practices and the like, create further difficulties. And the student-server of our Theosophical Cause has to solve all these difficulties when the enquirer after wanderings comes in contact with the U.L.T. or with one of its Associates.

We are seekers of the "knowledge of the unknowable"; all of us "long for vision of the unseen." Through right application of the Law we gain knowledge which brings conviction and faith. There are good students who can speak fluently and even profoundly, but they fail to

bring conviction to others. They are weak in faith, in conviction which is knowledge garnered through experience. There are good minds that like to study but do not like application. They are prone to turn away hastily from self-study. It is self-study which will reveal to such an one the fact that he is going on without aim or object.

It is necessary to become aware of our own aimlessness. That leads us to sense that the aim and purpose of the ocean of life in which we are panting for breath at every exhaling has its beneficence, if we will find the real aim of all our efforts at growth, the divine purpose of our own existence. There are great and constant efforts made by the world of causes; and we can aid those efforts. To work with the Law in every action we perform with body or mind necessitates knowledge of the being within us who makes Karma and feels its effects. Ordinarily it is our bodies and lips, our minds and impulses that function; *we* do not function, using body or speech, mind or heart. We do not use our personality; our personality functions on its own and ultimately meets its doom. The soul, the bird, warbles not, becomes mute, torpid and

exhausted.

Students of Theosophy acquire knowledge. Genuine Faith, born of sustained application, is the dire need of most aspirants. They hope, without recognizing the import of the instruction carved on the gate of the Temple of Wisdom: "Abandon hope, all ye who enter here." Their hope is of course of the idle sort, not that hope which inspires effort and labour and makes us go on. Sustained and strenuous self-study results from the hope born of conviction, of inner faith; that hope blesses now and here. Faith is the great moral power which reveals the mighty and majestic truth that it is not worldly knowledge and conquests but knowledge of one's own Self—Spiritual and Intellectual—and conquest of one's own self—material and psychic—which is the aim for which the Law works, not blindly but intelligently, maintaining justice whose chastisement is mercy itself. If we want to open the real sight of our soul we have to study the Law that sees, and through strenuous endeavour learn to help Nature, not only in the world of effects, but also in the world of causes. Scientific or social service touches the world of effects; Theosophical service touches the world of causes.

GIORDANO BRUNO

On the 17th of February, in the year 1600, Giordano Bruno, who might justly be called a great teacher of Theosophy, was burned at the stake. The Roman Catholic Church was responsible for this shameful crime. Bruno died a martyr for holding high the torch of truth to all those who would accept it, and his philosophical convictions and high courage had a profound, though even yet but scantily recognized, influence on scholasticism, science, philosophy and religion. His authentic works reveal his great learning and his pure, spiritual perceptions, and prove that his system of thought was an exalted expression of what is now called Theosophy.

One of the "calumniated but glorious reputations" which H.P.B. set herself to vindicating in her first great work, *Isis Unveiled*, was that of

Bruno. He called himself "an awakener of sleeping souls." The source of his information, as he himself confessed, was Pythagoras. He in turn influenced profoundly some of the leading Western thinkers of the coming centuries, such as Descartes, Leibnitz and especially Spinoza, who gained wide hearings for their philosophical and speculative teachings, and these have in turn affected and influenced the minds of myriads.

Apart from his attack on contemporary Christianity, the chief causes that led to his ghastly execution at the hands of the Inquisition were his rejection of the Aristotelian astronomy for that of Copernicus, which allowed for the possibility of innumerable worlds, and his pantheistic tendencies. He asserted that amid all the varying phenomena of the universe there is something

which gives coherence and intelligibility to them, and this something is God, the universal, unifying Principle, "the Infinite All," from which all things come of necessity. As a manifestation of God, the universe must be infinite and animated. God, he held, "is not to be sought beyond the universe and the infinity of things, but within this and these. . . . God is nigh, with us, and within us. . . . for He is the Soul of souls, Life of lives, and Essence of essences."

Bruno clearly taught the Three Fundamental Propositions of *The Secret Doctrine*. Not only did he conceive of Deity as an Infinite Principle, but he also recognized Intelligent Law to be the supreme Governing Power and held that the human soul is a thinking monad whose highest function is the contemplation of the divine unity and whose destiny is immortality as a portion of the divine life.

He denied "particular providences" and boldly affirmed the uselessness of prayer. He called Jesus a magician, magic according to him being divine knowledge or *Gupta Vidya*. "In his noble conception," says H.P.B., "the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly."

The indictment against Bruno and his own "Confession" before the Inquisition, as given by Professor Domenico Berti in his *Life of Bruno*, from which H.P.B. quoted fragments in *Isis Unveiled* (I. 95-97), "prove beyond doubt what were his *real* philosophy, creed and doctrines."

The charges in the denunciation of Mocenigo, his accuser and erstwhile friend, were expressed in the following terms:—

"I, Zuane Mocenigo, son of the most illustrious Ser Marcantonio, denounce to your very reverend fatherhood, by constraint of my conscience and by order of my confessor, that I have heard say by Giordano Bruno, several times when he discoursed with me in my house, that it is great blasphemy in Catholics to say that the bread transubstantiates itself into flesh; that he is opposed to the Mass; that no religion pleases him;

that Christ was a wretch (*un tristo*), and that if he did wicked works to seduce the people he might well predict that He ought to be impaled; that there is no distinction of persons in God, and that it would be imperfection in God; that the world is eternal, and that there are infinite worlds, and that God makes them continually, because, he says, He desires all He can; that Christ did apparent miracles and was a *magician*, and so were the apostles, and that he had a mind to do as much and more than they did; that Christ showed an unwillingness to die, and shunned death all He could; that there is no punishment of sin, and that souls created by the operation of nature pass from one animal to another, and that as the brute animals are born of corruption, so also are men when after dissolution they come to be born again.

"He has shown indications of wishing to make himself the author of a new sect, under the name of '*New Philosophy*.' He has said that the Virgin could not have brought forth, and that our Catholic faith is all full of blasphemies against the majesty of God; that the monks ought to be deprived of the right of disputation and their revenues, because they pollute the world; that they are all asses, and that our opinions are doctrines of asses; that we have no proof that our faith has merit with God, and that not to do to others what we would not have done to ourselves suffices for a good life, and that he laughs at all other sins, and wonders how God can endure so many heresies in Catholics. He says that he means to apply himself to the art of divination, and make all the world run after him; that St. Thomas and all the Doctors knew nothing to compare with him, and that he could ask questions of all the first theologians of the world that they could not answer."

To this the accused philosopher answered by the following profession of faith, which H.P.B. calls "that of every disciple of the ancient Masters":—

"I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I

esteemed it a thing unworthy of divine goodness and power, that, being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature with the moon, the other planets, and the other stars, which are infinite; and that all those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith.

“Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.

“Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being, through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry, through love. Thus I understand being in all and over all, as there is nothing without participation in being, and there is no being without essence, just as nothing is beautiful without beauty being present; thus nothing can be free from the divine presence, and thus by way of reason, and not by way of substantial truth, do I understand distinction in divinity.

“Assuming then the world caused and pro-

duced, I understand that, according to all its being, it is dependent upon the first cause, so that it did not reject the name of creation, which I understand that Aristotle also has expressed, saying, ‘God is that upon whom the world and all nature depends,’ so that according to the explanation of St. Thomas, whether it be eternal or in time, it is, according to all its being, dependent on the first cause, and nothing in it is independent.

“Next, in regard to what belongs to the true faith, not speaking philosophically, to come to individuality about the divine persons, the wisdom and the son of the mind, called by philosophers intellect, and by theologians the word, which ought to be believed to have taken on human flesh. But I, abiding in the phrases of philosophy, have not understood it, but have doubted and held it with inconstant faith, not that I remember to have shown marks of it in writing nor in speech, except indirectly from other things, something of it may be gathered as by way of ingenuity and profession in regard to what may be proved by reason and concluded from natural light. Thus, in regard to the Holy Spirit in a third person, I have not been able to comprehend, as ought to be believed, but, according to the Pythagoric manner, in conformity to the manner shown by Solomon, I have understood it as the soul of the universe, or adjoined to the universe according to the saying of the wisdom of Solomon: ‘The spirit of God filled all the earth, and that which contains all things,’ all which conforms equally to the Pythagoric doctrine....

“From this spirit, then, which is called the life of the universe, I understand, in my philosophy, proceeds life and soul to everything which has life and soul, which, moreover, I understand to be immortal, as also to bodies, which, as to their substance, are all immortal, there being no other death than division and congregation, which doctrine seems expressed in *Ecclesiastes*, where it is said that ‘there is nothing new under the sun; that which is is that which was.’”

THE BUDDHA, THE DHAMMA, THE SANGHA*

Dr. Edward Conze and the Buddhist Society of London are rendering service to the Cause of Wisdom and of human progression and perfection by publishing books connected with the thought-provoking and heart-satisfying teachings of the *Prajnaparamita*. This volume will prove of more than ordinary interest to Theosophical students. Not only is the selection made with discretion, but also the arrangement followed is helpful.

The Introduction is valuable. It says:—

The teachings of the *Prajnaparamita* have little significance for the present age. To be quite truthful, they are equally irrelevant to any other age. They are meant for people who have withdrawn from society, and who have little, if any, interest in its problems. They were addressed either to monks, or to pious householders who, though in the world, were not of it, intent on becoming monks, if not here then in a later life. Leaving worldlings to get on with their worldly problems, these *Sutras* assume that the whole sense-linked, or conditioned, world is unsatisfactory, and that preoccupation with it is unworthy of our true mission in life.

Then for whom are these teachings meant? For those who have “transcended all mindings.” Says the *Sutra*:—

...we question [the Tathagata] for the sake of beings who strive after the cognition of the all-knowing, the non-attached cognition, the cognition of the Self-Existent, the unequalled cognition, the utmost cognition; for the sake of Bodhisattvas, of great beings, who cannot exalt themselves nor deprecate others because they apprehend neither themselves nor others, who have slain all pride, who are like bulls with their horns sawn off, Bodhisattvas whose stings are removed, lowly in mind, with the hearts of young outcasts, or like the earth, or water, fire, air or space. Not even Dharma do they apprehend, how much less what is wrong (*a-dharma*). They do not settle down even in Dharma, how much less in what is not the Dharma.

And why do such practising aspirants ask the

Master for this supreme knowledge?

We therefore question the Tathagata in order to remove the uncertainties of all beings. We ourselves, O Lord, want to be freed from uncertainty, and then, freed from uncertainty, we want to demonstrate the Dharma to all beings, so that they also might lose their uncertainties. For all beings, O Lord, want happiness and are averse to suffering. All beings are desirous of happiness but outside wisdom we do not see, O Lord, any happiness for any being. Apart from the mode of life adopted by Bodhisattvas there is nowhere any happiness for any being.

The person who, instead of being dominated by his five senses, is increasingly guided by the five virtues (faith, vigour, mindfulness, concentration and wisdom) is fit to comprehend and relish the verses, the *Sutras* of the *Prajnaparamita*, rendered by Dr. Conze as “the Perfection of Wisdom.” The doctrines of this wisdom have a strange effect on the student who pursues their arguments and ideas diligently and sincerely. It is a fact well known to the earnest devotee, who attempts to live in and by the Spirit, that, with the passage of time, old weaknesses and limitations re-emerge in him in subtle forms; and the subtlety is such that he fails to recognize his old enemies; he embraces them as friends. The able Introduction states:—

The very means and objects of emancipation are apt to turn into new objects and channels of craving. Attainments may harden into personal possessions; spiritual victories and achievements may increase one's self-conceit; merit is hoarded as a treasure in heaven which no one can take away; enlightenment and the Absolute are misconstrued as things out there to be gained. In other words, the old vicious trends continue to operate in the new spiritual medium.

Dr. Conze explains: “The *Prajnaparamita* is designed as the antidote to the more subtle forms of self-seeking which replace the coarser forms after the spiritual life has grown to some strength and maturity.”

The Introduction points out that the subject-matter of the *Sutras* of Perfect Wisdom revolves

* *Selected Sayings from the Perfection of Wisdom*. Chosen, arranged and translated by EDWARD CONZE. (The Buddhist Society, London. 133 pp. 1955. 8s. 6d.)

round the Absolute. The doctrines of Nirvana, of Emptiness, of the emergence of the Conditioned, are put forward and lengthily explained. The *Prajnaparamita* "considers everything that *might* reasonably be said about it [the Absolute] and expressly rejects it as untrue or inadequate."

The Unconditioned, the Absolute, is the subject of ideation. But, we are told,

the conditioned is here equated with the Unconditioned. And that unconditioned identity of the conditioned and of the Unconditioned is the principal message of the *Prajnaparamita*.

This may well be described as the basic principle to be applied in the evaluation of every teaching, every idea, every aspiration.

As the stars are no longer seen when the sun has risen, so also the things of this world are visible only in the darkness of ignorance, and, in the absence of the normal mental reactions to them, they are no longer noticed when the true non-dual gnosis of the Absolute has taken place.

The implication is not only interesting; it is important. The stars are not seen because the sun has risen, but they exist. Their visibility may be compared to the influence they directly exert on us; with the rising of the sun our whole being is influenced by it. We do not take notice of the stars and they do not take any notice of us! Nirvana is a change of condition in and of consciousness, so that the many conditions which obtain in consciousness do not touch it any more. The truth of the Unconditioned occupies the whole of our ideation, but the conditioned continues to exist.

All this sounds like metaphysical jargon. But the Three Fundamental Propositions of *The Secret Doctrine* about Motion, Space, Cosmic Ideation, Divine Intelligence, Cosmic Substance, etc., also sound like metaphysical jargon to some. What is unthinkable by the finite mind, and unspeakable and undescribable to others, is sensed by the unfettered mind. When sensations, emotions and thoughts are quieted, when the Soul-Mind is freed by self-effort and the fetters fall away, it is able to shoot up and soar in the region of Absoluteness and sense it. The Soul-Mind centred in

Absoluteness senses itself as the Unconditioned Light which is Darkness, but which is also the source of the conditioned many—the dark shadows of Ignorance, previously experienced. This is Gnosis. It encompasses Knowledge and Ignorance, *Dharma* and *Adharma*, *Vidya* and *Avidya*. The metaphysics of the Esoteric Philosophy expounded by H.P.B. in *The Secret Doctrine* may well be called the modern version of the *Prajnaparamita*.

The closing paragraph of the Introduction presents a very important line of thought, of great practical value to the aspirant, who is no more only a student. Often we do not differentiate between the studious scholar who appreciates the grandeur of *The Secret Doctrine* and the ardent aspirant who loves its Sweet Wisdom which, though unspeakable, is not inaudible.

The method of Correspondence and Analogy may bring insight and the difficult doctrine of the Unconditioned and the conditioned as the shadow-reflection of the Unconditioned may be glimpsed.

The idea of the existence of the Enlightened Buddha is a conditioned reality which points to the long line of Buddhas—the Unconditioned; and the long line of Buddhas becomes conditioned and points to Their unity in Will, Thought, Feeling—the Unconditioned.

A Dharma, any particular religion, science, art or philosophy, points to *the* Dharma, the Law which all Teachers understand and expound—like the Unconditioned. Theosophy, *Sanatana* or *Bodhi Dharma*, cyclically expounded, each time partly and partially embodied in the Buddha-Unit, is a complete Body of Wisdom, Law, Dharma, existing in the Unconditioned Buddhahood.

And the Sangha, the order of the yellow-robed Bhikkhus, points to the Order of the Immortal Brothers (the Unconditioned) who always live to labour in Compassion, to enlighten all men, all women, so that the conditioned may be realized as a reflection of the Unconditioned. And this Great Home of the Earthly Buddhas is a reflection of the Unconditioned *Buddha-Dharma*.

Thus the Unconditioned Buddha, Dharma and Sangha are conditioned aspects of the Uncondi-

tioned Unit, nameless, formless, absolute, to be sensed.

This effort at expressing metaphysical ultimates reminds us of dear Ananta Rishi in that magnificent book, *The Dream of Ravan*. Trying to expound the mysteries of That and Thou, and then of the infinite I's and Thou's and That's, and how the infinite Here is rolled into Space and the eternal, punctual Now into successive Time, the good Rishi saw the bewildered faces of Ravan and his court and said: "I fear I begin to grow unintelligible."

Perhaps he may have felt, if the truth could be seen, that he was getting out of his own depth, and becoming unintelligible even to himself. The ground of allegory, at all events, he thought, would be firmer and safer, than the transcendental metaphysics of the Vedanta philosophy. The moral, at least, would be clearer to the women; and he knew all their influence on history, even when refusing, like the good Mandodari, to be personally rolled out *into* it.

How truly applicable these sentiments appear to the lay reader of the *Prajnaparamita Sutra*!

OUR TRIALS AND OUR OPPORTUNITIES

While feeling the service to us of the great ethical ideals which have been formulated by men, I think that the idea of justice intellectually conceived tends to beget a certain hardness of the heart. It is true that men have done wrong—hence their pain: but back of all this there is something infinitely soothing, a light which does not wound, which says no harsh thing, even although the darkest of spirits turns to it in its agony, for the darkest of human spirits has still around him this first glory which shines from a deeper being within, whose history may be told as the legend of the Hero in Man.—“Æ”

The Will is Free;
Strong is the Soul, and wise, and beautiful;
The seeds of Godlike powers are in us still;
Gods are we, bards, saints, heroes,
if we will!

—MATTHEW ARNOLD

Given below is another of Lessing's fables. (For the first one see THE THEOSOPHICAL MOVEMENT for December 1955, p. 25.)

When Hercules was admitted into Heaven, he made his bow to Juno before any other deity. All Olympus and Juno were struck with amazement. "What," cried every one, "do you give precedence to your enemy?" "Yea, even to her," replied Hercules. "It was mainly her precautions which gave me the opportunities of achieving those deeds by which I have rendered Heaven so much service."

Olympus approved of the answer of the new god, and Juno became reconciled to him.

Not to lose ourselves in the complexities of the story of Hercules, it is necessary to start with the myth and mystery surrounding his birth. Hercules was the son of a human mother, Alcmena, daughter of the King of Argos, the

father being no less a god than Jupiter, Jove or Zeus himself. The phenomenon of gods begetting special progeny through human mothers is well known in almost all mythologies. Thus, the mother of the three elder Pandavas was Kunti, but Dharma, Vayu and Indra were the divine fathers, respectively, of Yudhishtira, Bhima and Arjuna. By Pandu's second wife, Madri, the twins Nakula and Sahadeva were born sons of Aswins, the Divine Twins. So the five brothers were not sons of Pandu but of Divine Beings. This is narrated at length in the *Mahabharata*. Implicit in these legends is the teaching that the Great Gods of Olympus or of Meru beget special men or heroes to aid and further the progress of humanity. Such men-gods were models or patterns for mortals to revere and copy.

Now Juno (identified with the Greek Hera) was the consort of Jupiter and the Queen of all

the gods—mistress of heaven and earth. But Jupiter remained her lord and master; in spite of her objections he continued his task of begetting progeny through numerous human mothers. This caused great annoyance to Juno: annoyance grew into anger; anger turned to hate, and she showed herself jealous and inexorable to the highest degree. Virgil had good reason to refer to "haughty Juno's unrelenting hate." She tried to prevent the growth of the child, Hercules, who was destined to be a great Hero—a mortal man ascending to Olympus. A man become God is more than a god, and especially more than a goddess. But the mood of Juno suited Jupiter, for, through her, the human heroes fathered by him met their tests and trials. What Juno did and how Hercules suffered, faced his trials and passed his tests can be read in any good book of mythology.

The Hero became a Mighty One. He was admitted to the Assembly of the Immortals. He surprised the august Fraternity of the Shining Ones by his salutation to Juno before anyone else, as the fable of Lessing chronicles.

What lesson does the fable hold for the student of Theosophy?

The unrelenting and terrifying hatred of Juno is matched against the gracious love of Jupiter. Divine Love and Divine Hate cast their shadows in this world of shadows. They meet and mingle in man. And so, born of a mortal mother, Hercules has in him the germs of resentment and hate.

Now, hate is as great a power as love. Like love, hate too—peculiar as it may sound—has the capacity to affiance; and therefore Juno's hatred enters the being of Hercules, who, maddened by its maddening force, destroys those nearest to him—murders his own wife, the mother of his children, and the children also. This struggle between love and hate is the great war which takes place between the human and the animal in every man. The winner goes either to Olympus or to Hades.

Having experienced the futility of retaliation and hate, Hercules begins to live the real life

of the Hero, and encounters the spirit of Test personified by Eurystheus, under whose influence and direction he performs his celebrated Twelve Labours and comes out triumphant.

What Æ's words quoted above bring out is true. Hidden in each one of us is a God, a Hero, a King. But he is surrounded by the demoniac, cowardly and enslaving forces of the beast. Knowledge and suffering compel the coward and the slave to awaken to the existence of the Hero within. This psychological process is depicted in the myth of Hercules.

Next, the fable teaches us an important aspect of the Law of Karma. Though Devotion and Gratitude are stamped in letters of fire as Inherent Ideas in the human consciousness, in this Dark Age these virtues are conspicuous by their absence in the human kingdom. What is worse is that their semblances are mistaken for the genuine Devotion and Gratitude. Face to face with the Shining Ones, having won his place among Them, Hercules remembers how he came to be the Hero of a hundred exploits. It was Juno's curses which he overcame and her temptations which he faced and conquered.

The ways of Juno are mysterious. The thunderbolt of trials and temptations she hurled at Hercules became charged with benign mercy.

In his hour of achieving numerous mundane triumphs, mortal man forgets his benefactor, overlooks the beneficence of Karma, and thus starts a circle of suffering for himself.

No one can achieve the conquest of mortality and secure the Supreme Wisdom by which he can understand and serve all Nature without developing the virtue of gratitude to teachers and to teachings at every stage, step by step, as he goes onward through darkness to Light. Ringing are the words of H.P.B.: "He who plays truant in one thing will be faithless in another." To be faithful, devoted and grateful in small things means the steady unfolding of the Great Faith, the Deep Devotion and the Sublime Gratitude which enable an Adept to serve Living Nature and be one with Nature's God.

THE THEOSOPHICAL MOVEMENT—1875-1950

XVI.—THE U.L.T.

The Declaration of the U.L.T., the pattern of its meetings, the editorial policy of its magazines—all these have their intrinsic merit. To be appreciated fully, however, they should also be seen against the background of Theosophic history since 1875. For example, it would be impossible for a casual visitor to our meetings to understand the continual use of *The Ocean of Theosophy*. Unless even an old Associate takes the trouble to acquaint himself with the reasons for such constant use, it will rapidly become so hallowed by tradition as to be sacrosanct, like the forms of worship of a church, which have lost all rational significance for the worshippers.

There is a sense in which the U.L.T. is Crosbie's expression of the great truths of Theosophy. In the last article of this series Crosbie's words were quoted: "Each of us must find his own expressions of the same great Truths." In idea, the U.L.T. was present in the minds of H.P.B. and Judge, but the final form on this plane was given by Crosbie in the circumstances in which he found himself in 1909. Had the Theosophical Society remained on the original lines, then the U.L.T. would not exist today, but instead there would be some other body, similar in spirit, but differing in details of organization.

Each Associate should, therefore, as well as knowing the Declaration, be able to visualize the circumstances in which Crosbie formed the U.L.T. and be familiar with his letters published in *The Friendly Philosopher* under the title "In the Beginning," for these gave him the opportunity to amplify the fundamental conceptions underlying the policy of the U.L.T.

When H.P.B. and W.Q.J. left this scene, all that remained was the Message (exoteric and esoteric), and its students of more or less proficiency in the assimilation of that Message. Reliance upon that Message and upon the example of the Messenger was too austere an ideal for the overwhelming majority of Theosophists, who preferred the more exciting prospect of following a

"successor." Each new "successor" meant another group of Theosophists making exclusive claims, another draining of effort from the lines of work laid down by the Messenger.

Crosbie was faced with the necessity of providing a focus for all Theosophists who understood something of the metal of the coin with which the success of the Movement was to be bought, and were not to be satisfied with the glittering tinsel with which these various claimants bedecked themselves. Given such a rallying point, their efforts could gradually be gathered together and directed in a co-ordinated stream in the original lines of work.

In the letters of Crosbie already mentioned three functions of the U.L.T. are set forth:—

1. It stands for certain principles and ideas. These will be true whether there happen to be Associates of the U.L.T. or not.

2. It presents a basis for unity to individuals and organizations, without demanding any relinquishment of affiliation or belief.

3. Amidst all the confusions and changes unavoidable in a period of transition and among a people whose heredity and training are obstacles in the way of right application, it can form a nucleus of that great body the formation of which H.P.B. and Judge had in view from the very first.

As regards the first aspect: the Declaration sets out principles applicable in Theosophic work, irrespective of the particular methods used, irrespective of whether a constitution is adopted or not, or whether there are elected leaders or not.

Crosbie wrote in various letters that the main work is to convey ideas and that every method had to be tried without making the line too hard and fast. The U.L.T. sympathizes with *all* efforts to spread broadcast the teachings of Theosophy pure and simple, without expressing preference for any organization or individual so engaged, recognizing that, while methods differ, the Cause of

one is the Cause of all. We are not drawing attention to ourselves as a body, but to the principles that, as a body, we hold. Each mind must be free to choose; otherwise there would be no true progress.

Yet the U.L.T. in its meetings and other activities follows a very definite procedure and methods, basically the same in all Lodges though with local variations. It is important to understand how this has come about. It has done so for much the same reason that all members of a particular school of singing will teach by basically the same methods, although each teacher will have his idiosyncrasies. These methods will be based upon some knowledge of human physiology and psychology and upon many years of experience. It must be admitted that a bad method may be imposed by the influence of some great name or be continued long after greater knowledge and experience have shown that it should be modified. At least, however, we have in the U.L.T. the advantage of access to knowledge and experience gained by thousands of generations of really wise men, however limited may be our understanding of their experience and knowledge. We have before us, moreover, the example of two adepts in the science and art of magic as defined in the "Ten Items" of *Isis Unveiled*, and 75 years of Theosophical history packed with object-lessons.

The procedure and methods of the U.L.T. have come to be established during those 75 years and, although we owe the basic conception of them to H.P.B. and to Judge and after them to Crosbie, many Theosophists, known and unknown, have contributed a share to the working out of the details. It would be foolish for any student to seek to change these because he thinks he knows much better than his predecessors. Yet it would also be wrong of him to think that the lines had been laid down in complete detail for all time and that there was nothing that he could contribute. As circumstances and needs change continually, there is a continual call for original contributions, from all students without exception, to the work of implementing the aims and objects of the Movement.

Crosbie said of the letters written by him that

they were the fruit of observation, experience, study and application of the Philosophy, and as such would necessarily be of use to others; and he added that so also would be the results of the efforts of all sincere students.

He wrote in another place: "We have to judge by results obtained, rather than by anyone's opinion, and follow those methods which bring desirable results." This implies not only that the methods of the U.L.T. are methods which have been tested by experience, but also that through our own experience we have to learn how its work can be extended and make our own contribution, however minute, to its collective wisdom in action.

The Declaration embodies the living and breathing spirit of truth and it would be strange if it did not point the way to boundless opportunity for creative and original work. The U.L.T. has not only to conserve the harvest of 75 years of effort, but also to think out new ways of applying the basic principles of its Declaration to ever-changing needs and ever-fresh opportunities. To that work each student can make some contribution by virtue of his own peculiar capabilities and potentialities.

From various statements of H.P.B. it does not appear that much, if any, new material will be given out by the next Messenger, and it may be that much of his work will be to initiate new applications of what has already been given and to encourage any present trends of particular value for the future. If that is so, then what he can do will depend on how well we can prepare the ground in advance and upon our mental alertness, the breadth of our mental outlook and our susceptibility to new ideas. Even great minds draw much of their material from lesser minds around them.

As regards the second aspect of the U.L.T., that of affording a basis of unity: the imperative need in 1909 was to bring together from the various Societies as many members as possible on that particular basis, together, of course, with as many new students as possible. If and as the U.L.T. continues to grow, both in numbers and in coherence, there must take place a slow

change in emphasis, for it will gradually succeed in making the world aware of the difference between Theosophy and pseudo-Theosophy. There will then be less need to point out this difference and more opportunity to show the relevance of Theosophy to modern problems, and the synthesis that it offers of the more and more obviously specialized and departmentalized modern thought. We should be prepared for this shift in emphasis if and as it comes.

For example, some form of world unity is imperative if we are to avoid great disasters. Basically such unity must be the same as that of the U.L.T.: a unity which is established on a mutual recognition of the divine nature in man, irrespective of race, creed, political beliefs and so on. Also, it must be a unity which will not require the relinquishment of any indigenous culture but will recognize that each has its particular contribution to make to the realization of the divine nature in man. Furthermore, the actual form taken by any world organization must encourage an international or human outlook and corresponding sentiments, while allowing the utmost freedom to individuals and to national cultures. The U.L.T. can do much to inculcate the idea of such a unity by precept and example, and by its Associates' carrying its spirit of impersonal service into whatever field of activity their business, profession or interest takes them.

As regards the third aspect of the U.L.T.: Crosbie refers constantly to what he calls the "original lines." On p. 381 of *The Friendly Philosopher* the following straightforward statement of these will be found:—

1. UNITY first, as a focus for spiritual growth and mutual strength.

2. STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had.

3. WORK, upon ourselves in the light of that study, and for others first, last, and all the time.

Note: UNITY first, as a focus for spiritual growth and for mutual strength. In this Crosbie

repeats the constant refrain of the *Five Messages*. We believe that H.P.B.'s words there, that "consolidated and welded in such a spirit of Brotherhood and Love, we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world," are no figure of speech. It is a body of men of all nations who can glimpse the reality of the One Self, the existence of the Masters and Their Work, and who will devote themselves to that Work regardless of banners and slogans, who will form the living heart of any world unity. It is towards the formation of such a body that the U.L.T. is working.

Crosbie wrote in one of his letters: "It is the deep sense of the gulf between our ideals and their attainment that dismays the personal conception." It is this that constitutes an obstacle to the realization of unity and to devoted work. This is one reason why Christians rely upon a personal saviour and Theosophists upon a "successor," as a means of escape from the feeling of the inadequacy of the personal man. But the only final escape is in "a truer realization of the SELF; a profounder conviction of Universal Brotherhood."

This leads naturally to the fundamental significance of the meetings of the Lodge, to its method of impersonal service, and to individual study and meditation. While so much energy goes into personal concerns, and so little into what concerns our true destiny, we cannot expect to be other than almost completely immersed in the "personal conception." But at least for the period of the Lodge meeting and of our individual study and meditation we can lay aside all personal preoccupations, all personal relationships with others, establish a community of aim, purpose and teaching and find a sense of the "invisible escort" of the Masters.

Such periods of calm and concentration, of one-pointed study of and thought upon the Masters' teachings, either in U.L.T. meetings or alone, will help to bring us into that inner communion with the world of Masters and of all friends of the human race, whether they call themselves Theosophists or not, so that from all

quarters we can draw ideas and suggestions for the better furthering of the cause of Theosophy.

MEDITATION

Meditation is much in men's minds today because of the spread of so many systems of yoga, and it is wise to note that H.P.B. did not advocate any of the systems of posture, breathing and exercise. With Patanjali she advocated attention to daily life; for it is there that we get practice in the control of the mind and in separating it from kama.

The ability to meditate comes with the ability to use our normal faculties perfectly. At present the mind is *being used* by the emotions and senses, and the first step to meditation is to learn to *use* the senses to gain impressions—quite the opposite of letting them affect the mind. It is also well to use the emotional nature and not let it use us. This twofold process leads to an awareness of life or correct cognition, as well as to a concentrated purpose.

The senses and organs, which enable the mind to know the world in which we live, can bring true impressions to us or false ones. Therefore Patanjali says that one of the first steps for the gaining of correct cognition is right perception. It is the ability to see what actually there is to be seen, and so on with the other senses.

The second step is to come to a conclusion on the basis of the impressions received. Patanjali calls it inference. It is the deductive method of analysis and when conducted by the mind which has been freed from desire, it will give us true vision.

But this is not enough. The third stage is testimony. We may not trust our own impressions at first; hence they have to be checked with the testimony of others. It is easy to see that this method of analyzing sense impressions would go a long way towards the gaining of true knowledge and concentration of the mind.

Apart from sense impressions we have feelings-desires. These, too, should be dealt with in the

same way. How often we bestow our affection on what turns out to be unworthy! That is why our desires change. All through life we try to fulfil our desires and, when they are fulfilled, how often we find the result insipid or worthless! Through analysis, inference and the seeking of testimony as to their worth, we shall be spared much heartache.

To turn to the opposite side: the great danger of incorrect cognition is the effect it produces on the memory, for we all know how hard it is to change our impressions or notions even in the light of further knowledge. Therefore Patanjali tells us that one of the modifications of the mind to be warned against is memory. Memory plays an important part in gaining the ability to meditate, and equally is it a hindrance. Two important things have to be noted: what kind of memories we have and how we are going to control them. If as a man thinks so he becomes, then we need to take great care of our memories; we need to watch that they are of the permanent kind, the helpful kind, the idealistic kind—memories of the conscience, memories of illumination. Other memories are a hindrance. Personal memories of the past are like the octopus; they strangle us. We should not care for what we were; it is what we are and what we shall be that is important. Detailed memory of the past is a hindrance; the memory of lessons learnt is educative. Therefore Nature has blotted out the memory of past lives while allowing us to retain the lessons learnt. So we are advised to start afresh each day, free from the beclouding memories of frustration, despair and sorrow, and to use the experience gained in the past for the new day's activities.

"Good resolutions are mind-painted pictures," but they must be transformed into actions. Our work in life is the bringing down of the Divine Ideas to the physical plane of action-reaction, thus giving form to them. We are creators. We have the models and we must create the outer form round those models. We glimpse these models with the aid of the illuminated mind; through the body of flesh and blood, *i.e.*, through actions, we create them anew. Let these be our memories; let these be our subjects for medita-

tion ; let these be our actions.

Meditation becomes possible, and indeed valuable, when life itself is a meditation, when the mind is turned towards the Higher all the time. The desire which alone can control the wandering mind has to be based on spiritual aspirations, or we

shall fail. Constant purification of the mind and refreshment from above will cause it to become the adjudicator of life, impersonal and true. In this way we can begin to reflect the devotion and compassion of the Highest down on the plane of action, through the plane of emotions, and thus become the pure transmitters of the Divine Ideas.

PRACTICAL APPLICATIONS OF KARMA

Karma is said to be one of the most difficult of the Theosophical teachings to understand, once we go beyond the simplicity of the statement: "That which ye sow, ye reap." Yet often we ourselves bar the way to understanding, because, under the test of events, we do not apply what we have intellectually perceived, and so fail to make practical application of the fact that "my own shall come back to me." It may, therefore, be of help to examine, in the light of this saying, certain typical reactions.

EXPECTING THE IMPOSSIBLE

Probably most people, at some time, have felt wrathful indignation (mingled, perhaps, with self-pity) at being asked or expected to do something that they couldn't possibly do—"No, quite impossible! Why on earth should people expect it? Why do they make such impracticable demands?"

Now if it were merely an error of judgment on the part of the person making the demand, and one knew that the thing *was* impracticable, then it would be a simple matter to say so, without fuss. If someone, not knowing you have never learnt French, asks you to translate something from that language, you do not normally get worried, but simply say, "Sorry, I never learnt French." But suppose you had acquired a smattering of it and given yourself airs, perhaps only in a daydream—one of those delightful phantasies in which, manipulating the flowing, plastic stuff of thought, you had moulded a flattering image of yourself as receiving compliments on your grasp of the language, etc.; or suppose you had, at the back of your mind, such a high notion of yourself that your ignorance in

this respect came as an unpleasant jolt; then how heated would be your feelings towards the inconsiderate demand that forced you to break the unconsciously cherished image of your daydream, and to admit your incapacity!

The emotion affords an interesting clue and suggests two possibilities, in the light of the statement "My own shall come back to me." If what is expected of us is really not ours, we shall find it easy enough to say so without feeling. If there is feeling, it indicates a magnetic attraction or repulsion that links this "terrible task" with us. This may be due to two things.

(1) Though the task may not be ours by virtue of *dharma* (natural duty) and development, we may have called it to us, made it ours illegitimately, so to say, because we have, at some time (it may even be in a past life) *played* with the idea of doing it. How many "play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them"!

We have thus created an image of phantasy, and that image serves as a magnet. The things we have "fancied" ourselves as doing (though now perhaps forgotten by the conscious mind) become a force and circle back, eventually, under Karma, to us, through the demand by others that we fulfil and carry out what we had originally "imagined." They will not know anything of the force that made them so demand, but it will be of our creation. And, since it arose from phantasy and has no basis in reality, we cannot accept the self-invited challenge and are obliged to avow our inadequacy, or, perhaps, more bitter still, we accept and fail completely.

The emotional heat that is produced in either case comes from the forced disintegration of the cherished phantasy. If there were no false image to destroy there would be no heat.

The fact that few people examine themselves properly enough to be aware of the process is no argument against it. The tendency is to shut our eyes and throw the blame outwards on the person who expects from us actually only what we have visualized ourselves as doing. We always get what we desire. Thus we must have desired "the impossible task" some time or other. Instead of calling other people oppressive, unrealistic and unreasonable in their demands, we shall gain more if we acknowledge the Law of Karma, cast a humorous eye on the "impossible" picture we made of ourselves, discard it, and get on with our work, determined to follow in future, as far as possible, the injunction: "First deserve, then desire."

(2) The second possibility is again connected with phantasy. It may well be that "the impossible task" that has come to us is really part of our own *dharma*, by virtue of past achievements. What prevents us from recognizing it as our own is again a self-created phantasy that is the reverse side of the inflated attitude described above, and very often follows it. The swing of the pendulum from monstrous conceit to a humility that seems absurd to other people in its self-consciousness and in its demands for reassurance is quite a common phenomenon. Because we cannot achieve the impossible, we tend to go to the opposite extreme and fancy we can achieve nothing.

So it may well be that a task seems to us to be impossible because the phantasy of incapacity is clinging to us for dear life, and we are afraid to let it go. We have had to let go the phantasy of capability, and now if we kill its opposite it feels as though we shall be left as a mere nonentity, with nothing we can call "myself." The conscious mind is not aware of this feeling, but honest self-examination will disclose it.

So other people, viewing the matter more objectively, may well recognize that we actually

have the potentialities to cope with the task, or at least to make a good beginning with it. They expect it of us, because it is within our reach. But when their demand impinges on the negative phantasy in which we have encased ourselves, it is not emotional heat that is generated, but emotional cold that shrivels up and paralyzes the will, thus drawing the imprisoning limitations we have imagined still more closely round us. Then the only thing to do is to warm ourselves by the faith other people have in us, call upon our Higher Self with whatever spark of will is still left unfrozen, and "TRY." What do mistakes matter? "The only failure is ceasing to try."

Actually, the criterion of success or failure has nothing to do with the task itself. One may fail in a particular task and yet succeed in acquiring powers for the future. Or one may meet with an immediate success, but develop nothing more than one had already. An intelligent teacher had a method of giving to pupils who found certain exercises too difficult the even more difficult exercises further on in the study book. The pupils inevitably failed in these, but, if the effort was made to do the best possible with them, then, on returning to the exercises originally too difficult, it was found that these were now comparatively easy. We may, indeed, recognize sensibly that a piece of work is beyond our capacity, but a strong *feeling* in the refusal indicates some self-phantasy that needs to be dealt with, since it is obstructing our career of service.

"TAKEN AWAY FROM ME"

How often, in factories, in businesses, or in professional organizations, one finds heartburnings, jealousies and recriminations, because someone has been passed over for promotion, in favour of a younger, or newer, employee, or because a more dominant colleague is ousting the complainant from a task or a position that the latter feels to be particularly his (or her) own. The same thing is found in all groups, whether it be children in a family squabbling over some desired belonging, or members of a social circle, or voluntary charitable groups.

One often hears: "I've worked hard all these years, and now I'm just left on one side." "That

job is mine by right of seniority. Why do they bring that other fellow in?" "He wants to run the whole show. Why can't he keep to his job?" "I've offered to help, but they don't leave anything for me to do."

Yet here, again, when we apply the law "My own shall come back to me," we find various interesting possibilities.

(1) The work or position of which we are dispossessed may really be one we should have outgrown, but all the conservative strength of the *skandhas* (our constituent aggregates)—with their tendency to reproduce the old attitudes of thought and feeling and the old habits of action—has pushed us down into the comfort of a familiar groove. This can give us no further stimulus to growth, and though the agent that throws us out of this rut may seem antagonistic, selfish and unjust, that agent is really our best friend. It is difficult to see it at the time, but countless are the cases of those who have proved that the barriers (whether physical disability, forbidding circumstances or human opposition) in the way of a particular desired goal often indicate far greater opportunities in a hitherto unsuspected direction, if we can seize them. Dame Fortune often approaches with frowning mien and with her gifts hidden. They are there for us, but if we refuse to look, still hankering after that which has been "taken away," then we shall be like a poor earth-bound spirit which can neither go back nor move forward.

(2) The second possibility is once again connected with self-phantasy. Are we *really* capable of dealing with the task or the possession we have woven our imaginings around? Have we any real idea of the responsibilities involved and the "tags" attached? Or have we only had a half view of the privileges and pride of possession? We may have been passed over, or shut out from the object of our desires, because we ourselves really do not provide the appropriate karmic set-up for it. And woe betide us if, blinded by our inflated notions of self, we

make illegitimate links of desire with that for which we are not ready, for they will bind us painfully in the future to the "impossible task."

(3) There is yet another possibility. It may be that a particular line of work is part of our *dharma* and in it lies our natural course of development. Each one has a particular purpose to fulfil at any given time, in the great scheme of life.

Now it may well be, since men are free-willed beings, that another person does usurp a duty and a position that is naturally ours. But, since "my own shall come back to me," that duty will, in time, return to us like a homing pigeon, *provided* we do not tangle up the magnetic currents of its return by resentment and resistance. These are sufficient, particularly if we air our grievances abroad, to confuse and block the way entirely, so that what was ours is ours no longer. Our angry thoughts and feelings connect it in our mind with the "usurper"; we no longer think of it as ours, and so we break the link (until we make further adjustments, perhaps lives ahead), and our natural line of growth is thereby hindered.

It may be a comparatively short time, if we keep the way open, or it may be longer, before that which is our own returns to us. But, when it does return, it will often be found to be disencumbered of some of its previous difficulties, and we ourselves will be better able to cope with it.

Incidentally, the opposite process may work. Duties which we try to avoid and to pass on to others may also come back to us again and again, till we outgrow them.

Making use of the experience of being "dispossessed" means cultivating patience (which is only the expression of reliance upon Law) and inhibiting the instinctive animal-human reactions. We are not dogs deprived of a bone, but human beings trying our best to *work with* the Law.

ALCHEMY IN THE NINETEENTH CENTURY

[This is the first part of an article by H. P. Blavatsky which first appeared in the French journal, *La Revue Théosophique*, and has been translated from that magazine by Thomas Williams. The second part will appear in our next issue.—EDS.]

I

The language of archaic chemistry or Alchemy has always been, like that of the earlier religions, symbolical.

We have shown in *The Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in the world around us is made up of three principles and four aspects, just as we have shown to be the case with man.

As man is a complex unity consisting of a body, a rational soul and an immortal spirit, so each object in nature possesses an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective.

The first aspect of this threefold proposition cannot be denied, the second cannot logically be objected to, for if we admit that metals, certain woods, minerals and drugs possess inherent powers to produce effects on living organisms, then official-science practically admits its truth. As for the third, the presence of an absolute quintessence in each atom, materialism, which deals only with the *anima mundi*, denies it utterly.

Much good may it derive from this agnostic attitude. We for our part, finding in materialism an undoubted proof of the existence of moral and spiritual blindness, take no account of the denial and, leaving the blind to lead the blind, proceed with our subject.

Thus, as with natural objects, so every science has its three fundamental principles and may be applied through all three or by the use of only one of them.

Before Alchemy existed as a science its quintessence alone acted in nature's correlations (as indeed it still does) and on all its planes.

When there appeared on earth men endowed

with a superior intelligence, they allowed this supreme power to have full and uncontrolled action and from it they learnt their first lessons. All that they had to do was to imitate it. But in order to reproduce the same effects by an effort of individual will, they were obliged to develop in their human constitution a power called Kriyasakti in occult phraseology.

This faculty is creative, and is so simply because it is the agent on an objective plane of the first creative principle. It resembles a lightning conductor in that it conducts and gives definite direction to the creative quintessence which otherwise, if led blindly into the lower planes, kills; but which, brought down through the channel of the human intellect, creates according to a predetermined plan.

From this Alchemy was born; and magnetic magic, and many other branches of the tree of occult science.

When in the course of ages nations grew up so intensely saturated with egotism and vanity as to be convinced of their complete superiority to all others living in the present, or who had lived in the past; when the development of Kriyasakti became more difficult and the divine faculty had almost disappeared from the earth, then men forgot little by little the wisdom of their ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and of a soul in this the most ancient of all sciences. Of the three great attributes of nature they only accepted the existence of matter or rather its illusory aspect, for of real matter or *substance* even the materialists themselves confess a complete ignorance.

Thus there grew up the science of modern chemistry.

Change is the constant effect of cyclic evolu-

tion. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the rootless root of absolute existence—which has neither beginning nor end, and of which the symbol is the serpent or *perpetuum mobile* swallowing its tail in order to reach its head—has become the Azoth of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line issuing from it represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body a line joining these two, then will come the moment of awakening for the Cosmic Activity. Until then Purush, the spirit, is separated from Prakriti—material nature still unevolved. Its legs exist only in a state of potentiality, and cannot move, nor has it arms wherewith to work on the objective forms of things sublunary. Wanting in limits, Purush cannot begin to build until it has mounted on to the neck of Prakriti the blind, when the triangle will become the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives; this is the cross of earthly mystics, who make a great display of this their beflowered symbol, namely: the cross divided into four parts, which may be read Taro, Ator, and Rota, Tora. The Virgin, or adamic earth substance which was the Holy Spirit of the old Alchemists of the Rosy Cross, has now been changed by the Kabbalists, those flunkies to modern science, into Na^2Co^3 Kali (?) and $\text{C}^2\text{H}^6\text{O}$ or Alcohol.

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate—poor Alchemy. All on this ancient planet, thrice deceived, is doomed to tire and, sliding into oblivion, to be destroyed; and yet that which once was, is and shall be for ever, even to the end of time. Words change and the meaning underlying them becomes quickly disfigured. But the ideas which are their root and parent shall endure. The ass's skin in which nature's queen wrapped herself in order to deceive fools as in the story of Perrault—the disciple of the old philosophers will always recognize the truth, no matter under what garb,

and will adore it—this ass's skin we must believe is more congenial to the tastes of modern philosophy and materialistic Alchemists, who sacrifice the living soul for the empty form, than Royal Nature naked and unadorned. And thus it is that the skin only falls before Prince Charming, who recognizes in the ring sent the marriage betrothal.

To all those courtiers who hover round Dame Nature while cutting at her material envelope, she has nothing to present but her outer skin. It is for this reason that they console themselves by giving new names to old things, old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has in this way become modern Spiritualism; and the Science of the old Initiates of the temple, the magnetism of the gymnosophists of India, the healing mesmerism of Æsculapius, "the Saviour," is only received now on condition that it is called hypnotism, in other words, Black Magic under its proper title.

Modern materialists would have us believe that Alchemy or the transmutation of base metals into gold and silver has from the earliest ages been nothing more than charlatanism. According to them it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopædias are full of abusive epithets levelled at Alchemists and Occultists.

Now, Gentlemen of the French Académie, this may be all very well, but if you are so sure of yourselves, let us have at least some clear and irrefutable proof of the absolute impossibility of the transmutation of metals. Tell us how it is that a metallic base is found even in alkalis. We know certain scientists, men of recognized ability, who think that the idea of reducing the elements to their first state and even to their primordial essence (see for instance Mr. Crookes in his *meta-elements*) is not so stupid as it seemed at first sight. Gentlemen, these elements, when once you have admitted that they all existed in the beginning in one igneous mass, from which *you* say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they

originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes have sufficiently proved that there exists a relationship between metals so marked as to indicate not only a common source but an identical genesis.

Then, Gentlemen, I would ask you who laugh at Alchemy and Alchemists with a mirth bred of a consciousness of superior wisdom, how it is that one of your first chemists, M. Berthold, author of *La Synthèse*, deeply read in Alchemical lore, is unable to deny to Alchemists *a most profound knowledge of matter*?

And again, how is it that M. Chevreul, that venerable sage whose great age, no less than his living to the last in the full possession of all his faculties, has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how comes it, we say, that he who made so many practical and useful discoveries for modern industry, should have possessed so many works on Alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which according to you are but a collection of superstitions as useless as they are ridiculous?

The fact remains that this great savant, the father of modern chemistry, took the trouble to bequeath after his death, to the library of the Museum, the numerous works he possessed on this "false science," and here in this act of his we have an unmistakable revelation of the estimation in which he held them. Nor have we yet heard that those luminaries of science attached to this sanctuary have thrown these books on Alchemy into the waste-paper basket as useless rubbish full of fantastic reveries engendered by the sick imagination of a diseased brain.

Besides, our wise men forget two things—in the first place, never having found the key to these Hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood; and, secondly, that wisdom was certainly not born for the first time with them, nor

must it necessarily disappear from the world on their demise.

Each science, we repeat, has its three aspects; all will grant that there must be two, the objective and the subjective. Under the first head we may put the Alchemical transmutations with or without the powder or projection; under the second we place all speculations concerning the nature of the mind. Under the third is hidden a high and spiritual meaning. Now, since the symbols of the two first are identical in design and possess moreover, as I have tried to prove in *The Secret Doctrine*, seven interpretations varying with their application to any of the three natural kingdoms, the physical, the psychic, or the purely spiritual, it will be easily understood that only great Initiates are able to correctly interpret the jargon of Hermetic philosophers. And then again, since there exist more false than true Hermetic writings, even those of Hermes himself may be found distorted. Who does not know, for example, that a certain series of formulas may be correctly applied to the solving of concrete problems of technical Alchemy while these same on being employed to render an idea belonging to the psychological plane will possess an entirely different meaning? Our late brother Kenneth Mackenzie expresses this well when he says, speaking of Hermetic Societies:—

For the practical Alchemist whose object was the production of gold by the use of laws belonging especially to his own peculiar art, the evolution of a mystic philosophy was of secondary importance, for his work could be carried on without any direct reference to a system of theosophy; whilst the Sage who had raised himself to a superior plane of metaphysical contemplation rejected naturally the simply material part of his studies, finding it beneath his aspirations.—*Royal Masonic Cyclopædia*

Thus it becomes evident that symbols taken as guides to the transmutation of metals become of small value to those methods which we now call *chemical*. There is yet another question we would like to ask: Who of our great men would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaave and many other illustrious Alchemists?

While French Academicians mock at the Kabbala as well as at Alchemy (though at the same time taking from this latter their inspirations and their many discoveries) the Kabbalists and Occultists of Europe begin *sub rosa* to prosecute the Secret Sciences of the East. In fact the wisdom of the Orient does not exist for our wise men of the West; it died with the Magi. Nevertheless, Alchemy, which if we search diligently we shall find as the foundation of every occult science, comes to them from the far East. Some pretend that it is only the posthumous evolution of the magic of the Chaldeans. We shall try to prove that this latter is only the heir, first to an antediluvian Alchemy, and then to an Alchemy of the Egyptians. Olaus Borrichius, an authority on this question, asks us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others place it to the account of an indiscretion of "the sons of God, who, seeing that the daughters of man were beautiful, took them for their wives." Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the Science of Sciences by Hermes. Is it not Avicenna who says that the Smaragdine Tablet—the oldest existing treatise on Alchemy—was found on the body of Hermes buried centuries ago at Hebron by Sarah, the wife of Abraham? But Hermes never was the name of a man, but a generic title, just as in former times we had the Neo-Platonist, and in the present the Theosophist.

What in fact is known about Hermes Trismegistus, or Hermes three times the greatest? Less than we know of Abraham, his wife Sarah and his concubine Hagar, which St. Paul declares to be an allegory. Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word Thoth does not mean only "intelligence"; it means also "assembly" or school. In truth Thoth Hermes is simply the personification of the *voice* of the priestly caste of Egypt; that is to say, of the Grand Hierophants. And if this is the case can we tell at what epoch

of prehistoric times this hierarchy of initiated priests began to flourish in the land of Chemi? And even if this were possible we should still be far from having arrived at a complete solution of our problem. For ancient China, no less than ancient Egypt, claims to be the land of the alkahest and of physical and transcendental Alchemy; and China may very probably be right. A missionary, an old resident of Pekin, William A. P. Martin, calls it the "cradle of Alchemy." Cradle is hardly the right word perhaps, but it is certain that the celestial empire has the right to class herself amongst the very oldest schools of occult science. In any case Alchemy has penetrated into Europe from China, as we shall prove.

In the meantime our reader has a choice of solutions, for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden "planted in Haden on the side towards the east." If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but the good man forgot to follow up his assertion to its legitimate conclusion as is proved even by the name of the science. For the Hebrew word for Serpent is Nahash, plural Nahashim. Now it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of philology?

Let us now pass to our proofs.

The first authorities in archaic sciences—William Godwin amongst others—have shown us on incontestable evidence that, though Alchemy was cultivated by nearly all the nations of antiquity long before our era, the Greeks only began to study it after the beginning of the Christian era and that it only became popularized very much later. Of course by this is meant only the lay Greeks, not of course the Initiates. For the adepts of the Hellenic temples of Magna Grecia knew it from the days of the Argonauts. The European origin of Alchemy dates therefore from this time, as is well illustrated by the allegorical story of the Golden Fleece.

Thus we need only read that which Suidas says in his lexicon with reference to this expedition of Jason, too well known to require telling here:—

Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of Æetes, of Æa. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin which explained how gold could be made by chemical means.* Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.

This explanation is clearer and much more probable than the erudite vagaries of our modern mythologists,¹ for we must remember that the Colchis of the Greeks is the modern Meretie of the Black Sea; that the Rion, the big river which crosses the country, is the Phasis of the Ancients, which even to this day contains traces of gold; and that the traditions of the indigenous races who live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Meretians are all full of this old legend of the Golden Fleece. Their ancestors say they have all been "makers of gold," that is to say, they possessed the secret of transmutation which in modern times we call Alchemy.

In any case it is certain that the Greeks were ignorant of the Hermetic science up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries) with the exception of the initiated, and that they knew nothing of the real Alchemy of the Ancient Egyptians, whose secrets were certainly not revealed to the public at large. In the third century we find the Emperor Diocletian publishing his famous edict and ordering a careful search to be made in Egypt for books treating of the fabrication of gold, which were collected together and made into a public *auto-da-fé*. W. Godwin tells us that after this

¹ M. de Gubernatis (*Mythol. Zool.*, 1427) finds that because "in Sanscrit the ram is called mesha or meha, he who spills or who pours out," so the golden fleece of the Greeks should be "the mist...raining down water"; and Mr. Schwartz compares the fleece of a ram to a stormy night and tells us that the ram speaking is the voice which seems to issue from an electric cloud. We imagine these learned men are rather too full of vapours themselves to be ever taken seriously by students. And yet M. P. Decharme, the author of *Mythologie de la Grece Antique*, seems to share their opinions

there did not remain one single work on Alchemy above ground in the kingdom of the Pharaohs and for the space of two centuries it was never spoken of. He might have added that there still remained underground a large number of such works written on papyrus and buried with the mummies ten times millenarian. The whole secret lies in the power to recognize such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the Golden Fleece or in the romances of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy into Europe or the Hermetic sciences. History tells us that Alchemy was cultivated in China more than 16 centuries before our era and that it had never been more flourishing than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its ports to the commerce of the Latin races, that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centres of this commerce, were quickly inundated with works on transmutation.

Let us compare the Chinese system with that which is called Hermetic science.

1. The twofold object which both schools aim at is identical: the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum universale* and *lapis philosophorum*. The third object or true meaning of the "transmutation" has been completely neglected by *Christian* adepts; for, being satisfied with their belief in the immortality of the soul, the adherents of the older Alchemists have never properly understood this question. Now, partly through negligence, partly through habit, it has been completely struck out of the *summum bonum* sought for by the Alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the real Oriental Alchemists. All initiated adepts, despising gold and having a profound indifference for life, cared very little about the first two.

2. Both these schools recognize the existence of two elixirs: the great and the small one. The use of the second on the physical plane trans-

restores metals and restores youth. The Great Elixir, which was only symbolically an elixir, conferred the greatest boon of all: the immortality of consciousness in the Spirit, the Nirvana which in the sequence of evolution precedes Paranirvana or absolute union with the One Essence.

3. The principles which form the basis of the two systems are also identical, that is to say: the compound nature of metals and their emanation from one common seminal germ. The letters *tsing* in the Chinese alphabet, which stands for "germ," and *t'ai*, "matrix," which is found so constantly in Chinese works on Alchemy, are the ancestors of the same words which we meet with so frequently in the Alchemical treatises of the Hermetists.

4. Mercury and lead, mercury and sulphur are equally in use in the East and in the West, and adding to these many others we find that both schools accepted them under a triple meaning, the last or third of these being that which European Alchemists do not understand.

5. The Alchemists of both countries accept equally the doctrine of a cycle of transmutation during which the precious metals pass back to their basic elements.

6. Both schools of Alchemy are closely allied to astrology and magic.

7. And finally they both make use of a fantastic phraseology, a fact which is noticed by the author of *Studies of Alchemy in China*² who finds that the language of Western Alchemists, while so

entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of Eastern nations, proving that Alchemy in Europe had its origin in the far East.

Nor should any prejudices be entertained against Alchemy because we say that it is closely connected with astrology and magic. The word magic is an old Persian term which means "knowledge," and embraced the knowledge of all sciences, both physical and metaphysical, studied in those days. The wise and priestly classes of the Chaldeans taught magic, from which came Magism and Gnosticism. Was not Abraham called a *Chaldean*? And was it not Joseph, a pious Jew, who, speaking of the patriarch, said that he taught mathematics, or the esoteric science, in Egypt, including *the science of the stars*, a professor of Magism being necessarily an astrologer?

But it would be a great mistake to confuse the Alchemy of the Middle Ages with that of antediluvian times. As it is understood in the present day it has three principal agents: the philosopher's stone used in the transmutation of metals; the *alkahest* or the universal solvent; and the *elixir vitæ* possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three Alchemical agents, like the Trinity, *one and indivisible*, have become three distinct agents solely through falling under the influence of human egotism. While the sacerdotal caste, grasping and ambitious, anthropomorphized the Spiritual One by dividing it into three persons, the false mystics separated the Divine Force from a universal Kriyasakti and turned it into three agents.

² By Rev. W. A. Martin, of Pekin.

(To be concluded)

Nothing happens to anybody which he is not fitted by nature to bear.

Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee.

A man's happiness—to do the things proper to man.

—MARCUS AURELIUS

IN THE LIGHT OF THEOSOPHY

The role of religion in the modern world was the subject of Dr. Radhakrishnan's address as President of the All-India Oriental Conference held in the last week of December at Chidambaram. His appeal to the different religions of the world to abandon the tradition of opposition and yield to co-operation on the basis of "the hidden common substratum," if the world was to overcome "nihilism, lack of faith and irreligion," needs a wider hearing. He was forceful in declaring:—

We must be on our guard against the enemies of truth, men of fixed ideas and fanaticisms.... If the message of religions is to be articulated in relation to the problems of our age we must give up the view that any one religion contains the final, absolute and whole truth.... The cross-fertilization of the living faiths of the world would tend to foster spiritual life leading to universal ethical standards.

Time and again has Dr. Radhakrishnan, the philosopher-statesman of India, made similar statements; and it is a hopeful sign that his ideas are gaining increased recognition among the more thoughtful in the world today. The choice before humanity, as Dr. Radhakrishnan declared, is either co-operation in a spirit of freedom and understanding or conflict in an atmosphere of fear, suspicion and jealousy. Concord, not discord, will contribute to the establishment of spiritual values in the life of mankind.

These are age-old ideas. One of the aims of the Theosophical Movement inaugurated by H.P.B. in 1875, as of all similar endeavours in the past, was to draw attention to the fact that none of the religions of the world "has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out." Only when this is recognized can a true brotherhood of religions be established. H.P.B. further affirmed that the root from which all religions have emanated is *one*, and is to be sought for in teachings far antedating any modern faith. "There was a time," she

wrote, "when the whole world, the totality of mankind, had one religion, and when they were of 'one lip'"; and time shall come, she has prophesied, "when the world returns to the grand religion of the past," and when there will linger no sectarian beliefs in any of the great religions of humanity. She stated in 1877 in her first great work, *Isis Unveiled*:—

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. (II. 639)

The message of Walt Whitman, poet, prophet and mystic, has not yet been widely understood. But *The Personalist* (Autumn 1955) presents an essay on "Walt Whitman, Secular Mystic," by Dr. Louis J. Cantoni, who has discerned the underlying perceptions which moved Whitman and who offers a compelling inducement to study this great man's thought.

Whitman was certainly part of that "great tidal wave of mysticism" that swept over a portion of the intellectual classes of the West in the last century. Spiritual unity and Universal Brotherhood are the theme and core of all his writing. Dr. Cantoni perceives this and says:—

...yearning for unity among all objects in creation by means of human love constitutes Whitman's secular mysticism.

Life and the universe were loaded with philosophical implications for Whitman. In his poem "Of the Terrible Doubt of Appearances" he questions ordinary human hopes and desires and whether "man can distinguish between apparition

and reality." He foresaw that modern industrial society and its conveniences "would not satisfy the human spirit." In *Democratic Vistas* he wrote that the soul of man, "(standing on these and on all things, as the feet stand on the ground), is address'd to the loftiest, to itself alone." And Dr. Cantoni adds that in "The Base of All Metaphysic" Whitman sees behind all philosophies and the teachings of great men "the dear love of man..."

Closing his beautiful essay, he writes:—

Of real consequence is the dignity man has because of his individuality and because of the quality of his relationship with other human beings. It is precisely this insight, stunning in its simplicity and its magnificence, which gives Whitman his great stature and which lends such abiding fragrance to the *Leaves of Grass*.

Sardar K. M. Panikkar, addressing the annual convocation of the Visvabharati University on December 24th, did well to decry the "doctrine of past glory" upon which Indians have been priding themselves. He called India's claim to greater spirituality than the rest of the world no more than "a self-deception." This is a truth which should be brought home to the people of this country if they are to come out of their present state of stagnation and achieve real progress. Materialism is as much rampant in the India of today as in any other country, and if Indians choose to close their eyes to this fact it will be to their own detriment. Great changes have been taking place in India during the last few years, and at such a period, Sardar Panikkar pointed out, "the malignant continuance of unreason, bigotry and blind adherence to past notions, based on a perverted idea of an imaginary past, is a deadly enemy which each one of us has to fight in his own sphere."

India has much to learn from the West and has also something to give to the West. As Sardar Panikkar stated:—

...the inheritance that India has stepped into is only partly Hindu and Indian. The inheritance from the West is no less impor-

tant in many fields. Modern India does not live under the laws of Manu. Its mental background and equipment, though largely influenced by the persistence of Indian tradition, have been moulded into their present shape by over a hundred years of western education extending practically to every field of mental activity. Its social ideals are not what Hindu society had for long cherished, but those assimilated from the West and derived predominantly from western social thinkers.

India and the West must take from each other the best that each can give. This would bring about a *rapprochement* between the two and facilitate the ushering in of an era of internationalism.

Mr. Judge, in his article on "India and Her Theosophists," which originally appeared in *The Theosophist* in September 1893, refers to "spiritual pride" as having caused India's decadence. That pride must be rooted out if a regeneration of this ancient land is to be brought about. The Indians of today also need to understand truly their ancient teachings. This would be greatly facilitated by a study of the Theosophical writings of H. P. Blavatsky and W. Q. Judge.

In the January issue of *Philosophy* (The Journal of the Royal Institute of Philosophy), the late Professor Clement C. J. Webb, in an article under the title "Science and Human Nature," suggests that "the scientific study of man cannot be indifferent to problems which would be commonly classed as *philosophical*, rather than, in the restricted popular use of the word, *scientific*." "Human Nature," he states, "offers aspects or sides other than those to which the methods of the laboratory and the exact measurements characteristic of Science can appropriately be applied."

Professor Webb emphasizes the importance which "the unique rationality of man's mental processes" must possess even for science, although the traditional belief in the "special creation" of man was given up long ago in favour of an "evolutionary" origin of our own and other species. The doctrine of *Nous* which the ancient Greek thinkers formulated may be

thought of as pertaining to "philosophy" rather than to "science," but it is nevertheless presupposed by the very existence of "science."

For there can indeed be no sense in the statements of "science" except for beings who have the capacity of distinguishing the *true* from the *false*, or, to put it another way, have the consciousness of an absolute difference between these two.... There is another *absolute* difference with which we are familiar, of which this cannot be affirmed, but which, nevertheless, in any account of the relation of Science to Human Nature, cannot be ignored. I mean the difference between *right* and *wrong*. It can never be far away from our thoughts when we all... are anxiously considering the question how far our scientific curiosity can allow itself to be affected by the *morality* of actions which the satisfaction of that curiosity may render—or has already actually rendered—possible.

The science of human behaviour necessitates a study not only of what men *do* but of what they *ought* to do. The capacity of the human mind to apprehend the *moral ought* is "presupposed by the existence of 'science' itself, but yet cannot be accounted for by what are commonly acknowledged to be *scientific* principles."

The intimate relation between science and philosophy which was once ignored can no longer be denied. But while it is true that modern science is unable to solve the "mysteries" which human nature and what Professor Webb calls the "unique rationality of man" present, does philosophy, as it is understood today, have the key for understanding all about man's mind, his nature and his behaviour? Esoteric Philosophy or Theosophy alone is in a position to fill the gaps made by what is nowadays usually called "science" and to correct her incomplete premises. The Theosophical writings of Madame Blavatsky, which are but restatements of ancient

teachings, are best suited to solve many of the problems that science and philosophy are faced with.

In a Hindi article entitled "Introspection in Basic Education," published in the January 1956 issue of *Nai Talim*, the author, Shri Vasudev, points out in clear words the object of real education. Education to be thorough, the article says, should aim at an all-round development of man, not at the accumulation of facts. It also tells us that education should not be divorced from the living of the life. Specialization is condemned.

H.P.B. has something important to say on the subject of education in *The Key to Theosophy*. "Children," she says, "should above all be taught self-reliance, love for all men, altruism, mutual charity and more than anything else to think and reason for themselves." Could modern educationists wish for a better programme?

The article also lays stress on introspection and gives the monthly introspection of a student—how much time he has devoted to each activity.

Intellectuality has its own dangers unless it is guided by the Krishna or Christos within, whose energizing Light can only shine through inner reflection. The temple of the body can become a fit channel for service only if spiritual knowledge is acquired and the windows of the soul are opened to let in the "gentle breezes of Soul-Wisdom to brush away the dust of our illusions."

True Theosophical education which "mirrors nought of Maya's realm illusive" wishes Basic Education well in its endeavours along similar lines.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

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Transactions of the Blavatsky Lodge

The Key to Theosophy

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

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Notes on the Bhagavad-Gita

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

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LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.