

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE PILGRIM OF ETERNITY

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IN HIS *Echoes from the Orient*, Mr. Judge gives a hint which should be used as a clue to an important teaching of practical Occultism in which the Esoteric Philosophy specializes. While the Theosophical Adepts train their disciples by a method all their own, “in one respect it is a specialization of the pilgrimage to a sacred place so common in India.” The institution of pilgrimage is but a religious reflection of a spiritual verity; the person going on a pilgrimage represents the Eternal Pilgrim, the Human Soul bound for the Shrine of Light in the Land of Perfect Service.

“India is dotted with sacred shrines” and these “places of pilgrimage are centres of spiritual force” about which there is rife not only colossal ignorance but also great superstition. In this, as in other matters, the shadow is mistaken for the substance and outer formalism has usurped the place of spiritual reality. Physically dirty and psychically unclean though some of the ancient shrines are, they yet are centres of spiritual force even today. Writes Mr. Judge:

Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centres were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked. (p. 32)

• For the protection of simple-minded folk, to inspire them to look beyond this world of the senses and of shadows, places of pilgrimage were established in very ancient days. They were created in an epoch when, as spirituality was beginning to decline and the force of sensuous living to increase, the Adepts secluded themselves more and more, and the occult keys to Sanskrit terms and aphorisms were made obscure, lest their selfish use bring about not mere degradation but active evil. To protect humanity against the descending cycles, culminating in the Kali-Yuga, the Great Adepts magnetized newly built shrines and other suitable places — natural centres. Proper arrangements were also made to post some persons to look after the shrine, as also to visit the centres. Thus the spiritual needs of the pilgrims were cared for. This is one reason why India is loved and revered by all mystics. Her real shrines are India's true messengers — not her cities and their bazaars.

To benefit from pilgrimages, the inner consciousness must probe through the outer forms prescribed in the *shastras*; otherwise formalism and its progeny cant and hypocrisy result. Thus today millions of pilgrims observe outer rites and derive little benefit; their blind belief is strengthened and mistaking ritual for realization they enjoy the satisfaction of *tamas*, fancying it to be the contentment of *sattva*. An excellent illustration of the uselessness of formal pilgrimage is furnished by the story of an orthodox Muslim who had just returned from Mecca; he visited the saint Junaid to narrate his adventures, not differentiating between those of a traveller and those of a pilgrim. After a while Junaid asked his visitor:

“From the hour you began journeying away from your home, have you been journeying away from your sins also?” “No.” “Then you have made no journey.”

“At every stage where you halted, had you advanced a stage towards God?” “No.” “Then you have covered no stages.”

“When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?” “No.” “Then you have not put on the pilgrim's garb.”

“When you stood at the Mount Arafat, did you stand in contemplation of God?” “No.” “Then you have not stood at Arafat.”

“When you went round the Kā'ba, did you behold all aspects of the immaterial Spirit?” “No.” “Then you have not gone round the Kā'ba.”

“When you ran between Safā and Marwā, did you achieve

Purity (*Safā*) and Considerateness (*Murawwat*)?" "No." "Then you have not done any real running."

"When you reached the place of sacrifice, did you sacrifice your worldly desires?" "No." "Then you have not made sacrifice."

"When you threw the pebbles, did you throw away whatever sensual ideas were in your mind?" "No." "Then you have not thrown the pebbles, and have not performed the pilgrimage."

In establishing places of pilgrimage the Adepts of old kept in mind not only the simple-minded and clean-hearted humble folk who by perceiving the ethical import of religious rites can elevate their faith in the God within. They provided also for the educated mind of the sincere seeker after Wisdom. Using their infallible key of analogy and correspondence, they so arranged that the mystic, given to looking deeper and to looking within, might alight upon important esoteric truths. Within the visible message were hidden the occult hints. The physical pilgrimage was but a reflection of the psychological pilgrimage: sacred shrines, sacred cities, sacred rivers, sacred hills, etc., were psycho-physiological centres to which the Ego must go, and which corresponded to the bodily journey to these places.

Today the husk of the old Wisdom is all that is generally known to the orthodox Brahmana. He believes, for example, that if he dies in Kashi, *i.e.*, Benares, he will attain liberation. This is as gross a superstition as that of the value of death-bed repentance or of the extreme unction of the Roman Church. Behind the *shastraic* teaching, however, there is hidden a truth of the Esoteric Philosophy. In the language of correspondence, Kashi represents a particular important spiritual centre, which can be activated only by real holiness and inner meditation during incarnated existence, and when the practitioner learns how to leave his body through that particular orifice or gateway he is able to attain liberation, not in the sense ordinarily understood, but in the sense that he enters a class or a hierarchy of Jivanmuktas, Liberated Souls, who are the possessors of the Secret Supreme. In *shastraic* language, when a man dies in Benares, Rudra-Shiva (a manifestation of Thoth-Hermes, the Initiator) communicates to him the secret of Ishvara and secures *moksha* for him. It is said that the seven sacred cities of Hinduism — Ayodhya, Mathura, Hardwar, Kashi, Kanchi or Conjeeveram, Avantika or Ujjain, and Dwarka — represent seven master-chakras of the human constitution. It is the pilgrimage to these inner cities that the yogi-occultist undertakes.

Mr. Judge had this in mind when he wrote:

The disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. (p. 32)

The occult pilgrimage needs serious preliminary preparation. Before the mind can be taught, its instrument, the brain, has to be cleansed; before the ears can hear and the eyes can see, their purity has to be established. This preliminary preparation consists (according to an Adept) in the disciple "being tested, or in being under probation." The same Mahatma explains why such testing is an "inexorable rule" with them: "It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of what he *may* become capable under different and every kind of opportunities." Mr. Judge proceeds to give valuable instruction for the aspirant who has resolved to become a Pilgrim, and is willing to undergo the preparation of being tested and tempted and emerging unscathed from the ordeal. Before the Adept-Guru tries the pupil-chela by special tests, the latter's own Karma, as also his own resolve-transformed attitude, become his tests. Just as the aspirant must find his own Inner Ruler in order to come to the Great Guru to whose service he is to devote his life and lives, so also the Probationer who succeeds in passing the tests of his own Karma and the siftings of the Heart Doctrine, opens the way to the circle of ascetics where special tests have to be faced.

For the former task — the preparatory probation of lay-chelas — the piece of instruction by Mr. Judge which we are considering contains most helpful points. He tells us that at the very start it is necessary to leave hope behind and not look for reward. No favouritism is shown, mere wishes cannot bear fruit, and pretensions go for nought. Merit alone counts, and in what does merit consist?

The end to be reached is self-dependence with perfect calmness and clearness. (p. 32)

These two — calmness and clear-sightedness — complicate matters for the real Esotericist. It is, comparatively speaking, easy to be calm, if we do not see clearly; clear sight is disturbing, not because of human wickedness, but because of human folly. To be clear-visioned and yet be calm implies adeptship of some degree. Many people of *tamasic* disposition are calm, but where is their clear-sightedness? Even many a

sannyasin and fakir is calm because real clear-sightedness is submerged in the stagnancy of false *Vairagya* or indifference. The Cause of the Great Fraternity often suffers because of human folly. For example, those who disturb the atmosphere of holy shrines and places of pilgrimage are not wicked people, who do not frequent them, but the foolish ritualists ignorant of the simple and elementary truths of Occult Science. But why blame them? How many well-meaning students of Theosophy seriously and consistently take into account their contribution towards disturbing the psycho-spiritual atmosphere of their own Lodge?

Next, Mr. Judge offers an idea not adequately understood:

Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. . . . He is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. (p. 32)

Right loneliness will not make a man selfish, nor even self-centred; for, in the right type of loneliness the practitioner does not allow his mind to centre on himself, his past achievements or future hopes. Having practised his daily self-examination, he learns to dwell in the Home of Ideas. The beauty and the bliss of that Home awaken his heart to the woes of mankind, to Orphan Humanity surcharged with sorrow.

Many are the Theosophical aspirants who do not like to be left to themselves; they like companionship, and if, perceiving the necessity for right loneliness, they resolve to fulfil that condition, they do not understand that right loneliness includes certain other types of companionship. There are practitioners who fancy that they have lived in loneliness when they are alone in the company of novels or sundry books; again there are those who turn travellers and visit places — overlooking that the Esotericist is a Pilgrim and has done with sight-seeing. He reads what is necessary for his work; he goes where his service takes him.

The inner urge for companionship is not unnatural. We have to see clearly that “the loneliness felt is only in respect to the lower, personal, worldly self.” There *is* companionship, but the real inner companionship is available only in proportion to our getting away from the outer and personal fellowship. From the circle of the family of the body, the student has to learn to enter the circle of his companions at the Lodge; and proceeding beyond, seek and find the circle of his co-disciples. At the apex, the Great Adepts are lonely and not lonely — lonely

as persons moving about this land of shrines, but never lonely because there is supreme Unity among all the members of the Great Fraternity, all of whom are of one mind and one heart. The gaining of the higher company follows the giving up of the personal.

It is during the period of right loneliness that the practitioner sees what is hidden and implicit in Mr. Judge's words — "a persistent pursuit of the fast-moving soul." The mover is the Soul — not the whole or any part of the personality. And that Soul-movement is of the nature of a pursuit; the Soul is pursuing an objective. What is it that the Soul pursues in the period of Right Loneliness? To use the Good Law at every turn. Theoretical occultism means knowledge about the Law, but practical occultism implies working with the Law. Therefore Mr. Judge says:

Hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. (p. 33)

The attainment of this objective is the real pilgrimage.

We should note four important points made by Mr. Judge:

- (1) A Chela's study is not of books only but of human hearts also, and primarily of his own.
- (2) There is a true Lodge where Chelas find real companionship.
- (3) The pursuit of the Soul should be constant.
- (4) The Chela's death is only a step in that pursuit which brings him greater knowledge and an improved body to work through.

According to Vedic mythology, Pushan is the God who nourishes living Souls. He is regarded as the Shepherd of Souls. He is in reality the Guide who leads the pilgrim from this world of darkness and death to that of Light and Life. Therefore in the *Isha Upanishad* He is thus invoked:

By a veil as of gold, the face of the Real is hidden. O thou Shepherd of the flock, Lord of the Sun, lift up that veil, for the vision of the law of the Real.

Shepherd and Lord of Light, thou Only Seer, Lord of Death, Light-Giver, Son of the Lord of Life, send forth thy rays and bring them together.

LOOKING FORWARD

How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the Gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

—A MASTER OF WISDOM

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

—*The Voice of the Silence*

IT IS CUSTOMARY among some students of Theosophy on awakening to a new day to centre their consciousness on the highest, and, having clothed their minds in vestures of impersonality, to plan their walk in life for the day that they are about to enter. The sincere student thus learns to project his vision into the future, taking meanwhile the count of men, matters and things. By such a process of anticipatory visualization he learns to colour the images so created by him with spiritual hues. An analogous process must be used by the student for self-assessment to ascertain his powers and possibilities as well as his failings and weaknesses. He can then cast up his debits and credits for a purposeful realization of what he can expect to achieve and the Theosophical duties he can safely undertake — restricted by limitations of capacity — for the 25-year cycle that opens in 1975.

Theosophy teaches that during the closing quarter of each century an effort is made by the Lodge of White Adepts to bring the message of true spirituality to the West. The last of such efforts was made when Madame Blavatsky was sent as their accredited messenger to start the Theosophical Movement of 1875. With her passing away in 1891, a chapter in the book of spiritual endeavours for the West closed. Since then, we have lived through the long, long night, keeping the torch alight and tending its flame, waiting anxiously for the day when we can hand it over to the safe-keeping of the Messenger who will appear to recommence the effort during the last quarter of the present century. We are now close to the dawn, and the scent of the early morning air is on the breezes that presage the new day and the renewed effort. Awaken-

ing to the new cycle, what shall our prospective vision conjure? What effort shall we plan; what asceticism adopt; what bulwark erect?

In this last quarter of our century, the cycle of spiritual endeavour will receive a new impetus. The years that will follow will witness a picking up of the work left off with the passing of H.P.B. on the 8th of May, 1891. The era of Western Occultism started publicly in 1875 will be carried onward.

The future of any man is erected on the stable or shaky foundations of all his pasts. The visualization of one's part in the coming effort must be limited by the degree of the potentiality for good that was strengthened or weakened as we struggled year after year to keep the waters of Theosophy clean and wholesome and flowing, allowing no personal dross to sully the stream. Our very approach to the Teachings, our contribution towards keeping them unaltered, our efforts at self-effacement and at helping lame dogs over stiles, our becoming our brother's keeper, will provide the yardsticks for a meaningful planning for the future. It is true that no aspirant will have come out unscathed from the fight with his lower self. But even he who has tried and failed but has undauntedly continued the fight will find that his humility and tenacity will not have gone unheeded. This too must be taken into account when the plans for the future come to be drawn.

The companions and aspirants had one definite objective traced for them for the period that followed H.P.B.'s passing. It was to remain true to Masters' programme. As a corollary, it became incumbent on the pupil to keep the Teachings and the Movement alive. Has the aspirant during the long night of waiting bent his knees to other teachers? Has he put his own gloss upon the Teachings? Has he presumed to hold a position superior to H.P.B.'s? Has he laid a vain claim to a direct contact with the Masters? Has he put forward teachings contrary to those expounded by H.P.B.? If he has, then has he belied his first noble aspirations and must make amends. The present year must be one of heart-searchings. None the less, the year must produce a readiness bordering upon the eager to practise humility, to make retributions and to obey the behests of the Higher Self. Such a readiness, such a dedication amounting to self-surrender, must become an integral part of the man before he can proceed to the formation of images of deeds well done and of days and years passed in holy striving.

Among the students of today, there must be some (as there were a century back) who have made a fetish of Theosophy and turned it into

a religion of their own with dogmas and ritual. There may be others still who through psychic imbalance or otherwise have laid claims to titles and dignities not theirs and have proclaimed themselves of equal and even superior stature to that of H.P.B. It will be no great matter of surprise if claims will be forthcoming that they (one or more) are the true and only re-embodiments of the H.P.B. of old. Through the welter of all ideas, false, degrading or true, through the ranks of the indifferent, the pretentious and the loyal, must the aspirant thread his way to his appointed place of service. Does a student feel that he has gathered enough merit to offer his services to the Messenger? Many were they of the 19th century who came into close contact with H.P.B., lived with her, studied and served under her, yet left no great record of spiritual heights scaled or of any appreciable contribution to the cause of human brotherhood. He who today desires close proximity with the new Messenger had better learn humility and await in patience his turn when he may have the privilege of being able to serve. What is required of any student is that in his heart he draw near to the Masters and their Messenger as much as in him lies. To tread the Paramita Path, to reverence the Masters, to live for the Cause, to strive to benefit mankind — these are some of the highlights that should illuminate the plans for the furthering of the great effort.

In her messages to the American Theosophists, H.P.B. drew the attention of students to what was expected of them. Here are culled a few statements which may help aspirants:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally.

He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also — he who preaches the gospel of good-will, teaches Theosophy.

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity.

Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood.

Learn well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought that alone can save the coming races.

Do not work merely for the Theosophical Society, but *through it* for Humanity.

Theosophy alone can save it [the world] from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

To be a successful disciple requires a dedication far beyond that which a lay student can summon. Yet we have some indication of what that dedication can achieve. H.P.B. addressing Judge directly in her message of 1888 says:

We were several, to call it [the Theosophical Society] to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888.

INTO EACH FRAGMENT of the original T.S., there have entered many attracted by the *philosophy*. The right or wrong of the splits does not affect them. In each fragment there must be those who are good and true disciples of Masters. As far as my knowledge goes, I would say that Masters are working in many ways, and through many organizations as well as with individuals. There are no barriers to Their assistance, except such as personalities impose upon themselves. Their work is universal; let our view be as much in that direction as possible. So shall we best serve and know. . . .

There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy. And let me say here to you: do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

—ROBERT CROSBIE

THE LANGUAGE OF SYMBOLS

AT THE OUTSET of our study of the subject of symbols, a distinction needs to be drawn between history and mythology. History is considered a prosaic record of the practical doings of mortals — a few great leaders and the vast mass of their followers. Mythology is looked upon as fanciful tales of gods, demi-gods and heroes, tales which are not concerned with the practical affairs of men and women and their lives of joys and sorrows, of drudgeries and recreations. Such a division is arbitrary and false. This is the first lesson in our study.

Pococke, an erudite writer on the subject, states:

Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history.

We look upon history as teaching us facts and truths — but does it? First, are not history books written too often to suit political, patriotic and nationalistic purposes? And then there is the deeper aspect — facts are difficult to gather and, when gathered, difficult so to understand that truths unadulterated and unvarnished are deduced. In reality, myths *are* history; only the construction, the language and the method of conveying facts used in myths are different from those used in the writing of history as we know it today. But, for all that, myths are pages of ancient history, and something more. Says Horace in his *Ars Poetica*: “The myths have been invented by wise men to strengthen the laws and teach moral truths.” Another great authority supports “the ancient claim of the philosophers that *there is a logos in every mythos*, or a groundwork of truth in every fiction.” No less a philosopher and mystic than Plato declares in the *Phaedo* and *Gorgias* that “myths are the vehicles of great truths well worth the seeking.” And finally there is H. P. Blavatsky who teaches that “myth was the favourite and universal method of teaching in archaic times. . . . There are few myths in any religious system worthy of the name, but have an historical as well as a scientific foundation.”

Those interested in myths, Greek or Indian, Scandinavian or Roman, Chinese or Iranian, would do well to study the books of H. P. Blavatsky. Her two major works, *Isis Unveiled* and *The Secret Doctrine*, are veritable mines of information, and her interpretations and explanations of several myths are most illuminating.

We of the twentieth century have become so matter-of-fact, we believe ourselves to be so intensely "practical," that the very terms "myth" and "symbol" arouse a feeling of doubt and of suspicion in our minds. We have become so scientific that epics and legends, myths and folklore are out of favour today. These are terms our boys and girls understand less than the terms of physics or of chemistry. If our scientific students were truly scientific they would read the Hindu Puranas, the Scandinavian Sagas, the Jewish *Book of Genesis*, for in them there is knowledge of more than one science, pre-eminently anthropology and cosmology, and of the interrelation between these two — knowledge not dreamt of by many of them. Even Aristotle, whose influence on European thought is greater than that of Plato, says that

... a tradition of the highest antiquity transmitted to posterity under the form of various myths teaches us that the first principles of nature may be considered as gods, for the divine permeates all nature. All the rest, details and personages, were added later for the clear comprehension of the vulgar, and but too often with the object of supporting laws invented in the common interest.

Here we reach a further point: just as our languages deteriorate and get corrupted by colloquialisms, etc., so also in ancient times the language of symbols and glyphs, then of myths and fables, legends and fairy-tales, was corrupted by the vested interests of priestcraft, and out of the knowledge and the science of the hidden were manufactured dogmas of sectarian creedalism. Writes H. P. Blavatsky:

Fairy-tales do not exclusively belong to nurseries; all mankind — except those few who in all ages have comprehended their hidden meaning and tried to open the eyes of the superstitious — have listened to such tales in one shape or the other, and after transforming them into sacred symbols, called the product *Religion!*

Our task, then, is not to get bewildered either by the false exclusive claims made by the theologians of East or of West, or by the materialistic scientists who opine that myths began in fetishism and barbaric ignorance. We should read myths, legends and fairy-tales first as good and entertaining literature with moral lessons; but intelligent readers will very soon come upon ideas which convey deeper meanings. They will need, if they are earnest seekers of knowledge, the understanding necessary for deciphering myths. Students of mythology easily perceive that myths of different climes and different eras bear a striking resemblance. By a comparative study of Hindu and Persian, Greek and

Roman, Scandinavian and Germanic myths and legends we are able to deduce without difficulty that all of them have sprung from a common source and convey a common teaching, which teaching on many a point will be found to be at variance with modern knowledge.

But to decipher the true meaning of myths and legends, ancient hieroglyphs, picture-writing and so on, we need some comprehension of what the Language of Symbols means. The terms "symbols" and "symbology" produce a smile of derision on many a lip, and yet the whole world uses nothing else but symbols to express thought as to understand it. What is language? What are the letters of the various alphabets? What are vowels and consonant sounds? What are numbers? What is the belt of the Zodiac? All are but symbols. Is there an actual equatorial line drawn on the globe, or is the equator a symbol in the sciences of geography and navigation?

Let us begin by giving a comprehensive definition of the word "symbol." The *Encyclopaedia Britannica* says: "Symbol is the term given to a visible object representing to the mind the semblance of something which is not shown but realized by association with it." But is there a single visible object which is not a symbol according to this definition? When we use the word "tree," for instance, there naturally arises in our mind all that we have known about trees; but the word brings up one kind of idea in the mind of a child, and a very different kind of idea in that of a botanist. The painter sees the tree as the ordinary man does not; the poet sings of it again in a different way; the philosopher endows it with still another meaning; the mystic sees in it the processes of life and of growth and speaks of the Tree of Good and Evil and of the Tree of Knowledge. Therefore the definition of the *Encyclopaedia Britannica*, while comprehensive, is not complete.

We have to seek a better definition, but before we do that we should note another aspect of universality as related to symbols. The same tree symbolizes different things to different minds. But this is equally true of everything without exception and, what is more, true of every type of human mind. The scientist symbolizes water by assigning to it mysterious letters and a figure — H_2O . Now H_2O conveys to the student, even to the tyro in his chemistry class at school, something more than the word "water" does to one who may not have heard of H and O and H_2 ! Not only has modern science its symbols; the ancient science of mathematics, too, had its symbols. In fact, can we not say with truth that each branch of knowledge gives us one facet or one aspect of any

particular thing? Thus, in our examples of the Tree and of Water, we do get partial knowledge about them by examining the symbols which the scientist, the philosopher, the poet, and the mystic, respectively, use.

To understand the real definition of symbols, it is necessary to make an application, at this juncture, of the doctrine of *Maya*, so much misunderstood. *Maya* implies mis-valuation of objects, beings and events. But here we must confine ourselves to that aspect of *Maya* which is related to our subject of symbols. To the botanist, the reality behind a particular tree consists in the place that tree occupies in his long and large catalogue. To him it is almost nonsense, merely an illusion, a *Maya*, to speak, as the poet Keats did, of some fine specimen of the genus *Quercus* in these terms:

Those green-robed senators of mighty woods,
Tall oaks, branch-charmed by the earnest stars,
Dream, and so dream all night without a stir.

And while our scientist may good-naturedly smile at the poetic license of Keats, we suppose he would show utter contempt for the ancient Greeks who believed in the Sacred Oak in whose luxuriant branches the Dragon of Wisdom dwelt, and from which he could not be dislodged. In the world of *Maya*, we see not untruths, but relative truths; it is in the world of *Moha*, delusion, that we indulge in falsehoods. The world of relative knowledge is the world of *Maya*-illusion. The separative tendency in acquiring knowledge which produces specialists keeps us in the world of *Maya*; when we begin to synthesize bits and pieces of knowledge we are approaching the world of the Real and are leaving behind the world of relativity. Each object symbolizes numerous things, and when all the symbols are correctly synthesized our knowledge of that object reaches completion.

Let us now turn to the definition of a symbol as given us by H. P. Blavatsky: A symbol, she says, is "an embodied idea, combining the conception of the Divine Invisible with the earthly visible." In the light of what we have been considering, every object, every event, every being is an embodied idea. Each human mind reading these millions upon millions of embodied ideas interprets them in its own way. Each human mind is an evolving, expanding, unfolding entity; therefore there are superficial interpretations, partial interpretations, false interpretations, as well as profound, complete and true interpretations of all the embodied ideas. According to the bent of the human mind are the millions of embodied ideas evaluated.

Take so holy a symbol as the *Lingam* sacred to Shiva: It never was and it is not now a phallic symbol. If we study very carefully the history of Phallicism we find that it did not take birth in India; and if we trace the story of the *Lingam* as a symbol, as an embodied idea, we find it to be a grand conveyor of a grand truth. Writers on Phallicism may see in the *Lingam* all they wish to see, but the further back we go in history the more we find the *Lingam* emerging as a metaphysical and philosophic concept, and in cosmogony it represents the number One with potency to create other digits.

One of the reasons for the misunderstanding of ancient truths enshrined in holy symbols and myths, emblems and parables, is the rejection of the invisible and with it of the spiritual. The false reasoning that all is matter, and that integration and disintegration of forms of matter is the whole of the process of evolution, has brought about degradation in knowledge and consequent degradation in ordinary life. Recall H.P.B.'s definition of a symbol as given above — "an embodied idea" — but it combines "the conception of the Divine Invisible with the earthly visible." Overlooking the Divine Invisible, the earthly visible was bound to be given a very gross meaning.

Primarily and fundamentally, the growth of knowledge in any civilization depends upon the ability of its great minds to decipher the embodied ideas, to read them correctly, to discern which are the more precious, the more vital, in what logical order, if any, the procession of ideas takes place, and so on. It is in the reading of Nature — visible and invisible, material, psychic and spiritual, composed of embodied ideas — that any man, any civilization, acquires knowledge. It is this reading process that induces man to write down or to speak out the results of his reading; he wants to share these results with his fellow-minds. All that we call "original" in anyone's writing is nothing more than his own application, his own expression, his own understanding of what already exists in Nature.

There never is anything new under the sun, it is said; and that certainly applies to ideas and thoughts. There is nothing new in the world of thought; what appears to us as new is only a re-reading, a fresh interpretation of what already exists. This proposition will be very stoutly opposed by men of modern knowledge, for very few among the moderns have the insight and the humility to proclaim, as Jagdish Chandra Bose did when in London in 1901:

It was when I came upon the mute witness of these self-made

records, and perceived in them one phase of a pervading unity that bears within it all things — the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us — it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago — “They who see but One, in all the changing manifoldness of this universe, unto them belongs Eternal Truth — unto none else, unto none else!”

Those words illustrate in a most admirable way the proposition that we are trying to advance. The great scientist rediscovered ancient truth by his own modern method. Did he add to the quota of the world's knowledge? He certainly did. Yet in doing so he admitted that the basic truth had been known to the ancients and that he was but able to demonstrate it for the satisfaction of the modern scientific world by a method peculiar to modern civilization.

But how does all this refer to our subject of symbols and symbolism? In this way: Look upon the whole of living Nature as upon a book of symbols or embodied ideas. We speak of the Book of Nature — it is not merely a fanciful metaphor, but a stern scientific fact. The whole of Nature is living and has three aspects called *Tri-lokas*, the Three Worlds. First, there is the world of matter; secondly, there is the world of mind; and lastly, there is the world of Spirit. Every object in visible Nature has its invisible counterparts: first, there is the mind or intelligence within that object; and secondly, there is the energizing Spirit, One and Indivisible. Material bodies may be gross or subtle, minds may be shallow or profound, but behind each body-mind is the Light of the Spirit. In some objects, in some beings, that light may shine forth dimly, in others it shines forth to a considerable extent, while in the Rishi, the Sage-Seer, the Light is dazzling in its full glory.

Man's mind, having acquired the power to observe the superficies and to penetrate the depths, to compare and to contrast, has accumulated a mighty storehouse of knowledge. But in the human kingdom there are minds in which the light of Spirit burns very dimly and the quota which such minds give to the storehouse of knowledge is not poor in quantity (we could wish it were less!), but very poor in quality; so that there is much of fiction and of falsehood incorporated in the mind of the race. The reading of many embodied ideas is so partial and so distorted that we have false knowledge. True knowledge comes from those minds which are purified of the sensuous filaments of prides and prejudices. Modern science is nearer the Truth than the distorted creeds

in the world of today because scientists are on their guard against emotional reactions. They are not entirely free from prides and prejudices, but they are freer than the theologian and the religious sectarian.

This Book of Nature which man's mind must comprehend is the real Book of Revelation. It is the real *Shruti*, to be heard, because it is a Living Book; it speaks or sings and those who hear set it down for the edification of the human race for generations and ages to come. The Seers of the Vedas not only heard, but also saw the *mantras* and the hymns, it is said; and they set these down, and even today we call the Vedas, *Shruti*, Revelation.

We said that Nature is triple and that we are living in three worlds, of Matter, of Mind and of Spirit. These three worlds are not distinct compartmental spheres, one above the other, like the layers of a cake; they are like our body, mind and soul interpenetrating each other. They are in coadunition with each other, though not in consubstantiality. The world of matter and of objects is a reflection or shadow or concretization of the world of mind. The world of mind has for its objects thoughts, and these thoughts themselves are reflections, shadows or concretizations of the Truths in and of the world of Spirit. So each object in the world of matter is an embodied idea carrying within it its intelligence pertaining to the world of mind, which thought-shape images forth the Light and the Truth of the world of Spirit. So there are not three separate worlds, but one world which is threefold.

Now, in the world of matter, human minds fashion objects out of earth's iron and copper, silver and gold; human minds and hands build cities out of virgin forests. How is it done? By knowledge. Man can do all this because he has a mind and that mind conquers matter. With Nature's gifts he makes machines out of iron, jewels out of gold; so also out of the ideas, thoughts and images which are the objects of the world of mind, man gathers his instruction and fashions images of his own creation.

So we have, in the world of matter, objects in their native natural form as also man-made objects; and in the world of mind, thought-images in their native natural form and those which man's mind uses to improve himself, for the purposes of his own growth. But working with his physical brain, which is the vehicle, the *vahan* of the mind, man is limited by the degree of sensitiveness and receptivity of the grey matter of his brain. In our modern civilization we educate the brain wrongly, we nourish the brain wrongly, we tax the brain un-

naturally and so the connection between mind and brain is not what it ought to be and therefore we have falsehoods, distortions and lunacies. Carry this idea one step inwards: mind itself is the vehicle, *vahan*, of the real man, the Spirit-Being, and because we educate the mind wrongly, degrade it by follies and corrupt it by wickedness, the luminous Truths of the world of Spirit cannot penetrate our human minds. Human growth is retarded, human progress is hindered, because free-willed man is not able to take the right course of mental and moral evolution.

Right education consists in making the brain porous to the pure activities of the mind so that the brain controls the senses and the organs; and further, right education consists in making the mind an active channel of the Spirit-Being which each one of us really is. In this education, the Language of Symbols will have to be learnt.

The Book of Nature is written in symbols, in sounds and colours, in glyphs and signs, in figures and numbers. Such language belongs to the world of Spirit. From that Luminous World — archetypal, formless, *arupa* — that Book projects images which form ideas — thought-pictures of *Akasha* they are sometimes called — in the world of mind. These images or thought-pictures project concretizations and we call them objects in the world of matter. On our right education of the senses and the brain, the moral nature and the mind, depends our capacity not to read the value of concrete objects falsely, not to use concrete objects wrongly or wickedly. At present man robs bountiful Nature, spoils the beauties of Nature, utilizes objects of Nature selfishly because his mind and his knowledge are unrelated to the world of Spirit and he does not know how to read the living symbols in the Picture Gallery or Library which Nature is. The Sages and the Seers are able to decipher the symbols of Nature and because of that become the safe guides, real helpers and true teachers of Humanity. We shall close with a few quotations from *The Secret Doctrine* of H. P. Blavatsky on the subject of our study, reminding ourselves that, in the words of Emerson, “We are symbols and inhabit symbols,” and that our education consists in learning what Sir Thomas Browne described as the “mystical mathematics of the City of Heaven”:

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small — pre-eminently the traditions of the East — has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folklore

of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients, and believe that all mythologies sprung from and are built upon *solar myths*. (I. 303)

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries — Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work — the rest is left to the student's personal intuition. For in saying that *Eastern Occultism has the secret*, it is not as if a "complete" or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself. (I. 318)

The most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world. (I. 320)

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian olla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*. (I. 305)

But the point to which even the most truth-loving and truth-searching Orientalists — whether Aryanists or Egyptologists — seem to remain blind, is the fact that every symbol in papyrus or olla is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. (I. 305)

The great archaic system known from pre-historic ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language — suspected by the Mason Ragon — the

• language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects. (I. 310)

All the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign & — so all the words of that mystery language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue: Delgarme, Wilkins, Leibnitz; but Demaimieux, in his *Pasigraphie*, is the only one who has proven its possibility. The scheme of Valentinius, called the “Greek Kabala,” based on the combination of Greek letters, might serve as a model. (I. 310)

Science, in its departments of philology and comparative religion, will find itself finally taken to task, and be compelled to admit the common claim. Its greatest scholars, instead of pooh-poohing that supposed “farrago of absurd fiction and superstitions,” as the Brahminical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. (I. 317-18)

There is “history” in most of the allegories and “myths” of India, and events, real actual events, are concealed under them. (I. 304 fn.)

The symbols (say lunar, or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is “a concrete visible picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions*” (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Puranas are written emblems. (I. 305-6)

MEDITATION AT NOONDAY

AT the sultry hour of noon two men met in a shady nook in the public park, where after lunching at a crowded outdoor restaurant they could enjoy a quiet chat before returning to work. One was the demolition expert employed by the town authorities to supervise the pulling down of an ancient mansion, the other the architect whose plans for its successor had just been accepted.

Actually, a third man was present, though unseen, as he lay flat on the grass behind a clump of flowering oleanders. He was of no importance anyway — a mere dreamer, according to his family and his friends. He, however, in all humility, ventured to call himself a student of Theosophy.

“So it’s down at last,” observed the Architect. “One could almost regret it. A fine old structure!”

“True,” agreed the Expert. “But it was ripe for demolition. I always look at things of this sort in the same way. What seems like an ending is in fact a fresh start.”

“*So with us,*” murmured the Listener, repeating words he had long known by heart. “*We begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free.*” (*Vernal Blooms*, p. 217)

“Well, that’s where I come in,” rejoined the Architect cheerfully. “And if I may say so, I’m tolerably pleased with this plan of mine.” He touched a roll of parchment lying beside him on the seat and added smilingly: “Strange how the whole structure already exists, so to speak, invisibly. No solid fabric some future day without *this*.”

The Listener was smiling too. There seemed nothing strange about it to *him*. Again, familiar words came back, evoked by the Architect’s remark.

“*Before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter . . . more tenuous, and much stronger, as well as lasting.*” (*U.L.T. Pamphlet No. 5*, p. 4)

A slight pause ensued. A whiff of tobacco mingled with the fragrance of the oleanders. Evidently the Architect had lit his pipe, for when he

spoke again it was with little pauses, as if puffing at it.

“I must confess — I’m none too knowledgeable — about rebuilding. My own part of the job — suffices me. There’s some excellent stone, though, from those old walls. Do you intend to make use of any of it?”

“To some extent, yes. Saves transport and keeps the cost down. I got rather a pointed hint about the latter from these tight-fisted officials,” laughed the Expert. Adding, by way of explanation, “The new residence is for the Mayor, you know.”

For all the listening Student cared, it could have been for the giant who lived at the top of Jack’s beanstalk. He was much more interested in trying to recall a passage that had struck him forcibly when first he came upon it.

“We are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.” (U.L.T. Pamphlet No. 3, p. 8)

Almost as though the words had reached him, the Architect said thoughtfully, “D’you know, I somehow wouldn’t altogether fancy that. At least, it would depend on what sort of chap had passed his days within those walls — what his pursuits had been, and — well, frankly — his character.”

The Expert chuckled. “Not to worry! I can assure you, speaking from some twelve years’ experience, that when I and my lads have done our job there’ll be precious little shelter left for ghosts.”

“I wasn’t thinking of ghosts —” began the Architect, and stopped.

The Student, in his hiding-place, nodded understandingly. No, of course, not ghosts — but there were other things. . . . This time the reference he would have liked to call to mind was too complicated. He had to wait till he got home, when, having sought for it eagerly, he read of a somewhat different species of building material as used to fashion the House of Life.

“What influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he — the soul — responsible for those effects? . . . Each may and does imprint a definite character and direction upon all the atoms used throughout life. . . . Each man has a duty not only to himself but also to the atoms in use.” (The Heart Doctrine, pp. 130-31)

For the present, however, the Student was still hidden behind his screen of oleanders, still hearing the rumble of the Architect's deep voice. "You did say, didn't you, that it's down? I've not been along that way recently to see it."

"Flat!" the Expert replied triumphantly. "Pretty fast work, I flatter myself. But they were a good bunch of men."

"Fast indeed!" murmured the Architect. "And poor old what's-his-name not six months in the family vault. Well, it's the common lot. Nothing permanent here below. For an old home, demolition. For those who inhabited it and cared for it — death."

"Ah, no!" thought the Student. "There, good sir, I can come back upon you quickly. The words comforted me, and I learnt them off by heart. I could almost say, engraved them there. *'That which men call death is but a change of location for the Ego. . . . The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable and pure, beyond Time itself, and not to be measured.'*" (Vernal Blooms, pp. 233-34)

The sound of footsteps on gravel reached his ear. The two men were moving away along the path to the park gate. Now he was alone, and his memory quickened. Other words came back to him disjointedly.

"...rebuilt out of the general reservoir at each new birth...the real man, the thinker, the individuality that passes from house to house, gaining experience while it suffers and enjoys." (U.L.T. Pamphlet No. 5, p. 4)

The noonday sun shone down on him. Almost, its light seemed reflected in the mirror of his mind. A wondrous sense of illumination, of understanding, made the passing moment golden. He tried to hold on to it, to cling to it, half intoning lines learnt long ago in youth. They fell from his lips now like a strain of quiet harmony.

"Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit for ever;

Death hath not touched it at all, dead though the house of it seems!"

(From *The Song Celestial*, by Sir Edwin Arnold)

ON TSONG-KHA-PA

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A PECULIARLY INTIMATE TIE connects Tsong-Kha-Pa, the Tibetan fourteenth-century Avatar of Gautama the Buddha, with the recent stages of the Theosophical Movement. For he was not only a reformer of the Buddhism of his own day and country, but also the giver of a strong impulsion toward spreading the Wisdom-Religion throughout the world. He of course foresaw the "discovery" of America and the opening of this new-old continent to European colonization. And though he was no doubt interested in preserving the relics of the Wisdom that still existed in the West, his dominating purpose surely was to prepare that new world, with its incoming inhabitants drawn from Europe, to be the seed-ground for the formation of the future sixth sub-race.

To Tsong-Kha-Pa and his co-operators, Europe of the fourteenth century may have seemed rather unpromising, yet certainly less so than earlier when the Western mind was tightly closed and sealed by Holy Roman Empire and Holy Roman Church. The hand-and-glove action of these two stultifying forces had been already somewhat loosened by the renascence of Greek and Latin learning, which itself was a result of Adept influence preceding his, and which during his life was rapidly transforming the European mind. In such vision as Tsong-Kha-Pa's, the time was indeed ripe for action, for ploughing and seed-sowing. Hence his uplifting and clarifying of Oriental Adept groups was a marshalling of the needed workers for the West as well as the East. It was to be a means of bringing about in future a close reciprocity between the two world divisions; and it was an impulse toward the restoration in distant ages of the primitive spiritual grandeur of India. Hence also his establishment of a cycle of special impartations of Wisdom in the last quarter of every century was but another step in the Plan.

This cyclic unfolding in the West of the true Philosophy is easily traceable, and reached a climactic peak in the Theosophical Movement of the nineteenth and twentieth centuries, with its inestimable value to the world at large. Without Tsong-Kha-Pa's use in the fourteenth century of the rising tide of thought in Europe, that present-day Movement might have been indefinitely postponed. The bare statement of this fact indicates the quality of the gratitude every thoughtful Theosophist should be paying to the great fourteenth-century Avatar.

Tibet, though regarded by Western peoples as very backward, is on deeper study seen to be a kind of sacred land. In an article called "Lamas and Druses" printed by H. P. Blavatsky in *The Theosophist* for June 1881,¹ are given hints of interest. The article shows strong likenesses between the Druses in Syria and the Lamas in Tibet. Etymologically, it states, the name Tibet has another form — Ti-Boutta. It is partly a Chinese name, Ti meaning god; and Boutta being derived from Buddha or Buddhi, Wisdom. Druses declare that around the plateau of the Pamirs the cradle of the true race must be located, but (they add) the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India. Of these countries Tibet especially has remained uninfluenced by the outside world. Again, according to that same article, "the name in Hebrew for sanctuary is Te-bah and Ti-boutta and Tebet, also cradle of the human race, Thebeth meaning 'a box' — the 'ark' of Noah and the floating cradle of Moses."

From these hints it cannot be far-fetched to conclude that Tibet, at the time of its naming, was a land of Wisdom-gods or high Initiates; nor is it just fanciful to surmise that "ancient and honourable China," and also the other countries named, contributed some of their spiritually evolved Beings to the people of that sacred and in part almost secret land.

In the Theosophical books, Tsong-Kha-Pa is mentioned as a reincarnation of Gautama the Buddha; and as such his function as Great Teacher of Humanity is clearly seen. Accordingly, that Wisdom-land of Tibet — and the Eastern section where the Old Teaching existed and still exists in pure form — became a proper earthly dwelling place for this Exponent of Wisdom. In the region bearing the musical names of Amdo, Koko-nor, a woman brought forth a son and dedicated him to the service of the Wisdom-Teachings. His response to that dedication proved the nature of the Being to whom she had given a physical instrument. He turned that instrument to the highest possible services of his fellows and their younger brothers.

As with years he became increasingly conscious of his mission to promulgate and extend the Buddhist lore of the great Gautama, Tsong-Kha-Pa looked abroad over that one-time land of Wisdom-gods and found that by the prevalence of "opposites" the godlike in the population was paired off and well-nigh overwhelmed by the ungodlike. Pure Buddhism (the very essence of his nature) which had been in Gautama's

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, December 1957.—EDS.

day the “exhaustless, secret, eternal doctrine” — was desecrated; the “mighty art was lost.” False priests and lamas had multiplied till a drastic cleaning was needed. Into his powerful hands Tsong-Kha-Pa lifted the winnowing flail and the cleansing fan. Through his efforts as husbandman and warrior came a revolution that expelled from his outraged land many thousands of the disgraceful monks who had turned their ancestral religion into a prayer-wheel and a “marketable commodity.”² And to strengthen those who were allowed to remain, he founded the Gelukpas, “Yellow Caps, the highest and most spiritual Buddhist sect in Tibet”; and founded also “the mystic Brotherhood connected with its chiefs.”

Only a few bits concerning Tsong-Kha-Pa occur in the Theosophical books — a story of the blooming of a marvellous blue lotus at the time of his birth; stories of the revivifying effect of his hair on the famous Kum Bum Tree. Thought-arousing as these stories are, one’s best use of them may be as a delicate accompaniment to a deeper search into the Avatar’s spiritual inheritance, or better said, *ancestry*.

The claim of an immaculate conception concerns rather the exoteric life of this or any other Great Being, and hence may be considered relatively unimportant. More truly enlightening is the coming to recognize the real inner nature of such a Being as the container and vehicle of what has been before. Even in a mere attempt to trace the super-physical relations involved, the unsensuous identities and differentiations, it is well to recall the meaning of certain words — Son, Logos, Buddha.

“Son” in the upper ranges of thought is equivalent to emanation; often it means the resultant or outcome of Will and Yoga; it must be freed from any associated ideas of physicalness.

As to Logos, the First Logos is “the Supreme Buddha.” It is the “bright ray” which “the One unknown . . . identical with Parabrahm . . . emits . . . from its darkness” (*S.D.*, I. 571). The first Logos contains, in potency, all that emanates from it. “It is a centre of energy” which “starts into existence.” That “concealed Wisdom of . . . the One Supreme” is called Avalokiteswara, this word meaning “the on-looking Lord.” The Chinese term for Avalokiteswara is Kwan-shai-yin; “literally interpreted, the words mean ‘the Lord that is seen,’ and in one sense,

²All the following quotations are taken from *The Secret Doctrine, Isis Unveiled, The Key to Theosophy* and *The Voice of the Silence*, by H. P. Blavatsky, as reprinted by The United Lodge of Theosophists. Also from *The Theosophical Glossary*—see “Amitabha,” “Avalokiteswara,” “Buddha,” “Buddha Siddhartha,” and “Son-kha-pa.”

‘the divine SELF perceived by Self’ (the human) — the Atman . . . perceived by . . . Buddhi, the divine Soul in man.” (*Ibid.*, I. 471)

The First Logos, too exalted, “cannot manifest, but sends into the world of manifestation his . . . ‘diamond heart,’ . . . the second *logos*” (*Ibid.*, I. 571). This, too, is named Avalokiteswara, for “there are two Avalokiteswaras in Esotericism; the first [unmanifested Logos] and the second [manifested] Logos.” “This first manifestation (second Logos), being (also) the synthesis or the aggregate of Universal Wisdom . . . contains in himself the Seven Creative Hosts” (*Ibid.*, I. 72). It “is the synthetic aggregation of all the planetary Spirits, Dhyani Chohans” (*Ibid.*, I. 471). Or, from the second Logos “emanate the seven . . . Dhyani Buddhas.” *Logos* therefore means a Collectivity of Forces, Beings, Intelligences, together with Their Wisdom and powers.

Yet since “such centres of energy [as these Logoi] are almost innumerable in the bosom of Parabrahman” (*Ibid.*, I. 428), and since Oriental custom permits to disciples the use of names of their occult superiors, it may not be strange that the name Avalokiteswara (though made sacred by being attached to those exalted first and second Logoi) is also applied otherwise — not strange that the name has “passed through several transformations.” “Popular fancy claims for Avalokiteswara many incarnations on earth . . . but in esoteric philosophy Avaloki, the ‘on-looker,’ is the Higher Self,” whereas “the Higher Ego or Manas” is what incarnates, linking itself and the lower principles with the two upper. “When *Buddhi* absorbs our EGOTISM (destroys it) . . . Avalokiteswara [the Higher Self] becomes manifested to us.” (*Ibid.*, I. XIX)

In these subtly metaphysical relations lies a possibility of exoteric confusion. Avalokiteswara as Atman may be not clearly conceived as *focalized* in the individual Buddhi-Manasic reincarnating Ego, but may be partly anthropomorphized by “popular fancy” into a personalization. Yet through the teachings of Theosophy one learns to see in Avalokiteswara as human being the same deific essence, though less in degree, as in the First Unmanifested Logos, and thereby may avoid confusion when the name is applied to the man-vehicle of the spiritual Entity. One such incarnation and “transformation” may be indicated in the fact that Avalokiteswara is “patron saint of Thibet,” and an important lamasery there was “founded by him.” (*Isis Unveiled*, II. 616)

The five Dhyani-Buddhas who have emanated from Avalokiteswara as Second Logos belong to “the world of incorporeal being.” By their use of Dhyana — which is wholly unsensuous “contemplation,” “ab-

stract meditation and mystic powers" — they emanate their "sons," their "celestial Selves — the *super*-human Bodhisattvas" (*S.D.*, I. 571). These are also called "their *chhayas* (Shadows), the Bodhisattvas of the celestial realms" (*Ibid.*, I. 572). The passing into denser substance-matter is clearly indicated by the word "shadow," which is used occultly to mean "body." And this process continues. For the celestial Bodhisattvas are "the prototypes of the *super*-terrestrial Bodhisattvas," and they incarnate "at the beginning of every human cycle on earth as mortal men." Owing to their personal merit while men, they become occasionally Bodhisattvas among the Sons of Humanity — become "midnight blossoms of Buddha," or "initiated great Adepts." (*The Voice of the Silence*)

Of the five exalted Dhyani-Buddhas, one is Amitabha. This name also has several equivalents. It is used to mean "Boundless Age," "Boundless Space, Parabrahman," "Boundless Light," though "the original conception . . . of an impersonal divine light has been anthropomorphized with time." In that highest meaning as Parabrahm, Amitabha has symbolically a paradise where there are two Bodhisattvas, one being Kwan-shai-yin (another name, it was seen, for Avalokiteswara as First Logos). As emanation of the Second Logos, "Amitabha is the Dhyani-Buddha [divine prototype] of Gautama Sakyamuni." (*S.D.*, I. 108)

Of the word *Buddha*, the passages quoted have incidentally illustrated various uses. This too names Beings and states that range in evolution and in service from First Logos to human Sage. While it is a high compliment to Gautama, "the greatest Man-Reformer ever known," to be called *the* Buddha, the limiting of the word to him, as is common in the West, shows ignorance of Eastern usage.

Buddha means, first, "The Enlightened," "the highest degree of knowledge," "the acquirement of it by personal efforts and merit." The word is directly connected with Bodha, Wisdom, and Buddhi, the Wisdom-principle, vehicle of the Universal Spirit in the Kosmos and in man. Second, the name is a title of honour attached to a Being distinguished as possessing and manifesting that exalted state known as Buddha.

It thus is made clear that Gautama the Buddha had many predecessors so named in previous ages, men who attained Buddhahood and were given that title of honour. In fact, seen in the long line of humanity, Gautama, probably born in 621 B.C., is a rather recent Buddha.

The Buddhahood of Gautama Sakyamuni had been prophesied, and at his birth he received the name Buddha Siddhartha. But, being man, he had to win for himself the state of Buddha. And the story of the

personality, Gautama, shows him fleeing from the sense-delights of his father's royal court, becoming a devotee, a yogi, and finally a full Buddha — "entirely by his own merit and . . . exertions" (*Glossary* — "Buddha-Siddhartha"). In previous personalities he had exhibited "the utmost unselfishness, self-sacrifice and charity." And in this personality, so blameless and holy was his life that to him more than to any other man was attached that title of honour — Buddha. It came to be amalgamated with him, becoming an integral part of his name.

At the close of his life he refused "the Dharmakaya robe," that is, he purposefully renounced the peace and rest of Nirvana which he had earned, because in that state he would have been unable "to assist men even so little as Karma permits." Instead, he chose to remain a Buddha of Compassion, a Nirmanakaya, "within the reach of the miseries of this world." (*The Voice of the Silence*; pp. 77-8)

Now this is the Being of whom Tsong-Kha-Pa was an Avatar. Even though many links are not clearly understood by us or cannot be made evident, yet what a chain of spiritual development may be felt! What power of control over body, brain, mind and cosmic forces was within his inheritance, and then was actually attained by Tsong-Kha-Pa for himself and made operative in his own life!

And since Gautama remains as a Nirmanakaya, in contact with earth-humanity and manifesting occasionally for its benefit, must not Tsong-Kha-Pa be also a Nirmanakaya and performing just such service as his great spiritual ancestor? What other supposition can be held?

The affirmative answer and its proof lie in the exquisite story of his occasional reappearances among the Adepts. *The Voice of the Silence* describes a Yogi advanced enough to have the real perception of the high and the low, the great and the small. He comes to be "a 'Walker of the Sky,' who treads the winds above the waves, whose step touches not the waters." His "body becomes as one *formed of the wind* . . . he beholds the things beyond the seas and stars." Tsong-Kha-Pa is such a "Walker of the Sky." We are told that his "luminous form . . . under the shape of a fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse" at a large lamasery "with a great congregation of lamas, numbering thousands, the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery." (*Isis Unveiled*, II. 616)

THE FUNDAMENTAL IDEAS OF THEOSOPHY

THE WORD "THEOSOPHY" is derived from two Greek words: *Theos* meaning "divine" or "godlike," and *Sophia* meaning "wisdom."

It is the modern name given to the system of ancient wisdom. This system was known to and used by all the ancient prophets and wise men who have been looked up to down the ages. Its principles will be found at the root of every science, religion and philosophy of the ancients.

Theosophy is said to be the "uninterrupted record" of the researches and experiences of these Seers, Sages and Adepts in every aspect of Nature, both visible and invisible. It is therefore a statement of basic facts, laws and truths which have been and can be observed in action. It is not hypothetical or theoretical. It has been checked, tested and verified and is all-inclusive in its scope.

It welcomes challenge, investigation and analysis by the enquirer. He is asked to examine, in the light of its principles, his own knowledge and the hypotheses that are suggested in the various branches of learning as the possible causes of "things as they are."

The basic Theosophic principles are few in number.

"God" is thought of as a primordial, unifying and all-pervasive PRINCIPLE — so vast that descriptions would belittle IT. As an *idea*, IT is the source of all energies and all forms. IT may be compared to Space, in an abstract way; as that ever-extending and illimitable expanse which includes the minutely "small" and the enormously "great." As an *ideal*, IT gives rise to the concept of Universal Brotherhood as an expression of the basic collaborative and co-operative living energy of *all* the beings in the Universe, not in "theory," but in reality.

Second, this interaction of beings, forms and forces occurs *in time*. Similar events recur. Laws are observed to work everywhere. From astronomy to atomic physics, from abstract mathematics to simple arithmetic, from the study of galaxies to the chemistry of compounds, from the history of races to the events of our every-day lives — the seasons of the year, the incidents of the day — all force us to conclude that the Universe we see, know and live in, works under laws that are harmonious. Also, that all beings making up the universe are sensitive, perceptive, and can be impressed and motivated. The Universe is a living whole. Each "part" affects the rest, and is in turn affected by others. Nothing is unimportant, or disposable as a useless waste product.

The third principle Theosophy offers is the necessity of a universal, continuous and comprehensive evolutionary scheme, with no discernible beginning or end, but containing many degrees of intelligence. This intelligence is developed through experience. It implies the universally active ability to use the power of perception, of intelligence, the power to discern and understand, exercising one's talents and one's free-willed choice as to the direction to go in. We know that all beings, man included, are self-directed to "the best" for them, as they see it.

In this process, experience has to be encountered. It is called "good" or "bad" circumstances, fate, chance. Theosophy states that we find ourselves in pleasant or unpleasant circumstances because of the free choices we have made in the past. The results link the past with the present, and this is called "the *Law of Karma*." We are constantly making our own future by the way we choose now.

There is the "Perceiver" within us; in fact, every being has a "perceiver" within its form. One can think of an atom, a man, or a solar system, in terms of size. Logically, the "perceiving entity" within has to be permanent and immortal — as it has to remember and learn from the experiences it undergoes. It is so, because it is a part of, and directly emanated (as intelligence) from, the great Deific Principle (Spirit) that underlies all things in the universe.

That "the purpose of life is to learn," has been known from ancient times. This learning is done under Law, by the immortal reincarnating Perceiver (Ego, Mind, Soul, Intelligence) at the centre of any "form." It is this "perceiver" that makes the form through which it can contact other beings and have experience. Humanity represents a collectivity of self-conscious perceivers. Man is a dual being. He looks outside at his surroundings: the universe of forms, movements and laws; and he looks inside, into his own mind. There he seeks understanding, from the universal and immortal side of the "Spirit-Mind," of the purpose for being here, involved in experience. Here, too, he looks for the memory of past lives' experience, and for the mysterious "voice of conscience" to guide him to the right choice for future benefit. Theosophy draws attention to the intuitive (spiritually wise) side of our being, as well as to the right performance of common duty and the discharge of our responsibilities.

Since we all live together, the only way to happiness must be through harmonizing with our surroundings. This sounds like submerging our free-will, that which makes us individuals. It is not. It is being free,

yet recognizing the bonds that link us to others, and others to us. It is an understanding of a situation in which we have to act with discrimination (wisdom), and with perfect freedom of choice. This harmony is a recognition of the unity of all living things, seeing them as parts of the One Life, evolving towards a common Goal. This Goal is said to be perfection of all the faculties, qualities and capacities of the individual. All beings are either incipient men, men, or perfected men. The Prophets, Saviours and Sages of mankind are the representatives of the latter category. They represent individual intelligence that has become universal and spiritually illuminated. Intellectually, they are one with the Deific Principle. They humbly carry out the laws of life and respect all beings, whose evolution they help on. To summarize Theosophical principles we might say:

One common deific PRINCIPLE, impersonal and eternal, underlies and is the cause and source of all energies and all beings that evolve together in the Universe. Its emanations are indestructible, and, as perceivers, they reincarnate in many bodies.

Law is the sum-total of the interaction of all beings, both visible and invisible. Harmony and non-violence is the way of a useful life. Knowledge is needed, as all beings are constantly "at school," involved in living. This is the Law of Karma.

All beings work and live together. Each advances in intelligence and perception according to the effort put into self-improvement. Improvement in man is self-induced by his free-willed choice and by the discipline he exercises in his way of life.

Humanity is mid-way in evolution between non-self-conscious beings (Nature's kingdoms), and supra-conscious beings (who are Perfected Men). The latter have attuned their minds to the Universal MIND, and can embrace the whole of the Universe with benevolence and love as a basis for practical life.

THROUGH effort and suffering we have found out the secret of human power, which is the secret of happiness. Men have guessed at it under many names, but we alone have learnt to know it and to make it at home in our city. And the name we know it by is freedom, for it has taught us that to serve is to be free.

—PERICLES

A HUMAN STORAGE BATTERY

[Reprinted from *The Theosophist*, August 1883.—EDS.]

C. H. HUGHES, M.D., Editor of the *Alienist and Neurologist*, gives in the April Number of the periodical the following:

In a recent number of the *Michigan Medical News*, Dr. S. E. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our [Dr. Hughes'] enquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is a nerve force beyond dispute. His name is William Underwood, age 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will strip and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath blown upon any paper or cloth, envelop it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start a fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion after he had a newspaper on fire as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin at once set it on fire. He is ignorant and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burnt while in his hands. It is certainly no humbug, but what is it?"

PAW PAW, MICH., December 20th, 1882.

Dear Sir,

Yours in regard to Underwood to hand. The article referred to is no joke, but strictly true, as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve force, I would be

glad to combat the negative. I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the *True Northerner* or *Free Press*, will substantiate all.

S. E. WOODMAN

To C. H. Hughes, M.D.

To the Editor *The Theosophist*

The above has been copied by me from the *Scientific American* of April 28th, 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F.T.S.

Editor's Note. — The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of *Lycopodium* is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If, then, we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.¹ Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee. The halo or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to everyone, and is a memento of this natural phenomenon.

¹See J. W. Jackson's *Lectures on Mesmerism*, pp. 116-17

But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer "Spirits." Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of female mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

THE TRUE WILL is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. . . . The soul manifesting the spirit is the true will. . . . It is the God in man, a portion of the all-pervading. . . . We become aware of the true will through the ordinary will just as we become aware of the soul through the body. . . . By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

In her article "How to Conquer Communalism" (*The Illustrated Weekly of India*, December 8, 1974), Miss Prabha Dixit traces the roots of communalism in India and outlines the reasons for its prevalence today. Our approach to the communal problem, she says, is wrong. We still cling to the erroneous belief that the solution lies in settling religious differences. But religio-cultural awareness and the sense of separate identities in themselves do not denote communalism. The author is of the opinion that its roots lie in political demands made by different communities by exaggerating cultural and religious differences. These differences, especially those between Hindus and Muslims, continue to be exploited by the *élite* of the two communities as a political weapon to put forward its own interests. Political autonomy and power are then sought to maintain cultural identity. In the words of the author:

Muslims and Hindus, instead of being two monoliths, are divided into many sub-groups. Take the Hindu community: the rigid hierarchy of the caste system is reflected in economic and cultural disparities that exist between the upper and lower castes. In spite of the egalitarian ideology of Islam, Muslim society is as class-caste ridden as the Hindu. . . .

The awareness of religious and cultural differences between Hindus and Muslims exists mainly amongst the members of the upper classes of the two communities and finds expression in dress, social attitudes and language. The common man, the humble villager, is blissfully unaware of them. A Hindu *chamar* has not heard of Kalidasa and has no idea of the Hindu empires that existed in the past; a Muslim *mochi* is equally ignorant of the exploits of the Turks in Europe and the wisdom of Sheikh Saadi enshrined in his *Gulistan*. No political ideology deriving inspiration from cultural differences could, therefore, ever originate from amongst the masses of the two communities. It could emerge only at the level where these differences were consciously maintained and the sense of separate identity was sharp.

It is also a historical fact that there was no political separatism prior to British rule in India even amongst the *élite* of the two communities. Their religious and cultural differences had not prevented them from closing their ranks to face foreign invaders. . . . With the British conquest of India . . . a new ideology was evolved in opposition to nationalism, which linked the defence of Islam and Muslim culture with the political status of the Muslim community.

The Muslim *élite* was persuaded that only by doing this could it assume leaderships of the Muslim masses. By emphasizing the separate religio-cultural identity of the Muslims, the British generated a new political force to counter the nationalists and so ensure their continuance as rulers. It is not surprising therefore that the Hindus and Muslims, once described as the "two beautiful eyes of the Indian bride" by Sir Syed Ahmad, were later proclaimed by him as two distinct *qaums*, with fundamental unbridgeable differences. . . .

The tragedy is that communalism still remains a part of the struggle for power which did not end with the creation of two nations on the Indian subcontinent. Nor have religion and culture lost their value as weapons in the hands of those who participate in this struggle on communal lines. The disappearance of foreign rule from India has not put an end to the ambitions of Hindu communalists nor has reservation of seats and jobs and the birth of Pakistan removed the forces of Muslim communalism. The problem still remains unresolved and as complicated as it was a hundred years ago.

California Institute of Technology astronomer Allan Sandage has now come forth with the theory that the universe is 16 billion years old. Believed to be an authority on the subject, this is the fourth time he has calculated the age of the universe, the last time being in 1961 when he found it to be 10 billion years old. Since then, this was the age widely accepted in astronomy. Sandage further declares that the millions of galaxies that make up the universe appear to be 14 billion years old, "meaning it took two billion years for the huge gas cloud formed at creation to expand and cool down enough for the stars to start forming out of the primordial cloud" (*The Sunday Standard*, December 22, 1974). Astronomers are now expected to alter their theories of stellar evolution on the basis of the new findings.

In *The Secret Doctrine* (II. 68-70), H.P.B. gives figures from an ancient Brahmanical calendar, according to which 1,955,884,687 years have elapsed "from the beginning of cosmic evolution up to the Hindu year *Tarana* (or 1887)." "The esoteric doctrine," she explains in a footnote, "says that this 'cosmic evolution' refers only to our solar system." According to the same chronology, the figures of which "dove-tail pretty nearly with those of the Secret works" (*S.D.*, II. 70), it

requires 15 figures to express the duration of the whole Universal System, or "Brahma's age." "As we are now only in the Kali-yug of the twenty-eighth age of the seventh manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world. These ciphers are not fanciful, but founded upon actual astronomical calculations." (*Isis Unveiled*, I. 32)

Dr. Margaret Mead, writing in the magazine *Redbook* for April 1974, makes a strong plea for heeding the ecologists' warning that the wanton and irresponsible use of natural resources can bring nothing but ruination to mankind. Our hope lies in developing a new life-style that takes into account the actual, precious resources of the earth. This has been brought home to us by the energy crisis, which is a world crisis.

One remarkable and unexpected consequence of the crisis is that it takes us out of our isolation, for we find that we all are involved. No merely palliative measures, no attempt on the part of any individual, group or nation to become independent of the rest of the world, will solve the problems we face. In Dr. Mead's words:

Because the energy crisis hits everyone — because there is no escape into some belief that what happens affects other people but not me — we can see that no one of us is alone. We can — if we will — begin to think together as a community, as a country and as one part of the whole world about what we want and where we are going. . . .

Every family everywhere has to face up to some of the same problems. And discovering that we live in the same world, we can begin to participate in the hopes and fears, the lives and deaths of people who up to now seemed to differ from ourselves in every way. . . . Shortages have brought home to us just how much every family is involved. . . . Each of us has been able to experience very personally that it *does* matter what each individual, each family, does and uses.

Whatever triggered the energy crisis, we can now plainly see the larger, underlying cause. What has been draining our resources, continually raising our demands for more energy, polluting the earth and the air and the water is what we ourselves have been doing every day as a matter of course. The basic trouble is the way our everyday life is organized, the way each family lives. . . .

This, then, is the challenge: how to change our life-style. . . . Our life-style is the outcome of the inventions made during the last 400 years as we have searched for quicker, easier, more mechanized ways of doing things for ever-growing, more demanding populations. It is the outcome of an implicit belief in the existence of unlimited and unfailing resources on our one small planet and an explicit belief that human beings have the right to exploit every kind of resource as they can and will.

Now we must come to terms with reality. We must develop a life-style based on an understanding that the earth's resources are limited and that use of what we have must be combined with conservation. A new life-style also can flow directly from the efforts of science and the capabilities of advanced technology. But fundamentally success will depend on an overriding commitment on the part of every adult and on the willingness of families to educate their children to have very different expectations about a good life.

"The U.S. today is undergoing what can only be described as an animalthusian explosion," says a cover story in *Time* (December 23, Asia edition), under the title "The Great American Animal Farm." For reasons that defy explanation, Americans have gone pet crazy. There are now 100 million dogs and cats in the U.S., and they are reproducing at a rate greater than that of America's human population. Approximately 60% of American families own pets, and some own such exotic animals as lions, alligators, gorillas and even elephants.

What is the reason for the slavish adulation of animals? Pets apparently offer a kind of emotional satisfaction not easily available in a disjointed, unsettled society. They tend to be loving without being demanding. They are also big business. Americans now spend \$2.5 billion a year to feed their pets, and they shell out countless millions more looking after their animals' health, keeping them well groomed and, in some cases, well clothed.

The proliferation of pets has become a health hazard to humans. Not only is their excrement polluting streets and parks, but more than 100 human infections, from diphtheria to tuberculosis, can be picked up by animals and passed on to their owners. If pets pose problems for humans, humans in turn create at least as many problems for pets. "A major hazard for the loved one, particularly the dog," says the *Time* article, "is that its humanization frequently produces all the symptoms

of neurosis. An ever-increasing number of maladjusted animals are being treated in pet hospitals and by self-styled animal psychiatrists and behaviourists....” A dog, according to Veterinarian Michael Fox, “has a relationship to its owner very similar to that of an infant aged two or three. People should not be surprised if their dog shows signs of jealousy, possessiveness or extreme aggressiveness. Dogs may develop psychosomatic disorders such as asthma, hives, diarrhea, sympathetic limps, even hysterical paralysis.” As one animal psychiatrist puts it, “a dog is a mirror, reflecting back what we give him.” Thus, if the owner is a cynic, the dog will be a cynic too.

The close contact between men and animals and attempts to humanize the latter are harmful not only to the pets but also to their owners, and the danger is not merely a physical one of germ infection. This was explained in THE THEOSOPHICAL MOVEMENT for October 1933:

Occultism teaches that man is a compound of “lives”; and those that go to make up his corporeal nature are continually being taken in, impressed by him, and thrown off again to be used by other beings. The type of lives he attracts to himself and their destination after they leave him are determined by the character, noble or ignoble, of his thoughts and feelings. What happens then, in the foolish intimacy between human beings and pets? There is nothing wrong or evil *per se* in the animal; it is at a lower stage of evolution, that is all. What is wrong is the perverted connection between man and beast, bringing about an abnormal interchange of life-particles. The animal evolution is thereby unnaturally forced, and its proper task of developing pure instinct interfered with by the admixture of the human currents. On the other hand, what type of life-atoms are we attracting to ourselves by our so-called “loving” attachment to pets? Are we thereby mixing alien strains in our own systems? It *may* be one of the contributory causes of cancer cells acting against instead of with the body as a whole. In any case, when we link ourselves so intimately to the animal nature, we are holding back our own human evolution, “animalizing” our own character, and sowing the seed for much future suffering. This, among others, must have been the reason for the strict rule of chelaship which states that “no pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.”
