

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE TEST OF DESTINY

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A fool thinks an unworthy deed to be sweet as honey just so long as it bears no fruit. An unworthy deed, like milk freshly drawn from the cow, does not all at once turn sour; it is smouldering like fire covered with ashes; it pursues the fool. When it ripens he suffers.

—*Dhammapada*

EVERY TYRO in Theosophy speaks of the Earth as a school where the human soul is learning the lessons of life; life is the teacher and Karma the means of instruction. The educative power of Karma is immense and the mere recognition of the fact does not bring us knowledge.

This educative function has a dual aspect related to the two types of Karma manifesting here in the life of everyone — *Kriyamana* and *Prārabdha*. The former helps the human soul by affording a means of education; the second tests the soul. It does not mean that in the first there are no tests, and in the second no lessons to learn; experience is made available to us in both types of Karma.

*Kriyamana* is that Karma which is performed in the present. All mental, moral, verbal or bodily actions of this life are named *Kriyamana*: of these some bear fruit almost immediately and others are stored up as *Sanchita* — reserve stock.

*Prārabdha* Karma may well be named destiny. Out of the reserve stock *Sanchita*, certain results precipitate themselves in this life. Destiny is Karma that has ripened and that cannot be averted or postponed. Such *Prārabdha* precipitations may be effects from the past of this incarnation or of previous ones — more generally the latter. Technically

speaking *Prārabdha* or ripened Karma is that which manifests without direct volition and determination of the soul. For example, the family, nation and race into which a person is born is the *Prārabdha* Karma of that person.

We live our life by doing actions and Theosophy teaches us the art of the performance of actions so that we learn therefrom. Constituted as we are it is possible for an intelligent student to so use his hourly opportunities that in the performance of duties no residue of effect is left. Doing our duty by every duty, without calculating profit or loss which might accrue; by placing the motive for action in the action itself and not in the event; by remembering that our business is with the action only and never with its fruits — in short, by practising *Buddhi Yoga* which the *Gita* teaches, we are able not only to pay our past debts, but also not to incur fresh ones in the present. More, we learn from our passage through experience as most people do not do. To experience pleasure or pain is not necessarily to learn. Theosophy teaches us how to garner knowledge from every experience. This is best done through that aspect of Karma which is called *Kriyamana*, and the *Gita* describes it as that form of yoga which is skill in the performance of actions. Of course this presupposes a fair acquaintance with the principles of the great philosophy and a vigilance to apply and practise them.

But the subject we are especially considering here is not learning through *Kriyamana*, but passing the tests which *Prārabdha* brings.

People at large do not know of the existence of the aphorism recorded by Mr. Judge:

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

Because counteracting and mitigating thoughts and acts are not generated, Karma manifests at what is named the “appointed time.” When the fruit ripens, it falls; so with Karma, whose motion towards expression cannot be checked, when it has ripened. Counteraction and mitigation of Karma can take place ere it precipitates as *Prārabdha* from the reserve stock of *Sanchita*. Therefore in the Hindu tradition it is said that by *Gnyana* — knowledge — all Karmas, except *Prārabdha*, can be overcome; the latter can be mitigated, it is said, “by the Grace of Krishna.” What does that mean? The same idea is implied by Paul (*Romans*, V, 3–5):

We glory also in tribulations, knowing that tribulation worketh patience; and patience, trial; and trial, hope; and hope confoundeth not: because the charity of God is poured forth in our hearts by the Holy Ghost who is given to us.

What human beings do not voluntarily do, with the aid of available knowledge, that the Law of Karma which is justice compels them to do in another way. In the intense experience of *Prārabdha* precipitation the person is thrown back on himself. *Prārabdha* Karma may be what people call "good luck" or "bad luck," but in every case without exception it is pleasing to Ishvara, the Lord, our own highest Ego-Self, for it is an opportunity when that higher can guide the lower personal man. We must note, however, that *Prārabdha* is not always an expression of pain and sorrow. For example, when "by accident" a person comes in contact with a holy and wise man, or with Theosophy, it may be *Prārabdha*; it is pleasing to the Inner Ruler, but will the person use the event to spiritual advantage? Or take a worldly factor such as money. A person all of a sudden acquires great wealth: that *Prārabdha* too is pleasing to the Inner God of that person; but will he use his newly acquired possessions guided by that God within?

When the *Prārabdha* precipitation produces satisfaction and happiness for the person it is not turned to real good account; in circumstances which beget happiness people are apt not to look for the guidance of the higher. Unless the spirit of thanksgiving and gratitude is developed, sudden success and happiness are apt to turn our attention and ideation away from the Spirit. Even when grateful feeling is aroused, lack of true knowledge misleads people. And there is the tendency to credit oneself for benefits derived from any event, while "God" is remembered when affliction overtakes people. Therefore *Prārabdha* is associated in men's minds with painful Karma—sudden eruption of disease, sudden stroke of "ill luck" and so on.

But a sudden stroke of "ill luck" always carries within it the seed of spiritual benefit. For the Theosophical aspirant it is a test—a very special kind of opportunity. From such sudden precipitations we are not able to learn the lessons directly related to the experiences we are going through; for in *Prārabdha* there is no eschewing of causes possible, and "the ripple of effect, as the great tidal wave, thou shalt let run its course."

The main fact about such *Prārabdha* is that it has to be endured. Almost nothing can be done to it, but a great deal in it. The inner

attitude with which we hold on and pass through the experience of *Prārabdha* precipitation brings its reward. *Prārabdha* Karma brings, fundamentally and first, the opportunity to develop *Titiksha*, a Sanskrit term variously translated as Endurance, Forbearance, Patience, Forgiveness, but which carries all these implications and something more. The *Puranas* personify *Titiksha* as the daughter of Daksha, wife of Dharma and mother of Kshema. She has the virility of her father, she is the spouse of Law and Order and Duty, and is charitable and forgiving to all those who revere her as mother.

Through the precipitations of *Prārabdha* Karma we can be truly benefited if we make proper application of these words of H.P.B.'s:

*Titiksha* is the fifth state of *Raja Yoga* — one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission — in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

The test of endurance passed, we find that some development of Spiritual Will has taken place. In experiencing *Prārabdha* the consciousness gravitates more towards the Spirit and away from the material aspect of the constitution. Desire is the spring of ordinary Karma; also desire is the flowing current which is the continuation of that Karma. When *Prārabdha* is active we have the opportunity to rise to a state which no longer yields any desire-basis for fresh Karma. Not possessing Knowledge, in the sorrows and the struggles of *Prārabdha* people desire desires and thus fresh Karma is generated. The aspect of *Buddhi Yoga* which corresponds to *Prārabdha* and which frees us from the bonds of Karma (*Gita*, IX. 28) is the offering as sacrifice of that *Prārabdha* to the Divinity within. It is the surrender of our personal will or volition to the Divine Will of the Higher Self. In that sense should the Christian phrase be understood — “Not my will but thine be done.”

In the life of every earnest aspirant *Prārabdha* precipitations can be and should be utilized to develop *Titiksha*. The endurance of *Prārabdha* should be looked upon as a test. The Karma having actually descended upon us, the effects have to work themselves out. The test consists in our facing the effects without depression, without grouching, without self-pity or the feeling of martyrdom. One sure way is to keep the consciousness away from the processes of effects and to put it, as far as possible, on the Spirit and on Spiritual truths.

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## ASSOCIATION WITH A PURPOSE

O wonder!

How many goodly creatures are there here!

How beauteous mankind is! O brave new world,

That hath such people in 't!

—*The Tempest*, Act V, Scene 1

IT IS SOMETIMES TRUE that where a few may fail, the many will succeed. Where efforts are no longer selfish, work done in the company of the like-minded is bound to achieve its results in time. Centres of the United Lodge of Theosophists were established to draw aspiring hearts together, to canalize their efforts along the right lines of endeavour and to bring home to the many the soothing message of the Wisdom-Religion. Theirs is a call to serve, to suffer and to sacrifice. Personal gains have to be discounted in favour of that larger gain which belongs to the pure soul only and is therefore shared by all pure souls equally. Autonomous in its working, each such centre of the one Lodge is meant to serve as an oasis in the arid deserts of a sense-intoxicated world.

What does an Association calling itself the United Lodge of Theosophists seek to achieve? The answer is contained in the "Declaration" which is adopted by all U.L.T. centres the world over. In that document, which is in fact the charter of the Lodge, the work to be done by the associates who have joined together in a common endeavour is thus set forth:

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.

When a Brotherhood of this kind is aimed at, what is it that is implied? Of exactly what relationship between man and man are we to become profoundly convinced? No doubt, the juxtaposition of the two ideas — the one of a truer realization of the Self, the other of a conviction of Universal Brotherhood — provides the clue. But before the intimate connection of both these ideas can be seen, it becomes necessary that we ascertain where even at comparatively lower levels true brotherhood can be seen and practised. What is aimed at is no mere sentimental unity of an hour nor a mere joining together in a brotherhood of convenience. Correct friendship — *satsang* — would be meaningless if vice can claim brotherhood with virtue. Light and darkness can-

not be made to merge on any plane though they have their appointed tasks and each exists for the experience of the Soul. But they must be recognized for what they are — as two extreme poles of the same magnet. However, when they are pitted the one against the other, they needs must remain separate and opposing poles. The student dare not equate the shades of darkness with the active forms of day.

In an Association like the U.L.T. where each associate is thrown on his own responsibility under the Declaration and the Pledge of association, it is well to consider the limiting and sometimes conflicting atmosphere that each aspirant is likely to bring and which in larger or smaller measure may militate against the knitting of the Lodge into a homogeneous and cohesive whole. All depends on the contribution each one brings as his own offering to the Lodge. This offering may outwardly look specific. In reality, the associate is offering up his own conglomerate self, that strange mixture of good and bad which for the time being constitutes his own diversified make-up. Each aspiring soul longs to be assured that its weaknesses can be kept away and immunized so that they do not weaken the brotherhood nor taint the image of the Lodge. Vain hopes these; but the Lodge exists to take these weaknesses in its stride. With the help of the united many, the failing brother can be lifted out of his personal rut of misery. In the measure that this is achieved or abandoned is the measure of the innate strength of any Lodge.

It is important that each associate realize that he and his co-associates bring into the group the impact of their personalities. Desires in all their variegated shades will be there — those that are patent as well as those that are unexpressed or suppressed. All these have the potency to spread their magnetic influence within the group. Anger will be there; bottled up most of the time yet bursting at the seams in moments of unrestrained passion and sought to be excused by that term which has all too often become the opiate of the Soul — “righteous anger.” Greed will be there too: ready to pounce on somebody’s territory, jealous of its own possessions, gloating over its ill-gotten gains. Only the sentimental and the foolish will refuse to see these forces working away among brothers and associates, corroding friendships and undermining unity. It is the presence or absence of these forces which makes the image of the Lodge dark and foreboding and sterile or light and beneficent and potent.

When an associate comes across a blemish in another associate, he rarely brings to mind the parable of the mote in the eye. His first

reaction is often one of revulsion. "How can I call such an one my brother or affirm before the world my close association with him!" To each brother comes a time when he poses this question to himself. He is of course unmindful of the fact that the insidious force of his own latent qualities may have been the influence — unseen, impalpable — which may have pushed his brother over the brink! Then, there is always the human frailty of magnifying another's fault and turning the blind eye to one's own divagations. Leaving considerations of self-righteousness out of the reckoning, the opportunities afforded by such circumstances are unique. Transplanting the same experience to another sphere, we might ask: What should be the attitude of a brother to another who has succumbed to a contagion? Should he disown the relationship? Should he isolate himself and refuse to be near his brother till the latter has regained his health? Is he not entitled to treat him as a leper, a being to be avoided, his company shunned till he comes back to normal health? It is under circumstances such as these which try a man's soul that lessons in ethics are imbibed. The same circumstances also present invaluable opportunities for the failing brother. Will he, for instance, get dejected when, instead of sympathy and the helping hand which he expected, he gets the glassy eye and the perfunctory hullo? Will he be quick to acknowledge his fault and make atonement? Will he seek the appropriate remedy in the Scriptures? Will he be humble enough to receive proffered help and sympathy, or will he stand in proud isolation amid the turmoil of his griefs?

The guide-line for testing the existence of brotherhood was given by a Master of Wisdom when he wrote that what hurts one must hurt the other and that that which gladdens the heart of 'A' must fill with pleasure 'B.' What is one to do when a brother looks on the downfall of another with smug satisfaction and the usual "I told you so"? What when a brother covets the job of another and schemes to oust him from it? Does love triumph, or will recrimination and bitterness cast their sickly hue on the whole group? Is there going to be an unseemly scramble for the seats of power; the jockeying for positions; the recourse to courts of law; the washing of dirty linen? The history of the first 50 years of the Movement saw all these questions put squarely to the members of the then Theosophical Society. In the scramble for positions, unity went by the board. But such circumstances must always arise where personality clashes with personality and the larger issues are forgotten. The froth must come to the surface whenever the heat is applied; but then, if you want gold, smelting of the

ore becomes a necessity. It is those only who can take the rough with the smooth, who understand that brotherhood stems from something deeper than the personality, deeper than either mind or soul, it is these alone who will be able to carry on through good and evil report and keep the lines unbroken.

The Declaration aims at the dawning of a deep "conviction" in the associates of a sense of Universal Brotherhood. Does the Declaration also give a basis on which such a conviction can be founded and fostered? Says the Declaration: "It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is '*similarity of aim, purpose and teaching.*'" It is only on this basis that the firm conviction can be founded. If there is anything which goes counter to the "aim," it has to be eschewed. If there is any action which is likely to go counter to the "purpose," it has to be examined, judged upon and put aside if found unworthy. If there is a "teaching" which is not in conformity with the teachings of Madame Blavatsky and her Masters, it has to be noted and laid aside in the same manner as the student lays aside the teachings of orthodox creeds and fanatic sects. If in the world there were only a few who adhered strictly to the triple unity of "aim, purpose and teaching," a cohering force would be generated which could permeate and protect the whole. Each unit of the group has to understand that he alone does not have the cause of the Movement at heart. He must realize that others, too, feel for the cause as he does, and perhaps more strongly. What is important is that each brother salute in the other his selfless desire for service and sacrifice. Brotherhood when it is actively pursued will therefore imply the observance of the triple unity in oneself, the unstinted appreciation of work done along the same lines by others and the reaching out of a willing and anxious hand to those who are in need of support in their own work towards the furtherance of that unity. Even a little of this practice if diligently pursued with a firm position taken and with the end in view will strengthen the inner resistance to forces of disunity.

The conviction of Universal Brotherhood must, however, remain partial—a conviction by degrees—so long as the man, or for the matter of that the group, has not realized the Self; and this is a work of ages. The consciousness having been located in the higher mind, the aspiring Soul must reach out and beyond towards that which is superior to that higher mind. That which chains the human consciousness to lowly things is the entanglement of the mind with matters,

issues and considerations which are by their very nature impermanent. The body and its adornments, the desires and their trappings, the aspirations and their self-centring attachments are so many dragging weights that clip the wings of the higher mind and prevent it from soaring towards the empyrean blue.

An association such as is envisaged by the Declaration of the U.L.T. becomes the training-ground for any aspiring soul that chooses the special path chalked out by the Masters of Wisdom. Here, the student meets with problems and circumstances where he can exercise his new skill at eschewing the personal and the selfish. Years and lives must necessarily pass in endeavours when from little acts of service the associate rises to a total surrender of that portion of time, money and effort which is his to command. There must come descending cycles also of gloom and uncertainty when the wavering soul wonders whether the "cause" is worth it all, and whether he should not divert some of his possessions to family, friends and household. Some associates have thus fallen by the wayside and have given to individuals that which was dedicated to mankind. They pass on, their past efforts not wholly lost, leaving the aroma of their previous aspirations. There is hope for them still. A few more incarnations in humble settings, and the lesson would have been learnt. But this is important to note: No human judgements, no criticisms and raising of the shoulders is permissible even in the case of outright failures. They who have invoked their Self in the work to be done in the company of other associates are individuals apart whose only judge, saviour, refuge, resting-place and friend is that Self. Bow down to that Self, and steadily, as you watch and worship, its light will grow stronger. There is a time to work and also a time to watch and to wait.

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TRUTH is not a man, nor a book, nor a statement. The nature of Truth is universal; its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or colour. They will never be found among those claiming to be the chosen spokesmen of the Deity — and exacting homage from their fellow-men: true brotherhood includes the least developed as well as the very highest.

—ROBERT CROSBIE

## BHAGAVAD-GITA

[This article, based on a lecture delivered by T. Subba Row at the Convention of the Theosophical Society held at Adyar in December 1885, was first published in *The Theosophist* for February 1886.—Eds.]

IN STUDYING the *Bhagavad-Gita* it must not be treated as if isolated from the rest of the *Mahabharata* as it at present exists. It was inserted by Vyasa in the right place with special reference to some of the incidents in that book. One must first realize the real position of Arjuna and Krishna in order to appreciate the teaching of the latter. Among other appellations Arjuna has one very strange name—he is called at different times by ten or eleven names, most of which are explained by himself in *Virataparva*. One name is omitted from the list; *i.e.*, Nara. This word simply means “man.” But why a particular man should be called by this as a proper name may at first sight appear strange. Nevertheless herein lies a clue, which enables us to understand not only the position of the *Bhagavad-Gita* in the text and its connection with Arjuna and Krishna, but the entire current running through the whole of the *Mahabharata*, implying Vyasa’s real views of the origin, trials and destiny of man. Vyasa looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos, or the spirit that comes to save man. To some it appears strange that this highly philosophical teaching should have been inserted in a place apparently utterly unfitted for it. The discourse is alleged to have taken place between Arjuna and Krishna just before the battle began to rage. But when once you begin to appreciate the *Mahabharata*, you will see this was the fittest place for the *Bhagavad-Gita*.

Historically the great battle was a struggle between two families. Philosophically it is the great battle in which the human spirit has to fight against the lower passions in the physical body. Many of our readers have probably heard about the so-called Dweller on the Threshold, so vividly described in Lytton’s novel *Zanoni*. According to this author’s description, the Dweller on the Threshold seems to be some elemental, or other monster of mysterious form, appearing before the neophyte just as he is about to enter the mysterious land, and attempting to shake his resolution with menaces of unknown dangers if he is not fully prepared.

There is no such monster in reality. The description must be taken in a figurative sense. But nevertheless there is a Dweller on the Thresh-

old, whose influence on the mental plane is far more trying than any physical terror can be. The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realizes his higher possibilities. After having given up all his associations, his life itself seems to vanish into thin air. He seems to have lost all hope, and to have no object to live and work for. He sees no signs of his own future progress. All before him seems darkness; and a sort of pressure comes upon the soul, under which it begins to droop, and in most cases he begins to fall back and gives up further progress. But in the case of a man who really struggles, he will battle against that despair, and be able to proceed on the Path. I may here refer you to a few passages in Mill's autobiography. Of course the author knew nothing of occultism; but there was one stage in his mental life, which seems to have come on at a particular point of his career and to have closely resembled what I have been describing. Mill was a great analytical philosopher. He made an exhaustive analysis of all mental processes — mind, emotions, and will.

I now saw or thought I saw, what I had always before received with incredulity — that the habit of analysis has a tendency to wear away the feelings, as indeed it has when no other mental habit is cultivated. . . . Thus neither selfish nor unselfish pleasures were pleasures to me.

At last he came to have analysed the whole man into nothing. At this point a kind of melancholy came over him, which had something of terror in it. In this state of mind he continued for some years, until he read a copy of Wordsworth's poems full of sympathy for natural objects and human life. "From them," he says, "I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life should have been removed." This feebly indicates what the chela must experience when he has determined to renounce all old associates, and is called to live for a bright future on a higher plane. This transition stage was more or less the position of Arjuna before the discourse in question. He was about to engage in a war of extermination against foes led by some of his nearest relations, and he not unnaturally shrank from the thought of killing kindred and friends. We are each of us called upon to kill out all our passions and desires, not

that they are all necessarily evil in themselves, but that their influence must be annihilated before we can establish ourselves on the higher planes. The position of Arjuna is intended to typify that of a chela, who is called upon to face the Dweller on the Threshold. As the guru prepares his chela for the trials of initiation by philosophical teaching, so at this critical point Krishna proceeds to instruct Arjuna.

The *Bhagavad-Gita* may be looked upon as a discourse addressed by a guru to a chela who has fully determined upon the renunciation of all worldly desires and aspirations, but feels a certain despondency, caused by the apparent blankness of his existence. The book contains 18 chapters, all intimately connected. Each chapter describes a particular phase or aspect of human life. The student should bear this in mind in reading the book, and endeavour to work out the correspondences. He will find what appear to be unnecessary repetitions. These were a necessity of the method adopted by Vyasa, his intention being to represent nature in different ways, as seen from the standpoints of the various philosophical schools, which flourished in India.

As regards the moral teaching of the *Bhagavad-Gita*, it is often asserted by those who do not appreciate the benefits of occult study that, if everybody pursued this course, the world would come to a standstill; and, therefore, that this teaching can only be useful to the few, and not to ordinary people. This is not so. It is of course true that the majority of men are not in the position to give up their duties as citizens and members of families. But Krishna distinctly states that these duties, if not reconcilable with ascetic life in a forest, can certainly be reconciled with that kind of mental abnegation which is far more powerful in the production of effects on the higher planes than any physical separation from the world. For, though the ascetic's body may be in the jungle, his thoughts may be in the world. Krishna therefore teaches that the real importance lies not in physical but in mental isolation. Every man who has duties to discharge must devote his mind to them. But, says the teacher, it is one thing to perform an action as a matter of duty, and another thing to perform the same from inclination, interest, or desire.

It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties, whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. No religion teaches that men should be the slaves of interest and desire. Few inculcate the necessity of seclusion and asceticism.

The great objection that has been brought against Hinduism and Buddhism is that by recommending such a mode of life to students of occultism they tend to render void the lives of men engaged in ordinary avocations. This objection, however, rests upon a misapprehension. For these religions teach that it is not the nature of the act, but the mental attitude of its performer, that is of importance. This is the moral teaching that runs through the whole of the *Bhagavad-Gita*.

The reader should note carefully the various arguments by which Krishna establishes his proposition. He will find an account of the origin and destiny of the human monad, and of the manner in which it attains salvation through the aid and enlightenment derived from its Logos. Some have taken Krishna's exhortation to Arjuna to worship him alone as supporting the doctrine of a personal god. But this is an erroneous conclusion. For, though speaking of himself as Parabrahm, Krishna is still the Logos. He describes himself as Atma, but no doubt is one with Parabrahm, as there is no essential difference between Atma and Parabrahm. Certainly the Logos can speak of itself as Parabrahm. So all "sons of God," including Christ, have spoken of themselves as one with the Father. His saying, that he exists in almost every entity in the Cosmos, expresses strictly an attribute of Parabrahm. But a Logos, being a manifestation of Parabrahm, can use these words and assume these attributes. Thus Krishna only calls upon Arjuna to worship his own highest spirit, through which alone he can hope to attain salvation. Krishna is teaching Arjuna what the Logos in the course of initiation will teach the human Monad, pointing out that through himself alone is salvation to be obtained. This implies no idea of a personal god.

Again notice the view of Krishna respecting the *Sankhya* philosophy. Some strange ideas are afloat about this system. It is supposed that the Sutras we possess represent the original aphorisms of Kapila. But this has been denied by many great teachers, including Shankaracharya, who say that they do not represent his real views, but those of some other Kapila, or the writer of the book. The real Sankhya philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers. The philosopher's object was to represent all the mysterious powers of nature by a few simple formulæ, which he expressed in numerals. The original book is not to be found, though it is possible that it still exists. The system now put forward under this name contains little beyond an account of the evolution of the elements and a few combinations of the same

which enter into the formation of the various *tatwams*. Krishna reconciles the *Sankhya* philosophy, *Raj Yog*, and even *Hatha Yog*, by first pointing out that the philosophy, if properly understood, leads to the same merging of the human monad in the Logos. The doctrine of Karma, which embraces a wider field than that allowed it by orthodox pundits, who have limited its signification solely to religious observances, is the same in all philosophies, and is made by Krishna to include almost every good and bad act or even thought.

The student must first go through the *Bhagavad-Gita*, and next try to differentiate the teachings in the 18 different parts under different categories. He should observe how these different aspects branch out from one common centre, and how the teachings in these chapters are intended to do away with the objections of different philosophers to the occult theory and the path of salvation here pointed out. If this is done, the book will show the real attitude of occultists in considering the nature of the Logos and the human monad. In this way almost all that is held sacred in different systems is combined. By such teaching Krishna succeeds in dispelling Arjuna's despondency and in giving him a higher idea of the nature of the force acting through him, though for the time being it is manifesting itself as a distinct individual. He overcomes Arjuna's disinclination to fight by analysing the idea of self, and showing that the man is in error, who thinks that *he* is doing this, that and the other. When it is found that what he calls "I" is a sort of fiction, created by his own ignorance, a great part of the difficulty has ceased to exist.

He further proceeds to demonstrate the existence of a higher individuality, of which Arjuna had no previous knowledge. Then he points out that this individuality is connected with the Logos. He furthermore expounds the nature of the Logos and shows that it is Parabrahm. This is the substance of the first 11 or 12 chapters. In those that follow, Krishna gives Arjuna further teaching in order to make him firm of purpose, and explains to him how through the inherent qualities of *Prakriti* and *Purusha* all the entities have been brought into existence.

It is to be observed that the number 18 is constantly recurring in the *Mahabharata*, seeing that it contains 18 *Parvas*, the contending armies were divided into 18 army-corps, the battle raged 18 days, and the book is called by a name which means 18. This number is mysteriously connected with Arjuna. I have been describing him as man, but even Parabrahm manifests itself as a Logos in more ways than one.

Krishna may be the Logos, but only one particular form of it. The number 18 is to represent this particular form. Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth. It is worthy of note that Arjuna did not want Krishna to fight for him, but only to act as his charioteer and to be his friend and counsellor. From this it will be perceived that the human monad must fight its own battle, assisted when once he begins to tread the true path by his own Logos.

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### WHAT IS OCCULTISM ?

OCCULTISM is the not telling all one knows; but reticence.

Occultism is the not saying all one suspects; but silence.

Occultism is the not speaking of all one "sees"; but reverting inward to the source of sight.

Occultism is the not repeating of all one "hears"; but a closed mouth lest hearing should escape therethrough.

Occultism is the not speaking of faults of others; but charity.

Occultism is the not setting of fixed plans; but a fluidic position balanced in the good law.

Occultism is the not laying down for another his duty; but self-watchfulness in performing one's own.

Occultism is the not doing what one wishes and when one wants; but discipline.

Occultism is the not listening to gossip or slander; but good-will to all, from which gossip and slander can draw no sustenance.

Occultism is the not giving way to anger or impatience; but calmness.

Occultism is the not being vain of one's learning, or proud; but humility.

Occultism is the not hurrying one's daily affairs nor forcing one's progress; but knowing the amplitude of time in all things.

Occultism is the not doing all the great work there is to do; but the will to labour, the willingness to accept help or be a helper; the joy that another does a task the best.

Occultism is the not striving to be a leader of men; but to follow a line.

## THE LIVING RELIGION OF THEOSOPHY

WE HEAR TODAY that religion, meaning by it especially the Christian religion, is dead, and we ask ourselves: Why is this? What is the difference between a living and a dead religion? What makes a religion die? We soon find out that a religion is alive only when its faithful adherents live it in its pristine purity. Therefore in many countries religion is dead today — both the primary religion that inspires each human being, and the various creeds that have grown up around that primary religion. Parents who do not live their religion are incapable of passing it on to their children, and children today are incapable of following the creeds taught them because of the scientific and other knowledge that they are taught in schools and colleges.

The question we have to ask is: Why is there at present this turning away from the religions that flourished in the past? It is true that there are still many followers of each faith who will sacrifice for it and who endeavour more or less to live according to its tenets, but by and large humanity has shifted its attention from religion to science and social reform. Out of the shambles of a decaying religion has emerged a better appreciation of individual responsibility towards humanity's needs.

Theosophy teaches that there is a living religion which constructs and builds society because it inspires men and women. This kind of religion is a process, an experience — a process of knowing and of becoming which enables us to manifest the powers that are latent in us. The source of this power and energy is the human soul. This living religion seems to force us, from within ourselves, to accept and express some inner creed. It becomes the standard by which each one lives and acts, feels and thinks. It is because this is different in each human being that we have so many divergencies in outer religions and in life in general, and discords and strifes arise. By getting rid of old religions and developing the religion of our own nature we make life an expression of ourselves, and this brings growth and strength of character provided the dictates of the inner religion are given strict attention and result in action. What is intellectually perceived thus turns into devotion.

From the point of view of reincarnation, this inner religion combines the accumulated experiences of the far past and the impress from the soul itself which illumines, if we will but let it, our mind

and heart in each rebirth. It is therefore necessary to divide our religion into these two aspects, one pertaining to the past and the other to be developed through experience and aspiration in the present. This means the strengthening of our will power and of our knowledge. Otherwise what we have is not a living religion, that by which we live, but a dead religion from the past.

We may take an analogy: just as Nature is composed of the four elements, fire, earth, water and air, so are we. Some of us are more earthy, some are composed more of the watery element, some of the element of air and are desirous of "airing" our views, which, in point of fact, are borrowed from others. What most of us lack is the inner power of fire which inspires, consumes the watery element, purifies the air, and separates the gold from the earth's crust. The living religion which makes for constructive movement in any sphere of life comes from the soul which is fiery and which purifies and cleanses all earthy, watery and airy elements in us. Those in whose hearts the fire has been kindled, who with its aid have burnt all dross from out their natures and emerged pure, try to kindle that same fire in us.

One important characteristic of fire is that from one flame millions of flames can be lit. Water cannot be so multiplied, neither can the earth, nor the air. It is the duty of those who have gained the fire of knowledge in any and every age to light it in the hearts of others. The first great lesson to learn, therefore, is that religion is a process, an experience, and as we go through that process, gain that experience, we must live it out in action.

The tenets and teachings of the living religion of Theosophy are, first, that man and Nature are one in essence. This stupendous fact expresses itself as a Law—the Law of Brotherhood. We do not stand alone; each one of us is but a link in an unbroken chain—a universe which is indivisible.

This cardinal teaching affirms the relationship which exists between man, the small cosmos, and the universe, the big cosmos—the kinship that exists between the sons of the earth and Mother Earth; between our own feelings, which are like flowing water, and the great emotional heart of Nature; between our mental energies which come and go and the mighty winds of heaven; and between us as souls and the one great flame of which we are sparks. This shows us that we are not thrown into the universe from outside; we are one with it; we are intimately connected with all that is in it, that *is* it; we are of it. When we under-

stand this relationship we are able to kindle the latent fire in our hearts and recognize our own place in the scheme of things, as component parts of Nature. Each one of us is a link in a united Nature.

This brings us to the next great tenet of Theosophy — the doctrine of self-expression. Express your Self. Each one must express something in terms of the true, the good, and the beautiful. True self-expression demands that the power within be expressed, be brought through from within — that is, from the Self. If we express only what comes to us from books or from the lives of other people and do not express ourselves, we are dead people even though we possess great learning. To act wrongly is a mistake, but to be idle is a greater mistake, for we learn through acting, we die through inaction. The religion of self-expression implies the fullest expression of our innate power and energy.

Each one of us, therefore, is a divine soul related to all other units in the cosmos. Humanity is a family. In this human family each one has his own soul powers, his own individual divinity, and when we express those powers and that divinity to the fullest possible extent, we become omnipresent and omniscient. These two words are only understood in their partial significance by most of us. We can be omniscient, for we can know everything there is to know if we choose; and if we make the effort as souls we can, by the power of imagination and knowledge, extend our consciousness to any point of space or of time. Instead of divorcing religious beliefs from ordinary life, religious vocations from secular ones, we should make religion vital all the time and in all places. If God is omnipotent and omniscient, God cannot but be present in the home, the office and the club. Let us then take the attitude that we as gods, as divine souls, are trying to express ourselves in space and time. Thus we make the true living religion a part of our daily living. We may not be aware of this and may not do it intelligently or self-consciously and deliberately, but all of us are doing it. Theosophy teaches us to do this work consciously and deliberately, with knowledge and understanding; not in a half-hearted way, but completely, so that we co-operate with the Divine Will in evolution.

The knowledge to do this exists, but it will be of no avail to us if our tendency is to turn to creeds and not to knowledge, or if we turn to knowledge with our prejudices, preconceptions and predilections. We all want truth, but we have our own ideas about how it should be given to us. This is not the way to learn. Truth has to be found out, to be studied. We must first unlearn the knowledge we already possess and which is

in terms of our limited conceptions. There are times when we come into the presence of Nature, when we are shorn of all our thoughts and feelings and points of view and angles of vision, for we are part of Nature. We are not alone nor are we isolated. But we have to make an effort to face pure Nature as pure Souls.

There is a further point to take into consideration: in the process of self-expression we affect and are affected by all those whom we contact. Our religion has its impact on the religion of others for better or for worse; it is a blessing or a curse not only to ourselves but to all we contact, directly and consciously or otherwise. If our religion is deadening in its effect on others, it is because we are following a dead religion. All religions which fail to impart life to others are religions of the dead and should be rejected. Only that religion which enables not only ourselves but others also to live capably and intelligently is the religion of the living. It is easy to die; it is difficult to live, and living is different from existing. All of us exist; very few of us live. To live by the power of the senses — that is not living. Our senses are not bad; they are good provided we use them and are not used by them. Feelings and emotions are not bad; they are an aspect of our nature provided we work through them and do not allow them to work through us. Our mind is the Slayer of the Real only when we allow it to master us. If we work through it, it becomes the principle that enables us to value things at their true worth. It is the living religion of Theosophy which enables us to use our senses, utilize our feelings and emotions, and make adequate and just use of our mind. This helps us to live and not merely to exist, as most of us do today.

We can begin to live this religion at any point of space or time. All things are life; the power of *Ishvara* is everywhere.

A characteristic of the spiritual life is that it is a strenuous life and at the same time a life of intense peace and joy and reflection. There is no necessity to rush, but all the necessity in the world to rest and reflect. Spiritual life is perpetual motion, but it is rhythmic motion; it is intense activity, but it is activity without restless motion. The light of the sun is vital and intense; it symbolizes perpetual motion, but there is rhythm in it and rest and peace. Such is the spiritual life.

So there are three fundamental qualities that emanate from our effort at living the religion of Theosophy. In the first instance, peace; in the second, power; in the third, pleasure. The living religion manifests power which is the life of the universe, and that power is orderly

and creative. It is believed that if we achieve some stupendous thing once in a lifetime we have done enough, but there is something greater — that is, to live day after day, hour after hour, performing our own small tasks, and through them to teach all. To learn from all people that in this universe everybody is living the life of his own god, his own Divine Self, to help that life, to enable each one to know the next step in front of him by the power of our own life — that is the higher altruism. To become pure so that the world may become holy, to know so that the world may become wise, to resurrect the world through self-resurrection — that is the great message that comes to us from the Masters of Wisdom, Those great *Jivanmuktas*, *Rishis*, who live today as They lived in the past, teach today as They taught in the past, who can be approached today as They have been in the past. They live the religion of Theosophy; They embody the wisdom of Their Message which was brought to the modern world by Their Messenger, H. P. Blavatsky. To study, to apply, to live with intellectual honesty the doctrines of the philosophy of Theosophy is to practise the living religion, ever young and eternally deathless.

This cannot be understood by the power of the senses nor grasped by the power of the mind and intelligence. It has never been done in the past and it cannot be done in the present. The only way to understand it is by beginning to live it. It is simple yet difficult. Simple because within the reach of all; difficult because so few attain the beginning. In time all of us as human souls are bound to recognize the self-evident facts and truths; some day we shall wake up to them.

The effort to live the life unveils to us the hidden mysteries of the ancient world lost to our civilization, and beyond the religions of the temples, the churches and the mosques, we see the religion of the Vedas, the Bibles and the Koran. We see the ancient glorious way of Life Eternal. To bring its peace to a world in chaos, to bestow its strength on a world that is weak, to pour its blessings on a world that is suffering — that is the task to which we are called. Cast to the winds the worn-out creeds and don the robe celestial of Divine Wisdom, and though living in the world, be not of it — that is our *Dharma*.

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# THEOSOPHIC "PEARLS" IN UNLIKELY PLACES

## II.—"PAULINE: A FRAGMENT OF A CONFESSION"

BY ROBERT BROWNING

UNLIKE COLERIDGE, whose long blank-verse youthful poem "Religious Musings," which we studied in an earlier essay, continued to satisfy its author even in adult life, Robert Browning, that great poet of Victorian England, felt "extreme repugnance" for the inclusion in his collected works of our present subject, "Pauline: A Fragment of a Confession," and only gave grudging permission lest some unauthorized person should smuggle it into print without the revision and corrections he deemed necessary. Into a copy of his own he wrote, "Only this crab remains of the shapely Tree of Life in my fool's paradise," which is sufficient indication that he had destroyed much other youthful verse, "Pauline" being, indeed, the sole survivor.

As a full-blown poet of superb power and profundity, Browning classed "Pauline" as but "a crude preliminary sketch," but it is known that another reason carried great weight with him, namely the unfavourable opinion he held of Shelley in later life, Shelley having been as a god to him in his boyhood and being represented so by the hero of "Pauline," who addresses him fervently as "Sun-treader" and ascribes his soul's redemption to his (Shelley's) idealistic philosophy. With advancing years Browning became in many ways more "orthodox," though the fire of poetry never died out in him, and it is sad to find him writing to a friend at the age of 73: "I painfully contrast my notions of Shelley the man and Shelley, well, even the poet, with what they were 60 years ago." For Browning had been but a schoolboy of 14 when he first acclaimed his "Sun-treader," and was only 20 when "Pauline" was published (a kind aunt incidentally bearing the cost for him!). We are surely justified in regarding him as one of those who are attuned by nature to Theosophic teachings, even without knowing them as such by name, and it is worth remembering that though Browning measured up in most things to what was expected of a great Victorian poet-sage, and entered with deep insight into purely Christian minds (*e.g.*, the monologue by St. John entitled "A Death in the Desert"), he retained an innate belief in rebirth, as some of his finest shorter poems bear witness.

"Pauline," too, is a monologue, a form he was particularly fond of and made outstandingly his own. It is the "Confession" of a young poet

approaching an early death after a misused life which has alienated him from the Swiss girl he loved, the Pauline who has been ever faithful to him and who is now his nurse and comforter in some peaceful spot among the lakes and snow-swathed mountains of her native land. But besides being a confession, it is also a testimony to the redemptive power of spiritual influences *reasserting* themselves. This is the point to note. It is this that gives it most value. It is no case of "conversion" through fatal illness or even through the "good woman" beloved of Victorian writers, but of the Higher Self, by pure native power, triumphing over the lower that has held sway for a lifetime, so that the dying poet, who has begun his confession in an "aimless, hopeless" condition, can say at the end, "Know my last state is happy — free from doubt, or touch of fear."

This serious and noble poem, whose only faults are the inequalities due to youth, may be described as a study of self-centredness on the part of a brilliant and gifted man, who is faithless to his highest faculties and therefore fails to fulfil his destiny in his present birth, but who perceives his errors and recovers his direction in time to pledge himself to "service in worlds other than ours which he may hereafter travel." Mr. Judge would endorse this, for does he not say: "There being yet many more lives to come, what is the reason we should in any way be down-cast?" (*The Heart Doctrine*, p. 50). And beyond Mr. Judge there is *The Voice of the Silence* bidding the aspirant "sow with the seeds of merit the fields of future harvests," and assuring him that "the enemies he slew in the last battle will not return to life in the next birth that will be his."

The Confession begins with the young poet's ruthless self-analysis:

I strip my mind bare — whose first elements  
I shall unveil . . .  
And then I shall show how these elements  
Produced my present state, and what it is.

Here we have an implicit acknowledgement of the Law of Karma, since, as Mr. Judge says, "each man is his own creator" (*Echoes from the Orient*, p. 38), preparing by means of the instruments of desire and will, as used in each birth, the conditions for the returning individuality in future ones. A vivid sense of self has apparently dominated the speaker always. He is well aware of it and can describe it with penetration.

I am made up of an intensest life,  
Of a most clear idea of consciousness

Of self, distinct from all its qualities,  
 From all affections, passions, feelings, powers;  
 And thus far it exists, if tracked, in all,  
 But linked, in me, to self-supremacy,  
 Existing as a centre to all things.

This, under the direction of *manas*, has been given free play, so that, far from realizing that such a powerful sense of identity should educe (in Mr. Judge's words) "the inevitable conclusion that we are the Hidden Self and that that Self is above and beyond both body and brain" (*Vernal Blooms*, p. 110), he has simply become a thoroughgoing egoist. "I rudely shaped my life," he says, "to my immediate wants," and as he refers in this connection to his "wildest youth," we may assume that he pursued a sensory, *rajasic* existence.

Looking back on this period with clearer eyes as the flame of life sinks low, he confesses that "long restraint chained down my soul, till it was changed. I lost myself"; *i.e.*, his true self, which, however, must have so far asserted itself as to arouse a sense of shame in him, so that, after "deeds for which remorse were vain," he became repentant and returned to his "old delights," namely, the music and poetry to which he had originally been devoted. Yet the very pursuit of these only kindled fresh desire in him, in this case the desire to emulate and surpass others whose achievements impressed him — "I rather sought to rival what I wondered at, than form creations of my own" — and he was soon as much engrossed in a brilliant intellectual life as in his former sensual one.

. . . all my powers  
 Burst out. I dreamed not of restraint, but gazed  
 On all things: schemes and systems went and came,  
 And I was proud (being vainest of the weak).

In this section of the poem we can sense the aridity of Head-learning when divorced from Soul-wisdom, and the folly of those who "repeat in pride: 'Behold, I know!'" Truly, as *The Voice of the Silence* teaches, the ambitious, egoistic youth was but creating "food for the black doves of death, the birds of birth, decay and sorrow," as he realizes and admits later — "I have too trusted my own lawless wants, too trusted my vain self."

It was at this time, however, that he began to study Shelley's idealistic philosophy, "which seemed a key to a new world" and which his whole soul rose to meet." But alas, he lacked Shelley's sympathy with

and love for humanity; the *manasic* ego-urge still drove him onward — “I must still advance, no rest for mind” — so that even while “full of bliss” derived from study and speculation he had no real concern for “mankind, its cares, hopes, fears, its woes and joys.” Of all these he was but the detached, uncommitted observer, egotistically alert “to look and learn” from others’ errors “how best life’s end might be attained — an end comprising every joy.”

Such a course, so far removed from the Golden Precept, “Thou shalt not separate thy being from BEING and the rest,” produced the inevitable result-reaction. He awoke “as from a dream” and flung all his ideals (which had only been theoretical) overboard.

First went my hopes of perfecting mankind,  
Next, faith in them, and then in freedom’s self,  
And virtue’s self, then my own motives, ends  
And aims and loves; and human love went last.

Truly, *manas* alone can turn all things sterile, and now, deprived of the guiding light of *buddhi*, all his lower faculties took full hold, leaving him devoid even of the sense of regret which would have been natural in such a state of disillusionment.

I felt this no decay, because new powers  
Rose as old feelings left — wit, mockery,  
Light-heartedness.

Here Browning presents us with a dreadful image of a deserted temple. The misguided youth was aware that his merely mental powers were greater, but

as some temple seemed  
My soul, where nought is changed, and incense rolls  
Around the altar — only God is gone,  
And some dark spirit sitteth in His seat!

A dark spirit? “It is the shadow of thyself outside the PATH, cast on the darkness of thy sins,” says *The Voice of the Silence*. And as he passed through the temple troops of other shadows knelt to him.

... and they cried, “Hail, king!  
We serve thee now and thou shalt serve no more!  
Call on us, prove us, let us worship thee!”

We might identify this sinister, haunting image with a note of H.P.B.’s to that opening stanza of *The Voice of the Silence* which speaks of “the dangers of the lower *IDDHI*.” The Pali word *Iddhi*, she says, covers “the abnormal powers in man... one group [of which]

embraces the lower, coarse, psychic and mental energies." It is of these forces that the hapless poet has now become the prey.

None the less, he still is, or fancies himself to be, "buoyant and rejoicing."

I knew while youth and health so lifted me  
That, spite of all life's nothingness, no grief  
Came nigh me — I must ever be light-hearted.

He resolves to trouble no more about fame, which can be as illusory as all else, but to live for present enjoyment only — "Every hour I would make mine, and die" — with the sole exception of continuing to exercise his poetic gift. But he has now to prove the truth of that profound saying of Sri Krishna's as recorded in Book 6 of the *Gita*:

Allow not thy soul to fall. For thy soul can be thy friend,  
and thy soul can be thine enemy.

The soul of man is his friend when by the Spirit he has conquered his soul; but when a man is not lord of his soul then this becomes his own enemy.<sup>1</sup>

The poet's soul, dimmed and smothered as it was, rebels sufficiently against the tyranny of the lower self as to be able to convey to him that even here he is seeking less the expression of a spiritual gift for its own sake than the satisfaction of making his hearers or readers "bow enslaved," and this awareness forewarns him that even in winning poetic success, "I again should sink."

Despair overtakes him. "This curse will come on us, to see our idols perish." He knows well that he has been an idol-worshipper, for his acute self-analysis has all along informed him of a fact which, because it did not fit into his chosen scheme of life, he has sought to ignore, namely that, beyond all the cloudy vapours of his feverish existence, there has gleamed "one lode-star . . . a need, a trust, a yearning after God." This obscure but basic instinct, he confesses,

. . . I have analysed but late,  
But it existed, and was reconciled  
With a neglect of all I deemed His laws.

To a nature like his, basically noble, devotion to something above itself is essential. But he has denied that instinct and worshipped self instead. For him, mind has indeed been "the great slayer of the Real."

At this stage, seemingly dead inwardly, the young poet evidently

<sup>1</sup> As trs. by Juan Mascaro for the Penguin Classics.

remembered his early love for the Swiss girl, Pauline, and “wondering, searched my heart to find some feeling like such love,” knowing intuitively that that could be his salvation, and mistakenly believing “I was still much as I had been”; that is, still capable of warm human feeling. But his lower nature, strongly encased in a chilly intellectualism, still prevailed. “I can love nothing. This dull truth has come at last.” Such was his helpless, despairing groan. One good feeling did survive, however — his reverence for the “Sun-treader,” Shelley. He gave thanks for being able to experience a single pure emotion — “the delight of the contented lowness with which I gaze on him I keep for ever above me.” This is the one outward expression of that basic quality in his nature, the need to love and serve something other and higher than himself.

In his Confession he now reverts again to intense self-analysis and reviews the presence in him of “that which wears me like a flame” — or did wear him, rather, for we must remember that he is seeing all this in retrospect. He recalls the torment of his sense-slavery. “My hunger for all pleasure, howsoe’er minute, grows pain.” His desire to know all, experience all, had driven him well-nigh mad. Half in frenzy, he had summed up his sense of frustration: “My soul could grasp the world, but must remain this vile form’s slave.” What had been consuming him then, had he but known it, was *trishna* —

That thirst which makes the living drink  
Deeper and deeper of the false salt waves  
Whereon they float,<sup>2</sup>

and false indeed they had been for the hapless poet, who, even while borne away upon their crests, had had to mourn:

I am sad, and fain  
Would give up all to be but what I was . . .  
Trusting in truth and love, and with an aim.

As we have already noted, this poem by the young Browning is unequal. There are great beauties in it, much strange and lovely imagery and exquisite metaphors drawn from Nature, and as a psychological study it is valuable and interesting, but at the point we have now reached there is a weakness. We are not shown precisely how the hero of it suddenly realizes the true meaning of the “soul,” a word he has used freely all along, though only as a term for his “intensest life” or that “most clear idea of consciousness of self” which has expressed itself hitherto as “a principle of restlessness, which would be all, have, see,

<sup>2</sup> Sir Edwin Arnold in *The Light of Asia*.

know, taste, feel all," and so drove him on through sensory and *manasic* activity until he reached his eventual unhappy plight.

Where Browning fails, let H.P.B. enlighten us. Writing in *Lucifer* (Vol. I), she says: "Intuitive perception seizes on the positive truth that satisfaction is attainable only in the Infinite. Such "intuitive perception" evidently awoke at long last in the poet. He saw himself as "warped" and began to feel a hatred for his "weak and wavering will, the selfishness, the still-decaying frame." As he is first shown to us in illness we may perhaps assume that its onset was the turning-point. Halted in his fiery career, he may have begun to yearn for a different path, one that might lead to where he could "clearlier see and better love." At any rate, in brooding on all his wasted capacities, which yet were so powerful, and on all the lofty possibilities implicit in them which might have unfolded so richly, he cannot but ask,

O God! where do they tend, these struggling aims?  
 What would I have? What is this "sleep" which seems  
 To bound all? Can there be a "waking" point  
 Of crowning life?

Again, Browning does not make things quite plain to us. Is the poet (now on his sick-bed) contemplating death and what may lie beyond it, or has he grown instinctively aware of that plane of life known as *Jagrata*, our waking state," which is not *real* in the ultimate sense but none the less "is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible" (W.Q.J.)? At any rate, illumination of a sort has come to him. He sees the end of all his strivings, the goal of "self's" passionate demands and efforts, as being but the seeming-simple state of

rest beneath  
 Some better essence than itself, in weakness;  
 This is "myself" — not what I think should be.

Naturally, in a poem of the Victorian age, this "better essence" must be orthodoxly entitled. So — "What is that I hunger for but God?" Viewing the poem, however, in the light of Theosophy, we see that the world-worn man has at last found peace in acknowledging the rule of his Higher Self, and, secure in this awareness, can "fling age, sorrow, sickness, off, and rise triumphant, triumph through decay." For the decay is but bodily. Let him discard the outworn garment, since "Soul requires no other change." So overmastering is his sense of this that he can demand confidently, "How should this earth's life prove my only sphere?" His faculties, so long denied their full and perfect expression, are them-

selves the guerdon of that "triumph through decay" since the imperfect and partial is now to be cast off. "Thus," he declares, "I supply the chasm 'twixt what I am and all I fain would be" — an observation which shows a wonderful flash of intuition on the part of the 20-year-old Browning, for it implies that those Karmic qualities by which, if mis-directed, we fall, are the very ones which will further our progress if used aright. The hero of "Pauline" has *not* so used them, but he has *recognized* them in time to form the resolution so to do as he goes forward to whatever awaits him after death. Says *The Voice of the Silence*: "The way to final freedom is within thy SELF." The youth has beheld that true SELF at long last and is now dedicated to Its service.

... behold how changed is all!

I cannot chain my soul: it will not rest  
 In its clay prison, this most narrow sphere:  
 It has strange impulse, tendency, desire,  
 Which nowise I account for nor explain . . .  
 Referring to some state of life unknown.

Somewhere in the process of dawning truth the enfeebled poet has felt able to return to the girl who has awaited him so long and faithfully. Hitherto he has felt unfit to approach her pure presence. "Wiser and better," he adjures her, "know me now." He addresses her lovingly, but his final words are for another, as his old adoration of Shelley, the passionate idealist who was yet all compact of warm human sympathies, reasserts itself. "Sun-treader, I believe in God, and truth, and love!"

To sum up this beautiful poem — which it seems almost absurd to class as *juvenilia* save in so far as a young voice, still untutored by "philosophy," is uttering age-old truths — it depicts the three basic errors of mankind: (1) self-centredness ("I have too trusted my own lawless wants, too trusted my vain self"); (2) tyranny of the lower mind over the Higher (falling into "the dim orb of self" and reflecting "all its shades and shapes"); (3) the spirit of self-aggrandizement, even on the inward plane (to "be all, have, see, know, taste, feel all," and to indulge "a craving after knowledge" ending in "the witchery that makes mind sleep over its treasure" instead of turning it to the good of all).

It proffers also the warning that certain natures have special dangers, often arising, as we have seen, from their own best qualities, if these are not devoted, through love, humility and aspiration, to the service of the Higher Self and of others. It is, too, a study of that perennially im-

important relationship, Head-learning *versus* Soul-wisdom, a portrayal of illusion *versus* reality. It vividly depicts the sway of *rajas*. It shows the two paths of *Pravritti* and *Nivritti*.

But not to multiply words unnecessarily, let us conclude with an aphorism of that great teacher, Shankara:

Identifying the Self with the non-Self, that is the bondage of man, which is due to his ignorance.

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BE CHEERFUL also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but sees only what he does himself, that it may be just and pure!

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

Reverence that which is best in the universe . . . and in like manner reverence that which is best in thyself.

Thou wilt soon die, and thou art not yet simple, nor free from perturbations, nor without suspicion of being hurt by external things, nor kindly disposed towards all; nor dost thou yet place wisdom only in acting justly.

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the co-operating causes of all things which exist; observe too the continuous spinning of the thread and the contexture of the web.

—MARCUS AURELIUS ANTONINUS

## THE DWELLERS ON HIGH MOUNTAINS

[This article by William Q. Judge is reprinted from *The Word*, Vol. XV, pp. 133-37, for June 1912.—Eds.]

AN ACCOUNT of the dwellers upon high mountains would be incomplete without some reference to a wide-spread belief prevailing in Hindustan in regard to anchorites and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary travelling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks of life. He therefore looks upon the travelling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others, finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travellers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighbouring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great soul," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from

the bond of matter some day.

That great traveller, the Abbé Huc, who went over a large part of Tibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, in an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveller Jacolliot also attests to the wide extent of the belief in these extraordinary men some of whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanations from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favour of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by the natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English Army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related

that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and that from there one can now and then see, looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Tibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there, when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by, and from that high mountain now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrifice Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and travelled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade, he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down

to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the streets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hira that the Angel Gabriel appeared to him, and told him he was Mohammed the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal, while the sad long-travelling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care or by the adverse influences of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and, stern traveller though he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain, where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

Ye crags and peaks,  
I am with you once again.

Japan, the highly civilized country of Islands so long buried from European sight, and Corea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr, and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborate carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven.

—WILLIAM Q. JUDGE

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FOR COUNTLESS GENERATIONS hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

—A MASTER OF WISDOM

## IN THE LIGHT OF THEOSOPHY

The United Nations has officially designated 1970 as "International Education Year." In many countries today, education is in crisis. Both its methods and content are being seriously challenged and the need for a renaissance in the educational sphere is keenly felt.

M. René Maheu, Director-General of Unesco, declaring the International Education Year open stated that in view of the conditions obtaining at the present time

it is out of the question for education to be confined, as in the past, to training the leaders of tomorrow's society in accordance with some predetermined scheme of structures, needs and ideas, or to preparing the young, once and for all, for a given type of existence. Education is no longer the privilege of an élite or the task of a particular age; to an increasing extent, it is reaching out to embrace the whole of society and the entire life-span of the individual. This means that it must be continuous and omnipresent. It must no longer be thought of as preparation for life, but as a dimension of life, characterized by continual acquisition of knowledge and ceaseless re-examination of ideas.

But how is education to broaden its bounds in this way if it remains divided in its internal organization and isolated as a whole from life and society? Not only are the various elements involved in the educational process often poorly integrated, but education as such is still all too often cut off from the rest of human activity. In too many cases, the school, the college and the university, far from living at one with the community, constitute worlds of their own. . . .

The great crises of education have always coincided with profound changes in society and in civilization. I believe that we are approaching one of those moments in history. The need for new human models, both for society and for the individual, is making itself felt almost everywhere. And while inventions of such complexity are beyond the power of education alone, we all realize that without education they would be quite impossible.

Among the 12 themes set out for the International Education Year, the one which is of overriding importance is this idea of life-long education. This is not a new concept. What is new is the gradual recognition that *all* people and not an élite, the *entire* society and not a segment, can achieve intellectual and moral progress throughout their lives. Education, under this concept, is not something which begins at age

five or six and continues until the boy or the girl leaves school or college, but is a continuous process which lasts as long as life itself. In the words of Dr. Malcolm S. Adiseshiah, Deputy Director-General of Unesco:

Education is not the gateway to society. It is in the centre of society. Education is not a *preparation for life*; it is *part of life*.

If a man should continue learning, training and improving his professional competence, developing his intellectual, emotional and moral potentialities, contributing more fully to personal relationships as well as to the community at large, and if society should provide adequate facilities to help him achieve these aims, then educational thinking and processes must undergo a radical transformation. It is obviously impossible to continue with the traditional systems of education with the growing awareness of the need for life-long education....

The rôle of the school, in this perspective, changes seriously. As a first step, it should contribute as effectively as possible to *real* education. By this it is meant that instead of being essentially a process of acquiring knowledge, basic education becomes a kind of prelude. Rather than offering courses in subject matter as such, the school should provide the future adult with the means of expressing himself and communicating with others. The main emphasis should be on the mastery of language, on the development of faculties of concentration and observation, on knowing how and where to obtain information and the ability to work with others — in short on the capacity to learn. (*Unesco Features*, January [1], 1970)

It is hoped that an effort will be launched in this field which will continue long after International Education Year as an event has disappeared into the archives, and which will ultimately bring about a profound and significant transformation of education in all countries. The object of all true education, in the words of H.P.B., should be

to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life. (*The Key to Theosophy*, p. 263)

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Britain has now joined some 40 other countries, including most of the democracies of West Europe, in abolishing capital punishment for murder on a permanent basis. The fact that there have been instances of miscarriage of justice (and the act of hanging is irreversible), was to the abolitionists strong enough ground to do away with the death penalty. But they also produced moral, social and psychological arguments. Nobody has a right to deprive a human being of life. Murder is a social and psychological problem and requires a social and psychological solution. By taking a criminal's life, neither he nor anybody else is helped.

The decisive question was whether capital punishment was a deterrent. The retentionists, who included spokesmen of police and prison staff, felt that it was, while the abolitionists felt equally strongly that it was not. If the abolitionists won the day, it was because they were able to present a more formidable case. The case was presented with lucidity by the Home Minister, Mr. James Callaghan, in a well-reasoned speech in the House of Commons. Taking the overall picture of murders known to the police in England and Wales, he said, the figures had fluctuated between 135 in 1957 and 148 in 1968, with peaks and troughs in between ranging from 154 to 114. The number of murders per million of the population was three in 1957 as well as in 1968. This proved that the murder rate was not soaring since the death penalty was abolished on an experimental basis in 1965, but had remained remarkably stable.

Comparisons showed that the abolition of the death penalty had little or no bearing on crimes of violence. Many countries had abolished it without any significant increase in their rate of murder.

There are weightier Theosophical reasons for doing away with the death penalty. But many who do not know of them, yet support the abolitionist cause. Capital punishment is an appallingly uncivilized act, repugnant to decent human feeling.

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The following remarks from an editorial in *The Times of India* of January 13 are indicative of the trend of thinking today:

The more one probes into things, the more, one finds, there is yet to know. Although the sum of knowledge has recently been doubling every ten years the area of darkness unexplored is immenser than ever before. Consider the present status of investi-

gation. Observational astronomy and particle physics give a hint that the microcosm mimics the macrocosm. Matter, according to a new theory, is being continuously created in galactic centres. Moon dust, the latest puzzle for scientists, is older than moon rock by a thousand million years, is older than the earth itself. While thus the entire spectrum of empirical knowledge is in a state of flux, it is nothing but gross egocentric arrogance that makes us reject the possibility of the existence of life on other worlds. The very thought of it perhaps deflates man's ego and seemingly diminishes his stature; hence his scepticism. But mathematics and the probability theory can virtually prove that life must have sprung up on thousands of planets in a universe which has billions of stellar and planetary systems with the right conditions for its spontaneous origin. Indeed, the idea of a cosmos throbbing with life, incipient, evolving or complex and advanced, is not only philosophically attractive but physically credible. Two Bradford University scientists recently showed by chemical analysis that substantial traces of a complex chemical compound (sporopollenin) were embedded deep in meteorites, giving fresh evidence for extraterrestrial life. The question will no doubt be debated for years, but nothing can detract from the exquisiteness of the concept that the cosmos is a well of life and, as Shelley sang,

Life, like a dome of many-coloured glass,  
Stains the white radiance of Eternity.

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“The Science of Humour, the Humour of Science” — this is the theme of a recent number of the Unesco quarterly *Impact of Science on Society*. The seven contributors to this issue each deal with one or other aspect of this theme. Many today are of the opinion that science needs rejoining to the mainstream of life, needs humanizing; and the major humanizing instrument, it is felt, is probably humour.

One of the contributors, Professor James McConnell of the University of Michigan, in his “Confessions of a Scientific Humorist,” attacks the humourless attitudes and self-importance of many scientists today, and concludes: “If we can get the younger generation to the point of being able to laugh at itself, then and only then can we hope to turn Science back into science.” A similar point is made by Professor Robert Escarpit of Bordeaux University, who stresses the importance of humour for originality in scientific research. “Only a

nse of humour," he writes, "can guarantee that the scientist remains intellectually open."

For Helmut Lindermann, German writer and journalist, reason and justice, tolerance and humanity, are all closely connected with humour. In the political domain, it is an antidote to the "brutish earnestness" which has so often given rise to inhumanity; and in society, it is "the source and humus of tolerance."

David Victoroff, Lecturer in Sociology at the Caen University, France, in his article "New Approaches to the Psychology of Humour" indicates the practical advantages of having a better knowledge of humour:

The study of laughter and humour appears to have been somewhat neglected by modern psychologists. And yet it is hardly necessary to point out that any psychological manifestation—fleeting, superficial and uninteresting as it may appear—can help us, as all the human sciences aim to do, to a fuller understanding of human nature. It is often precisely the apparently most insignificant aspects of the life of the psyche—dreams are a case in point—which open up the most unexpected vistas. If it be true that laughter is peculiar to man, the advantages of knowing the psychological processes involved in laughter are obvious. . . .

If it is true, as both Freud and Eastman suggest, that laughter is a safety-valve for disagreeable emotions, humour can have a tremendously important role in school. It can be a safeguard against fatigue, overwork and laziness, which are all merely different ways that young brains have of protecting themselves against the surfeit or excessive variety of what they are asked to learn. There is vast scope for research here which educational psychologists should not neglect.

In public life, finally, a subtle understanding of laughter and a keen sense of humour may perhaps one day provide a release for aggressivity and make milder any and all demonstrations of political passion.

True laughter should be informative and reformative; should restore perspective, elevate the awareness, sharpen acuteness, restore harmony, build understanding and tolerance of others. Only he who is prideful, vain, position-conscious, power-desiring, has no sense of humour or of the fitness of things, and cannot laugh. His, indeed, is a dreadful condition of such self-interest that he cannot step away from himself and

take a different view of things. Laughter is called the greatest of medicines. It clears the selfish minds and feelings of men of their mists; it opens, for a while, a pathway to higher perspectives.

Why does *Light on the Path* say that the utterance of Life is not a cry but a song? Why did the Buddha grieve and weep *before* his enlightenment, while *after*, He could "laugh" and be glad? In the old story, the gods kicked the World into Space and laughed to see it roll. Is the value of laughter dependent on the weight of sorrow out of which it has grown? Is laughter but another word for understanding? Is it the result of clear-seeing, the sweeping away of delusion? These questions merit some consideration.

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One of the most interesting archæological finds in recent times has been made in Mexico City. A team of workmen, digging a tunnel for a new underground railway in the city, has stumbled upon the site where the fabled treasures of Montezuma — on whose ruined capital Mexico City was built — are said to have been buried (*The Times India*, January 28). Archæologists who have rushed to the site have already uncovered more than 50,000 ancient Aztec relics from the city's mucky foundations. Excavators are now at work below the Zocalo, the main square of Mexico City, which was originally the spiritual centre of the Aztec empire. Here once stood the royal palace, the great temples and pyramids.

Montezuma's city, which was believed to be larger and grander than either London or Paris in the 16th century, was first captured by Spanish troops in 1519. Later Cortes and his *conquistadores* razed the city to the ground in a bloody battle and tried to force the king to reveal where the legendary treasures were hidden. But he refused and was executed. Even if the present excavations do not reveal the ancient treasures, Mexican archæologists are confident that the finds will add much to their knowledge about the Aztecs.

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#### CORRIGENDUM

*We regret greatly that, by a last-minute mishap at the press, the pages of two of the articles in THE THEOSOPHICAL MOVEMENT for January 1970 were disordered. The article "Aspects of Study" ought to have begun on p. 98 and concluded on p. 99; and "They Called Him Mahatma" was meant for pp. 100-103.*