

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE GATES OF HELL LUST—ANGER—GREED

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In the *Bhagavad-Gita* Kama, Krodha and Lobha are called Gates of Hell. Kama is lust; Krodha is anger; Lobha is greed. As Hell is a state experienced by human consciousness, many people enter that condition while living on earth. H.P.B. informs us that “the Esoteric Doctrine knows of no Hell, or place of punishment, other than a man-bearing planet or earth”; she goes so far as to describe our earth as “the greatest of all Hells.” (*The Voice of the Silence*, p. 79 fn.)

The *Gita* also calls them the gates of *Tamas*, Darkness, Inertia, Delusion. The light of knowledge, the motion towards righteousness and the perception of his own abject condition are absent when a man is filled with lust or anger or greed. Most people suffer from a temporary rising of these vices and it is ordinarily recognized that when so attacked a person is disabled from reasoning, even from cerebrating. We use many common phrases that show our recognition of this fact: He was so intoxicated that he lost his mind”; or “He was so angry he could not speak”; or “He was so greedy to possess the thing that he made himself ridiculous” — and so on. These vices are mobile; they spring from *Rajoguna* but they move in the direction of *Tamas* — deep darkness, deepening ever more, till man loses his humanity, and becomes a demon for whom nature has fashioned the Cimmerian Hell called *Avitchi* — a state of uninterrupted loneliness, the exact opposite of *Nirvana*.

Man at his present stage of evolution is not innately ignorant; he has transcended the inert stage, he has attained the *Rajasika* state, *i.e.*, he is able to move; in other words, he is in a position to choose the direc-

tion in which he will go. On one side there are Temptation and Hell; on the other, Test and Heaven. To resist Temptation is to attract Test.

Our civilization has surrounded man with so much false knowledge that he has forgotten the very existence of Wisdom within himself. In that increasing body of false knowledge there is something said about Lust, Anger and Greed. But as modern knowledge does not recognize Soul as an immortal entity, independent of the physical body, it ignores any possibility of a Hell into which that soul may wander, get entangled and ultimately become lost. Theosophy teaches that Hell is a reality and that human consciousness experiences it by yielding to temptation and passing through any of its three gates. Nay more, Theosophy teaches that unless a man resists temptation and overcomes Lust, Anger and Greed, he cannot approach the Portals of Test through which Heaven or *Svarga* and *Nirvana* is attained.

Modern knowledge does not take Lust, Anger and Greed very seriously. It makes excuses for them; it condones them in such a fashion that people are tempted to indulge in them. Thus, in civilized society sex-force manifesting as lust is not looked upon as an unnatural evil, but as something natural, to be winked at. Again, "ladies and gentlemen may feel wrathful, but let them not make an exhibition of irritability," unless they can shape it to a form called "righteous indignation." Greed is the very basis of our commercial civilization; to stab a neighbour in the back and rob his pocket transforms a small shopkeeper into a man of big business. Our civilization has erected gates of Hell in every street of every city and has disfigured even "god's green country."

It becomes necessary for the student of Theosophy to revise his estimate of these vices. We must train ourselves to look upon them as veritable Gates of Hell. We must recognize that we are living surrounded by this Hell and must acquire inner stamina to resist its Temptation. One of the early tendencies of the student is to make excuses for his own particular weakness. If lust is in him he speaks of it as a natural weakness of the body not so bad as anger and greed. If he is irritable in temperament he denounces, with all the force of his anger, lust in others, as also greed and covetousness of the selfish and the worldly; anger is bad, yes, but those others are terrible! The greedy student takes shelter by saying that of course greed is to be overcome, but after all it is not so sinful as lust or loss of temper. In a dozen ways we can fool ourselves, and we do! It means we fall prey to temptation. Every failure for which an excuse is made brings us nearer to another failure. But every failure

recognized as such and the knowledge acquired to eradicate its source within us will lead us toward success. No use regretting the past; "look not behind or thou art lost"; it is our present attitude and action that project our future and it is well to take note of how far we overcome our weaknesses.

It is necessary to perceive that all three vices are *equally* bad. Further, that each one of them unfolds the remaining two: *e.g.*, a man of lust gets angry when frustrated, and greedy when successful. Even more, each of the vices produces its own distinct progeny: *e.g.*, anger begets self-justification which begets self-esteem, and self-esteem the ambition to rule, which in its turn creates obstinacy, and so it goes. Finally, because these three are not distinct and separate vices but a triad, they give birth to a whole brood of other vices, and the Hell to which these three are gates is full of this brood. No wonder in the second chapter of the *Gita* we come across the grave warning of how this triad causes the loss of all.

The student of Theosophy who has shielded himself with true knowledge has to learn to ward off temptation which even temporarily pushes him toward any of these gates of Hell. We have to retain a very clear picture of our actual position. Mr. Judge has described it:

We are now in Rajasika regions, sometimes lifting our fingers up to the hem of the garment of Satwa, ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to actions and objects.

Attachments to actions, objects and longings are the tempters, they push us to the gates of Hell. To free ourselves from this attachment we must awaken aspiration, learn to feel the Self within the self — our own Higher Self, the Self of the Masters of the Great Lodge, the Self Universal, for the three are one. Such true aspiration draws us to the Portals of Test, passing through which we come upon the Path of Adeptship. The end is Nirvana Supreme, also a state to be experienced by human consciousness while living on earth.

WHEN a human soul draws its first furrow straight, the rest will follow surely.

—BALZAC

LEARNING TO PRAY

KING: My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.

—*Hamlet*

THE WORLD OVER, people flock to places of worship and either offer prayers themselves or pay the priests to deputize for them. By such means they hope to secure favours which may be for comfort and riches, or for the obtaining of power, position and rank, or for the inviting of god's wrath on one who has incurred their displeasure. In consideration of their having offered so many prayers, people fondly believe that they have hired god or his angels to procure for them that which their own merit and effort could not secure. This belief that anything ranging from pardon for sins to riches and power, the destruction of enemies and the removal of undesirable persons can be had through prayer is encouraged by a wily priestcraft that makes its living on such superstitions. This the priests abet unmindful of the fact that the fostering of such beliefs leads to moral degradation and an inflammation in the psychic part of man's nature. It is by the practice of such prayer encouraged by a corrupt clergy and adopted by a superstitious humanity that the spiritual fibre of a nation is eroded and the ignorant millions led down the steep declivity that ends in black magic. Nations at war with each other offer up prayers to high heavens for their own victory, in complete disregard of the fact that the enemy too is indulging in the same bit of black magic, inviting decimation and death on thousands in the name of the Prophet and for the greater glory of the Lord.

If prayer wielded no effective force, there would hardly be any reason to warn people against the dangers which they daily and almost hourly invoke. It matters not whether the man who prays is ignorant of the potency for harm which his action possesses. The dolt who strikes a light near a powder keg may not be aware of the fact that he is about to become an active agent in the producing of an explosion; but the explosion does take place. The cause having been generated, the effect is inevitable. So, too, with prayer; for, whether uttered in a dead or living language, there is behind it the force of a human desire generated by the will of the man who resorts to prayer.

Most men are more than anxious to be fooled into the belief that their prayer — properly stamped and posted — will reach the highest. It does not. Prayer is not the mumbo jumbo that the recitation in a dead

language represents. At the back of that prayer and motivating it is the individual's hidden desire, his unexpressed and sometimes inexpressible thoughts. It is these thoughts which coalesce with elementals — the little lives that throng the unseen atmosphere and which have the facility to move in, around and through the man. These lives are of various kinds of which one particular kind ordinarily predominates in the individual under the law of consubstantiality. It is these lives which become the carriers of the desire-message that motivates prayer. These lives can go only to that centre of consciousness with which they are in affinity; and their affinity may be with a god, a demon, the ghost of a dead man, an evil spirit, or even a disembodied entity that finds its pleasure in the wrecking of human lives. The prayer can reach only to that destination which is appropriate to the desire. If the will behind the prayer is weak, no effect may ensue. But if it be strong, then it may arouse an entity in the invisible realms. If the prayer is for a selfish or evil purpose, the entity aroused cannot but be evil, and once aroused it may attract, lure and enmesh the worshipper by the granting of the desired boon which could never have been secured except by unethical means. Do you desire power, pelf and possessions? If karma has not given them to you, you can have them only by denying them to the needy or by diverting them from those who have earned them through merit and hard work. Do you bow and prostrate yourself before immaterial presences that they may side with you and destroy your enemies so that your path may become smooth and strewn with roses? It can be done by doing injustice, by abetting a wrong and by violating the laws of Brotherhood. He who offers prayers and boasts that his desire has been fulfilled rarely knows that he is enjoying fruits obtained through the forbidden channel of black magic and that sooner or later he will have to pay a staggering price for acquiring that which Karma had refused to give him. Priestcraft which encourages such acts and thrives on them makes of the priest an outpost of evil which thus perpetuates its existence in its engines of wrongdoing.

It is a truism that only those engage in prayers as are ignorant of the universal sway of Karma. These same people promptly admit the truth of the statement that as you sow, so will you reap. But their acceptance of its veracity is for the most part superficial. They secretly believe that prayers and rituals and falling at the feet of strange gods can and do make the working of karma ineffective. These persons refuse to believe that karma is an *intelligent* law and that there are powers, principalities and potencies that take part in the impersonal and active governance of

things. Can you invoke a divine power and expect it to serve your unethical and even immoral purpose? Can you implore "god" to break all canons of universal law, of virtue and of justice so that you may prosper in your acts of injustice and unbrotherliness? All reason shouts that you cannot invoke the divine power with impunity. But it is unfortunately in your power to surrender your humanity to the evil forces in nature that will do your work for you and extract their soul-destroying price afterwards.

If, as shown, prayer as ordinarily understood and as the average man knows it is dangerous and to be avoided, is there such a thing as true prayer of which the prayers of church, temple and synagogue are but caricatures and distortions? Theosophy says that there *is* true prayer and that it pertains to the domain of the Occult.

The pious Christian if he swears by the New Testament will find guidance in the words attributed to Jesus in the Gospel of St. Matthew (VI. 5 and 6):

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men . . .

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret . . .

Under his advice, congregational prayer is ruled out along with ostentatious prayer. So also is ruled out prayer to any god outside of the individual. The directions given are unambiguous and specific. The individual has to enter *his* closet (no church or synagogue), close the door (isolation is a requisite) and pray to *his* Father which is in secret. All these injunctions have been brushed aside by the clergy and laity alike and in place of "thy Father which is in secret" is substituted a god which is alien to the spirit of the Gospel. Who is this Father in secret to whom the Gospel advises all prayer be addressed? The Christian trinity of the Holy Ghost, the Father and the Son corresponds to Abstract Spirit, Differentiated Spirit and Embodied Spirit. Since none of these are distinct either from the man's finite self or from the infinite essence, prayer has to be offered by each man to the highest potency which resides in him. Prayer in its only true aspect becomes an ardent turning of the Soul towards the Divine. The lesser light seeks for and tries to merge itself into the greater light which is its Father and its source.

For the devotee of knowledge, true prayer becomes a mystery and an occult process by which pure and unselfish yet finite and conditioned

thoughts and desires get transmuted into spiritual will. It is this transmutation brought about by the intimate and close union between the man's embodied Soul and its own spiritual counterpart which stirs the hidden yet active and creative force to action. In this context prayer becomes an occult and holy process by which the embodied self addresses its Higher Spiritual Ego which at all times stands immersed in Atma-Buddhic light. Such prayer sends up wave upon wave of will-power and thus becomes worthy of a response from on high.

What, then, would be the prerequisites for one who desires to offer true prayer? What rules must he follow, what words should he utter? The first and perhaps the most important requisite is an unshakable faith in the just and merciful working of the laws of Karma and in the acceptance of the fact that these cannot be obstructed by any agency nor caused to deviate by prayer or by any propitiatory ceremony. Unless the individual accepts this without any reservations whatsoever, he is bound sooner or later to fall prey to the alluring promises of priests and soothsayers and of those who for remuneration will sell amulets, philtres, talismans and other tinsel of the exploiter's trade.

Prayer to the god within, which in fact is the desire for union with one's god, requires of the aspirant a purity in his mental and physical nature which is total. It is a self-evident fact that one cannot rise to divinity when one is firmly held down in the bog of materiality. The aspirant has to realize that there can be no true inner purity if his tongue has the habit of running away with falsehoods. The liar and the cheat, the man of sensuous appetites and he who is ambitious have not the qualifications and therefore not the ability to make their voices heard in the silence.

Light on the Path has valuable advice to offer. This may be summarized briefly:

1. Though the ordinary man ask perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts.
2. The demand [prayer] of the neophyte remains unheard until the voice in which it is uttered has lost the power to wound.
3. No voice can penetrate to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self.
4. He has to conquer the hunger of the heart and to refuse to live on the love of others.
5. To obtain the pure silence necessary for the disciple, the heart

and emotions, the brain and its intellectualisms, have to be put aside.

6. He must suffer, must enjoy or endure, more keenly than other men, while yet he has taken on himself a duty which does not exist for other men, that of not allowing his suffering to shake him from his fixed purpose.

7. If his lofty contact can really arouse him, he becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven for himself.

SUMMING up in the broadest possible way the characteristics of the religious life, as we have found them, it includes the following beliefs:

1. That the visible world is part of a more spiritual universe from which it draws its chief significance;
2. That union or harmonious relation with that higher universe is our true end;
3. That prayer or inner communion with the spirit thereof — be that spirit "God" or "law" — is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world.

Religion includes also the following psychological characteristics:

4. A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.
5. An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections.

—WILLIAM JAMES

THE WORSHIP OF THE DEAD

SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP

[These "extracts from a private letter" appeared originally in *The Path* for August 1889.—EDS.]

QUES.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquae of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums — the better sort of controlling spirits.

Ans.—Alas! no, my friend; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka — crossed the "Golden Bridge" leading to the "Seven Golden Mountains" — the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort or reliquae"; and the "Shells" or "Earth-walkers," as they are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "les esprits souffrants." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere — the Kama-loka — till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial-life, a chance to overload their Karma, by tempting them into open doors, *viz.*, mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they

can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i.e.*, to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death-hour* comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last — at the fixed close of their natural period of life — they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or *tanha*) — thirst, desire for sentient existence, and *Upadana*, which is the realization or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i.e.*, the *Kama-loka*. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live — say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the *Kama-loka* not a few years but, in his case, 60 or 70 years as an Elementary, or rather an

“earth-walker,” since he is not, unfortunately for him, even a “Shell.” Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them — is in fact the cause of — a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new “angel guide” they welcome with rapture, they entice the latter into an *upadana* which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every séance, especially for materialization, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality. * * * It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium’s body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, “misses his spiritual birth” and loses the monad — the God within, shall not Karma strike those who were the remote or proximate agents? It will. * * *

THE MAN who is strong, who has resolved to find the unknown path, takes with the utmost care every step. He utters no idle word, he does no unconsidered action, he neglects no duty or office however homely or however difficult.

—*Through the Gates of Gold*

THE SEER AND THE SEEN

SINCE "All is Life," it must be that every part of Life is identical fundamentally with every other part, and with the whole: "There is no separateness at all" — in Reality. But the very expression evidences the triune nature of Life, of Man, of everything that is — that is to say, of everything that is manifested, or *seen* in any sense. That Unity lies undisturbed within and without all change, is easily perceived: the Intelligence is incapable of imagining anything short of Unity as the sufficient Source and Destination of "all this vast diversity."

As fact, it is unmistakably and unavoidably seen that this is a universe of action, of change, of diversity and multiplicity — in short the universe of *Karma*, not of "matter," as Westerners imagine to be the "finality" of all things. And what is *matter*? Even "Matter" is a unitary concept of the Seer in the philosophy of the Wisdom-Religion, or Theosophy: the word is used to indicate anything whatever that can be perceived in any way whatever. "Matter" is the opposite pole of Life to the Seer: it is "the aggregate of objects of possible perception"; it is, to the *true* Seer, the Occultist, "that *totality* of existences (or beings) in the Kosmos, which falls within any of the planes of possible perception." Like its *meta*-physical counterpart, "Time," it is nothing else than the sequence of our own states of consciousness. Nothing — absolutely nothing — exists to us except as it is "seen" in some sense. If not *present* in our consciousness it is non-existent — to us. But its existence to *itself* no more depends on us than our existence to *ourselves* depends on it. It *is*, whether present to our consciousness or absent from it; we *are*, whether present or absent to it. What is eternally present and never absent is SELF. Subject and Object, Seer and Seen, "Spirit" and "Matter," have each a *relative* existence only — the *being*, that which is Absolute in both, is SELF. "Spirit" apart from "Matter," subject apart from object, Seer apart from the seen, is in sober truth as impossible of imagination as it is impossible to conceive of Space independently of any object in it; of Motion existing in and of itself, with no field of change (space in which to move) and no object to alter in its relation, whether to its own constituent elements or to other objects.

Everything that *is*, is *both* Seer and Seen, both Spirit and Matter, both subject and object, but *in itself* is neither the one nor the other — it is THAT which ever is. The *metaphysical* Universe is therefore of necessity dual, as the spiritual Universe is of the same necessity a unity.

Equally, the physical or "objective" Universe is a trinity — for it is impossible to imagine change without action, or action except upon the principle of the lever. Spiritually seen, Karma is the Principle of action, that which eternally *is* in all life, the One Element common to all change, or manifestation of Life, its Creator, its Preserver, its Destroyer, its Regenerator. Whether we call this *principle* by one name or another, as "deity" or "law," or "energy," or "*Fohat*," it is the connecting link between the Unmanifested and the Manifested LIFE. *Internal differentiation*, the subjective or metaphysical Universe, is, in relation to the external, or manifested, world as the foetus is to the babe — it is a precedent, gestatory stage of a *continuous process*. Metaphysical existence precedes, dwells in, and survives, manifested existence. As says *The Secret Doctrine* (I. 238):

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations.

The "Wheel of the Good Law" is a graphic symbol of the eternal precession of the equinoxes: as each being moves *forward* in the path of the Seer, the "Eternal Pilgrim," the Universe of the Seen appears to move *backwards*, the bottom moving to the top, the top of the wheel moving to the bottom. Both "top" and "bottom," both Seer and Seen, are *Maya*, an "illusion" — if taken to be other than they are, a *continuous change of relation*. Unless both birth and death are seen as the *continuous and coincident* progression of Life from the Spiritual, through the Metaphysical, through the Physical, "downwards"; from the Physical, through the Metaphysical, to the Spiritual, "upward"; unless "spiritual," "metaphysical," "physical" are seen for what they are — states of consciousness and no more — the Seer will of necessity regard whichever state he may be in, and see it at the moment as the "real." If he is in "Nirvana," that state will seem to him the reality; if in the metaphysical "*lokas*" or "*talas*," these will be real — to him, the victim of his own ignorance, spiritually and psychically; if in the objective or physical phase of his cycle — grossest delusion of all — he will become that strangest of all the phenomena in manifested Life: a Seer who is convinced that his identity and continuity depend upon an ever-changing body that can be "seen" with the five senses.

In all this, in each man, is the faithful mirror of eternal, of cosmic, of universal processes — the *Manvantaras* and *Pralayas* of "this whole assemblage of beings" called the Kosmos. Who pauses to reflect that

each minutest change of relation between the Seer and the Seen involves and duplicates the whole vast majestic panorama of “the Day and the Night of Brahma”? That each human day is their incessant repetition, metaphysically, as each human life is their repetition physically? That each cycle of incarnations is the spiritual repetition by the Individual Life, the Self each one in Reality *is*, of the procession and precession of that collectivity of Souls called the Universe?

Yet all this may be *seen* by him who begins to look, “with the subtle sight of the subtle-sighted” — with the Eye of SELF.

BELIEVE ME, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. Having passed that stage of philosophy which maintains that all fundamental truths have sprung from a blind impulse — it is the philosophy of your Sensationalists or Positivists; and left far behind him that other class of thinkers — the Intellectualists or Skeptics — who hold that fundamental truths are derived from the intellect alone, and that we, ourselves, are their only originating causes; the adept sees and feels and lives in the very source of all fundamental truths — the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of today have degraded “Spirit,” so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. “Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis,” such is the ideal Shiva of *Yoga Shastras*, the culmination of *Spiritual Wisdom*. . . . Oh, ye Max Müllers and Monier Williamses, what have ye done with our Philosophy!

—A MASTER OF WISDOM

LET US MAKE INDIA THE LAND OF THE NOBLES

THE HISTORY of India, the longest of any people now living on earth, tells the story of its chequered career. Many are the evaluations made of the meaning and message of this history, and we think in one way or another according to the impress that we receive from a narrow or wide sphere of examination of this country's destiny.

Indian history is the history of a people who epitomized the progression towards perfection of the entire race as a group of individuals evolving on this globe of ours for a million years, according to the teaching of the ancient Wisdom-Religion. It is necessary for us, therefore, to get hold of certain fundamental ideas if we want to make the country worthy of its original name of Aryavarta, the Land of the Nobles. It goes without saying that it is *not* a Land of the Nobles at the present time. There are many ignoble tendencies and *asuric* powers prevailing today, and they will continue to prevail till the vision is caught of the place that India occupies from the point of view which Theosophy, or Occult Wisdom, puts forward.

The misconception that India is a spiritual country has harmed the nation for long. If we can change our viewpoint and begin to see that spirituality has very little to do with the creedal religions of the temples and the mosques, the churches and the synagogues, that India is a country which has produced great spiritual teachers and instructors to whom the Indian population for the past several centuries has not been true, then it will be possible to see where our weakness lies, why nobility has fled from the land and how it can be brought back.

What is the predominant fact that impinges upon our mental vision as we see what is happening in the country all around? Are we carrying out the instructions that we find in the great Upanishadic teachings? Are we trying to copy the lofty ideas that Krishna taught to Arjuna on the battlefield of Kurukshetra? Are we trying to put into practice the sublime teachings that the greatest of India's sons, Gautama the Buddha, put forward — the four noble truths and the eightfold path? Are we following the exalted ideas and teachings which Shankaracharya again brought to this land when he found that they had become corrupted? Have we in any way been benefited from the efforts of other great teachers who have appeared in this land?

Coming nearer our times, are we true to the message of such a great

reformer as Ram Mohan Roy? Is the country loyal today to the teachings that the great modern leader, Gandhiji, put forward? We can hardly answer in the affirmative, and the earlier we recognize it, the better for us. Unless we accept this fact, we shall not have the vision that is necessary to improve the situation, and that vision comes from the light in the East. We say that we are the inheritors of the glory of the East, but our heart and mind, our method and technique are caught in the glamour of the West. That civilization has a fascination for us and is our energization. Our religions, instead of giving us guidance, are steeped in corruption. How many followers of Hinduism are there who can truly say that they follow in their lives the teachings of Sri Krishna? How many are there in this country of India who practise the precepts taught by the Enlightened One? How many Mohammedans are there who can put their hands on their hearts and say that they are carrying out the injunctions enshrined in the Holy Koran? This is because our vision has gone. We need to regain it.

Gandhiji tried to revive that vision by popularizing the phrase "*Rama Rajya*." *Rama Rajya* is an ideal that Gandhiji continuously held before the Indian nation, a vision of a moral order in this country such as there was when Rama was the Divine King of the Aryan Race. India is not the only country where that ideal has been held before the people. We find over and over again that leaders have arisen in other nations as well to give the people the ideal of making their country noble. This is because of the impetus of archetypal ideas and teachings, ideals and hopes, held out by the Divine Teachers of early humanity, when what is called *Satya Yuga* or the Golden Age prevailed.

Spirituality is not the prerogative of any one country or religion or community. It is the prerogative of certain individuals who have risen above all distinctions of race or creed, caste or class, and who strive to go forward because of the vision they have had.

This vision of *Rama Rajya* has been put forward in many ways. Its definite ideas and teachings are enshrined in the *Niti Sastras*. But who reads them today? In the *Sukraniti*, for instance, we shall find definite ideas for the doings of citizens, who in the ultimate analysis make up the State. This vision was obtained not by economists, nor by financiers, but by great spiritual strivers for perfection. In the Greek school of Pythagoras can be found the parallel of more than one idea in the *Sukraniti*. Here is one:

No work is performed by men more decorous to the world, or more worthy of the notice of the Gods, than the apt constitution

of a city governed by good laws, and an orderly distribution of laws and a polity.

To pass on from Pythagoras to Plato: In his magnificent *Republic* he speaks of an Ideal City and says that he is a patriot who tries to get a vision of this heavenly city and to copy it here on earth, making the ways of men agreeable, as far as possible, to the ways of God.

The poet Blake has put forward a similar idea:

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

The same ideal state that we think of when we speak of *Rama Rajya* is also what St. Augustine wrote about: "That heavenly city which has truth for its king, love for its law and eternity for its measure."

So, we can see that the same idea has been presented over and over again, that there is a spiritual counterpart in Heaven which we have to reproduce on earth when we begin to build a city of nobility.

In a letter written to an Englishman many years ago by one of the Masters, the condition of India was depicted thus:

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry — to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands — yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness and exclusiveness that will kill yours — which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.

All humanity is born under the same natural law, and distinctions such as those of caste, creed, religion, class, etc., have been its bane. Selfishness and exclusiveness have brought about India's downfall. In the *Vishnu Purana* we have a very vivid forecast of the future. A similar account may be found also in the Sixteenth Chapter of the *Bhagavad-Gita*, but the *Vishnu Purana* goes into details. We read in *The Secret Doctrine* (I. 377):

As the "*Satya-Yuga*" is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali yuga* reigns now supreme in India, and it seems to coincide with that of the Western age. Anyhow, it is curious to see how prophetic in almost all things was the writer of *Vishnu Purana* when foretelling to Maitreya some of the dark influences and sins of this Kali Yug. For after saying that the "barbarians" will be masters of the banks of the Indus, of Chandrabhaga and Kasmera, he adds:

"There will be contemporary monarchs, reigning over the earth — kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others*; they will be of unlimited power, their lives will be short, their desires insatiable. . . . People of various countries intermingling with them, will follow their example; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, 'The Mlechhas will be in the centre and the Aryas in the end.')

Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinction of the several orders of life*; . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign; the people, unable to bear the heavy burden, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . ."

Then we have some glimpses of the future also:

When the close of the Kali age shall be nigh, a portion of

that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity.

Let us leave the future alone. This is the present. It is necessary for us, if we are sincere and earnest, to know how to get out of this rut. The last great age of Indian culture was the reign of Asoka, some 300 years before the Christian era, when, from north to south, the principle of Brotherhood was accepted. After that, orthodoxy, superstition and fanaticism in the name of religion gained ground and caste and sacerdotalism crushed all the good work. As the writer of the *Vishnu Purana* has put it, "external types" became "the only distinctions of the several orders of life." Asuric tendencies came to prevail.

The passage quoted above from the *Vishnu Purana* is a commentary on the Sixteenth Chapter of the *Gita*, where Krishna describes the asuric types and speaks of the three gates of hell — *Kama*, *Krodha* and *Lobha*, or desire, anger and covetousness. We may take present conditions as the Karmic precipitations for having entered those gates of hell. Unless we recognize our faults and failings and realize that the country has been going down and down, we shall not be able to pull it up.

Today, our vision is turned mainly on Western institutions. We want a high standard of living, which means that we want to increase our desires and multiply our wants. We are labouring under false ideas, and one of the false ideas is that human happiness is a matter merely of finance and economics.

Our ancient Rishis and the *Niti Sastras* do not teach so. They put forward the ideal that individual *qua* individual must be a centre of life and light, of joy and peace. If he has not the light within him, he will not be able to impart light outside. If he has no peace within him, there will be no peace without, whether it be in the village or in the city or in the country. The individual has to progress towards peace and enlightenment, and he has to do this in the householder's stage, by building up the family. In the *Manava Dharma Sastra*, Manu says that just as all the rivers fall into the sea, so do the three other *Ashramas* or orders mix and mingle in the stage of the householder.

It is the *individual* who is all-important and who has to progress toward the good, the true and the beautiful. This lesson comes out very often in the *Puranas* and the *Itihasas*. *Rama Rajya* represents the ideals embodied and streamed forth by a single king; the faithfulness displayed by a woman; the sacrifice and love of a brother; the devotion to duty of another brother who chose to place Rama's sandals on the throne and ruled the country in his name. It is as individuals that they shone forth and made up the beautiful reign. Rama, Sita, Lakshmana and Bharata as individuals radiated the qualities and ideas which they embodied within themselves.

It is the individuals making up the country and what they radiate forth that can make India the Land of the Nobles. We find this same emphasis on the individual in the *Mahabharata*, where Krishna in his magnificent speech at the court of the Kuru King, Dhritarashtra, tried to make peace and avoid the great war. The whole court and the blind King agreed with Krishna — with the exception of one individual, Duryodhana; and because of this one individual's adamant attitude the war took place. Krishna pleaded with the old King and showed the way to avoid the war — by restraining Duryodhana, even if it meant throwing him in prison. "For the sake of a family," he said, "an individual may be sacrificed; for the sake of a village, a family may be sacrificed; for the sake of a province a village may be sacrificed; for the sake of the country, a province may be sacrificed; and lastly, for the sake of the Self the whole world may be sacrificed." But his counsel was not listened to and the great war had to be fought, all on account of a single individual.

Therefore, says the *Niti Sastra*, the individual is the starting-point for well or for ill. People talk nowadays of "rights." In Sanskrit, the richest of all extant languages, there is no equivalent for the word "rights." It is not the concept of rights but that of Duty, *Dharma*, that is emphasized in the ancient scriptures. The earning of one's livelihood is service to the State, says the *Niti Sastra*. Duty has to be fulfilled for the sake of others, and thereby the family is maintained and the State also thrives.

Those who believe that serving their country implies doing something big should recognize that in their own sphere of duty they can do all they want to for the State. Instead of rushing out to do this social service or to start that association, they should aim at getting the inner light so that they may be able to build up the ideal home and have the right

means of livelihood. In the Eightfold Path taught by the Buddha, one of the steps is Right Livelihood. Let the scavenger do his scavenging perfectly; the cobbler, his cobbling, and so forth. It is through devotion to duty that progression and perfection have to be attained. Nowadays people clamour for promotion instead of keeping before them the spiritual ideal of progression and perfection in the performance of the duties of life.

In some countries, the dictum is that the citizen is for the State. But the ancient teaching is that the State is evolved by and exists for the citizen, each one doing his duty by earning his livelihood and building his home. The *Niti Sastras* also point out that the first duty of the householder, man or woman, is to keep in mind the interests of his neighbour, and then expand the circle so as to embrace the village, the city and the country. Not the other way round, and not stopping at the country alone, but embracing the whole of humanity. We are now dependent upon the State to do this, that and the other thing for us, whereas the ancients wanted the whole universe to grow within the individual. We need to take note of the degradation that has set in and try to enlighten ourselves for the service of the country and to enable that country to fulfil its mission.

It is not politicians or economists or financiers, or this standard of high living or that industrialization that is going to make India the Land of the Nobles. What is necessary is a radical change in the whole current of life. That is embodied in the ancient Teachings and the Teachers and that is the message that Gandhiji gave in our modern times. Unless something is done to make that message a living reality in the lives of at least a number of people, the country might well go from bad to worse.

We have now come to a period in human history when an International State should arise. The world must become one — first in our consciousness, in our minds and hearts, for, whether we recognize it or not, the fact is there and whichever nation goes counter to that will perish on the wheel of Karma. It is therefore for us to become noble in what we say, do and think. The plane of thought is where we must begin, because that is the real plane of action. Man's thought determines his line of action. As is his thought, so will he speak; and as he speaks, so will he do. But even before that we must have the aspiration to become noble — the noble aspiration that comes from the vision of a King like Rama. We cannot expect our politicians to be other than what they are unless we individuals aspire and practise nobility, in however small a measure.

so that it may spread around. And for this we require knowledge.

There are the knowers of that knowledge, the long line of Spiritual Teachers who have appeared in all parts of the world, in different eras, giving that portion of the ocean of knowledge which is suited to the people among whom They come. Theosophy, Divine Wisdom, is such knowledge, which must be made living. It is to be found in the ancient scriptures, but it is of little use unless it is lived. And when an individual here, an individual there, begins to live the Noble Life, embodying in himself Knowledge, Love and Service, he will shed that grace around, to his neighbours, his city, his country and the world, and the vibration will reach, as modern science teaches us, the fathomless depths of space.

To HAVE enough is happiness, to have more than enough is harmful. That is true of all things, but especially of money.

The spirit that endows all things with life is Love.

A great man is one who has not lost his child's heart.

The nobleman will only ask of his fellow-men what he expects of himself. He will criticize in others only what he himself feels free of.

Many blossoms and few fruits, that is the work of heaven. Many words and few deeds, that is the fault of man.

Never give way to anger — otherwise in one day you could burn up the wood that you collected in many bitter weeks.

What is love? Not to wish to exchange a hut for a palace; to overlook error and vice with a smile; devotion without the slightest deliberation.

—CHINESE WISDOM

THE FORMATION OF CRYSTALS

[This article and Mr. Judge's editorial note thereon are reprinted from *The Path* for February 1893.--Eds.]

IN the writings of Froebel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, "The world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life."

"What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals."

"Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness."

Having thus perceived intuitively the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency "to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and, lastly, to make the internal external, the external internal, and to represent both in harmony and union." He speaks especially of "the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract the line into a point and expand it into a plane," etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

"The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency of the force."

This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froebel himself. Yet he says that to him the crystals were "a mirror of the development and history of mankind." Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

“The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force.”

The cube is the only form which fulfils these conditions. For “each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube.”

He then explains the development of other regular forms from the cube — the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography “the possibility of direct proof of the inner connection of all things.”

—SARAH CORBETT, F.T.S.

[EDITOR'S NOTE—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral kingdom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.]

RISING FROM MEDIOCRITY

THE blight of mediocrity lies upon our civilization, for all its material triumphs. It is not the ability to go forward that is lacking, but the incentive. Most men make the fatal mistake of setting their aims below their potentialities. Their ideal overtaken, they will slip into the lethargy of indolent content. It is a truism that naught of worth can be acquired without proportionate expenditure of effort. Who puts no effort forth, marks time, perhaps his whole life long, the heights he might conquer unperceived. What sadder sight can meet the eyes than one who might scale Everest resting complacent on a hillock's crest?

The plants well illustrate the universal truth that growth is a necessary concomitant of life. No year goes by that a living tree does not add to its stature, its possible size conditioned only by the proportion between its length of life and rate of growth. In man, life continues after physical growth attains its maximum, but a man whose growth in other directions ceases is as good as dead. Any ideal in which possible material achievement figures is dangerous for man because it is attainable. The advice of James A. Garfield, former President of the United States, was: "Do not, I beseech you, be content to enter upon any business that does not compel constant intellectual growth."

It is human nature to compare ourselves with those about us, and our deeds with theirs. If surrounded chiefly by our inferiors or even by our equals, we are likely to look no farther for a measuring rod and thus to overrate ourselves and our performance. The familiar advice to seek the company of our betters, therefore, is too often attributed to snobishness, while it is rooted in another and more healthy soil. We shall do well to follow the advice, if by our betters we understand, not those who have more wealth or a higher social position, not even necessarily those who are cleverer than we, but those who are our *moral* superiors.

It is well to grow steadily in mental powers and grasp, but it is above everything important that moral growth shall go on. How may it be stopped? By the relaxing of effort that inevitably accompanies self-satisfaction.

When a man thinks he is wise enough, his intellectual growth has ended. His ideas crystallize, his opinions assume the rigidity of death. Similarly, when one is satisfied with his moral stature, when complying with the law and the social conventions seems to him to suffice, the growth of his character is checked. Too often, in human character, the

good is the enemy of the better. It is a more dangerous, because a more subtle, foe than evil itself. Abuses, if flagrant enough, compel correction, whereas tolerable conditions lull us into acceptance of that which is below the ideal.

The question resolves itself thus into that of the measuring rod employed. The ordinarily good man who contrasts his character with that of the criminal and misanthrope, congratulates himself that he is not as other men. If he measures his morals against the general level of morality of those about him, he is almost sure to find some points on which his standards are higher than theirs. It is natural for him to dwell upon these points of superiority, to overlook or ignore the ways in which he falls short of the average, and to conclude that, after all, he is quite a good fellow and doing as well as reasonably can be expected of him. And so he frequently settles down in a rut, which has been defined as a grave with the ends knocked out, and leaves his character to the random shaping of the events of his life. His like fill the sorry ranks of the acquiescent in mediocrity.

Not so the man who measures himself against his standard of perfection. Whether he takes the abstract ideal or seeks to emulate one of the Elder Brothers of the race, he has a living ideal, potent, growing with his growth. He never can be satisfied with his achievements so long as he holds fast to his ideal, and so he never can fall into the living death of smug complacency.

Perfection in an absolute sense is unattainable in an infinite universe, but it is at man's peril that he rests content with anything short of it. Even when the relative perfection possible in any given stage of manifestation is attained, a dim prescience of the waiting heights in other worlds and times must keep the wise man humble.

Let our aim, then, be beyond the probabilities of accomplishment, and our gauge the highest we can conceive, if we would rise from mediocrity to the full stature of man!

HE is not only idle who does nothing, but he is idle who might be better employed.

—SOCRATES

“IRRIGATE THE FIELDS”

AGRICULTURE is an ancient science and art, taught to man, it is said, in his infancy by those who gave him the light of mind. The most important element in agriculture is the water-soil-plant relationship.

Soil moisture begins to have an effect upon the incipient plant even before germination. The seeds require moisture soon after they are planted. Insufficient water can affect the growth of roots, and plants whose roots are not deep and sturdy enough can hardly be expected to grow up healthy. Water also creates a more equable balance by washing out or diluting the harmful salts in the soil. In general, water softens the soil and makes it a fit base for the growth of plants.

Similarly, in the physiology of plants, water is of paramount importance in many ways. It is the medium through which solutes enter the plant and provide nourishment to the tissues. The biochemical reaction, including photosynthesis, occurs because of the presence of water. Plants wilt visibly through insufficiency of water.

The field in which the human plant has to grow is the body. In the *Bhagavad-Gita*, Sri Krishna calls it the *Kshetra*. True knowledge, he says, is an understanding of what is the *Kshetra* and what the *Kshetrajna*, the knower in the body, or the tiller of the field. “That knowledge,” says Krishna, “which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom.”

He describes the body or the *Kshetra* in a sense different from that in which we normally understand it. It consists, he says, of “Ahankara — egotism, Buddhi — intellect or judgment, the unmanifest, invisible spirit; the ten centres of action, the mind, and the five objects of sense: desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion.” This body, comprising as it does elements which are macro-cosmic, indicates the extent as well as the true nature of the field. It is veritably a fit habitation for the human soul, a vehicle for its growth and development. As Thomas Carlyle says, “There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form. . . . We touch heaven when we lay our hand on a human body!”

It is unfortunate to reflect what the human body represents to us today. We think of it as bones, muscles, skin, blood, nerves, organs of sensation and action. It is the basis of our desires, whims and fancies. It is considered the most important, at the expense of our higher needs and aspirations. This situation is the opposite of what really should be. In

terms of our evolution, we have passed the midway point, and the higher mental and spiritual influences should have been asserting themselves.

Our body has become a hard shell, an irresponsible tool. It is blunted, dulled and made hard. The inner sensitivity is almost lost. The soil has become untillable. The alkaline nature of the soil has made it a desert or wasteland in which only thorny bushes and the like grow. The following passage from *The Secret Doctrine* (II. 110) sums up the situation:

In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so.

“Pain is the result of uneven development, of monstrous growths, of defective advance at different points” (*Through the Gates of Gold*, p. 50). Pain is a symptom, it indicates the existence of an imbalance, a disease or disharmony, which needs to be remedied or corrected. Philosophically, it is considered an awakener. “Woe to those who live without suffering,” for the opportunity of awakening does not yet exist for them. It is pain and tears and suffering that arouse the inner man and soften the soil.

Some people, misunderstanding the nature of pain as an arouser, inflict upon themselves severe penalties and punishments. To such class belong the *Hathayogis*. Says *The Voice of the Silence*:

Think not that breaking bone, that rending flesh and muscle, unites thee to thy “silent Self.” Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man. The blessed ones have scorned to do so.

On the other hand, the mystic schools belonging to the trans-Himalayan tradition assert that one should deliberately develop and cultivate within oneself charity and compassion. How?

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

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

But let each burning human tear drop on thy heart and there re-

main; nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that *irrigate the fields* of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being. (*The Voice of the Silence*, pp. 14-15)

It is this kind of irrigation with the streams of compassion springing from the tears of pain that makes the soil porous, permeable, soft and ready to receive the seeds. The human tear is something that has yet to be properly explained. It is called the "moisture of life." It symbolizes the *Dukkha* and *Sukkha* of the world, and is caused by suffering as well as by extreme joy. It evokes in the spectator charity, love, tender mercy and compassion, and creates a bond between him and all that suffers.

The seed of Buddhahood is sown in such soil, prepared and irrigated by *Dana*, the key of charity and love immortal, the first of the virtues that open the gates to Paranirvanic bliss. Its importance lies in the fact that it attunes our heart and mind to the great mind and heart of all mankind. This attunement is essential and only after it has been attained is permission given to enter the Path.

Study the hearts of men that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life. (*Light on the Path*, p. 12)

This is called the development of the *Bodhi Chitta* in the northern Buddhist tradition. *Chitta* is not only mind but also heart. There is no equivalent word for it in the English language. It may be described as that state of mental consciousness in which the mind steadied becomes porous to the higher spiritual and divine influences of the Real Man. *Bodhi* is in all, but in a latent state, and *Chitta* is something that has to be cultivated with deliberation and concentration by the man himself.

The development of this consciousness, which "thrills in response to every sigh and thought of all that lives and breathes," is the aim and objective in irrigating the field.

RANDOM NOTES FROM "THE THEOSOPHIST"

"THE PHILOSOPHY OF SPIRIT"

[H.P.B. appended the following footnotes to T. Subba Row's article reviewing William Oxley's work *The Philosophy of Spirit*. The sentences or words on which the notes are based are given in brackets.]

[*Manvantara*] The period of Regeneration, or the active life of the universe between two *Pralayas* or universal Destructions: the former being called the "day" and the latter the "night" of Brahma.

[*Yaksha* and *Gandharva*] *Yaksha*, the earth-spirit or Gnome; the *Gandharva*, akin to the Christian cherub or singing seraph. There are, says *Atharva Veda* (XI, 5, 2), 6,333 Gandharvas in their *Loka*.

[*Ahamatma*] The "I AM, THAT I AM" of the Biblical Jehovah, the "I AM WHO I AM," or "Mazdao" of Ahuramazda in the *Zend Avesta*, etc. All these are names for the 7th principle in man.

["Krishna . . . speaks of Adi-Buddha, as if it were merely a state or condition."]

"Adi-Buddha" creates the four celestial Buddhas or "Dhyanis," in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyanis or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection — is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.

["The ancient Rishis of *Aryavarta* have taken considerable pains to impress upon the minds of their followers that *the human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon."]

In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old Brahman, *His Guru*, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and — became *Buddha*, the one *enlightened*. "*Aham eva param Brahma*," I am myself a Brahma (a god), is the motto of every Initiate.

[“Vyasa does not exactly mean a recorder; but . . . one who expands or amplifies.”]

In no case can the term be translated as “Recorder,” we should say. Rather a “Revealer,” who explains the mysteries to the neophyte or candidate for initiation by *expanding* and amplifying to him the meaning.

[“This term (*Vyasa*) was applied to the HIGHEST Guru in India in ancient times; and the author will be able to find in the *Linga Purana* that the author of the MAHABHARATA was the 28th *Vyasa* in the order of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned . . .”]

To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the “Reincarnation System” of the Dalai Lamas, the meaning will be clear. The chief Hierophant who imparted the “word” to his successor *had to die* bodily. Even Moses dies after having laid his hands upon Joshua, who thus became “*full of the spirit of wisdom of Moses,*” and — it is the “Lord” who is said to have buried him. The reason why “no man knoweth of his sepulchre unto this day,” is plain to an Occultist who knows anything of the supreme initiation. There cannot be *two* “Highest” Gurus or Hierophants on earth, living at the same time.

(May 1882)

[William Oxley, in his reply to Subba Row’s review of his work, *The Philosophy of Spirit*, said: “However this may be, as judged from the modern orthodox Brahmanical standpoint, I venture to think that ‘enlightened’ Buddhists would hardly express so severe a judgment.” This drew from H.P.B. the following footnote:]

As already stated in our editorial, Mr. Subba Row is *not* an “orthodox” Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that “enlightened Buddhists” will hardly ever disagree with such an *enlightened* Brahmin as Mr. Subba Row.

[William Oxley referred to the authorship of the *Vedas*, the *Mahabharata* and the *Bhagavad-Gita* in these terms: “I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published.” H.P.B. commented on this:]

We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams says so, no one in India should know anything on the subject. Many of the initiated Brahmans claim to, and we firmly believe, they *do* know, when the *Vedas*, the *Mahabharata*, and especially the *Bhagavad-Gita*, were written, and *by whom*.

[Mr. Oxley: "Speaking of Occultism and Spiritualism: Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the 'intervention of enlightened living men and not disembodied spirits.'"]

We deny most emphatically to have ever said any such absurdity. Who are the "enlightened living men" masquerading in the guise of *spirits*, is really more than we can ever imagine!

[Mr. Oxley: "I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language. . . . The statement may come that 'this was the work of some vagrant spook, or elemental'; and even Koot Hoomi himself may, or may not, give a denial. . . ." To this statement H.P.B. appended the following note:]

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise — since the language given is certainly not that of the Koot-Hoomi we all know — we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER'S favourite Chela:—

"I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my Master Koot-Hoomi (*a*) has thrice visited him 'by the astral form'; and (*b*) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi-rupa* to preserve its consciousness simultaneously with the body 'at both ends of the line.' Therefore, my Master declares:

"1. Whomsoever Mr. Oxley may have seen and conversed with at the

time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World*.

"2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning — yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

"To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three passwords which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

By Order,
GJUAL-KHOOL M.***

(September 1882)

THE MAN who has learnt to love attracts to himself all souls; to covet is not to love; to exact is not to love, to enslave is not to love, excessive desire is not love: true love is the recognition of God in Humanity.

—ELIPHAS LEVI

IN THE LIGHT OF THEOSOPHY

Scientists have known about the existence of human cells for three centuries; but only recently have they begun to unlock the mysteries of how the cell works. The cover story in *Newsweek* for August 20, 1979, documenting the revolution in cell biology, states:

Every human being begins life as a single cell, a fertilized egg; by the time he reaches adulthood, his body consists of 100 trillion cells. The cell is the fundamental component of all living things. As cells deteriorate, people age. As cells malfunction, people get sick. If cells were better understood, people might live longer and stay healthier. And, thanks to a recent series of extraordinary breakthroughs, scientists are beginning to learn more about them. "We are on the verge of a revolution in the understanding of cells," says molecular biologist Gerald Edelman of New York's Rockefeller University. . . .

Scientists know a few fundamental things: every single adult cell (except ova and sperm) contains the same set of genes as the original cell. Still, cells come in all shapes, sizes and functions: slim nerve cells, more than 3 feet long and about 1 forty-thousandth of an inch wide, transmit impulses between the limbs and the brain; red blood cells, sculpted like poker chips and 3 ten-thousandths of an inch in diameter, carry life-giving oxygen around the body. But researchers remain baffled by the arcane chemical mechanism that enables particular genes in different cells to switch themselves on and off and perform differently in varying circumstances.

Each of those 100 trillion cells functions like a walled city. Power plants generate the cell's energy. Factories produce proteins, vital units of chemical commerce. Complex transportation systems guide specific chemicals from point to point within the cell and beyond. Sentries at the barricades control the export and import markets, and monitor the outside world for signs of danger. Disciplined biological armies stand ready to grapple with invaders. A centralized genetic government maintains order.

Just like political institutions, cells occasionally go wrong. Recycling systems can break down, overloading the cells with their own toxic garbage; the result is the fatal Tay-Sachs disease, or some similarly horrendous genetic ailment. Confused by erroneous information, internal factories can add so many chemicals to an already abundant supply that they eventually flood the whole body; the resulting accumulations of cholesterol lead directly to

cardiovascular disease. A breakdown in communications between the nuclei of cells and their outer borders can produce the unrestricted growth that causes cancer. Even if they operate smoothly, normal cells eventually succumb to old age — the process of biological decay that alters the cells and kills the organisms of which they form the basic units.

Biologists think they eventually can treat many of these defects by turning the intricate machinery in each cell to the patient's advantage.

Much of the research on cells is aimed at curing disease. It is believed the new discoveries will increase the chances of finding a cure for diseases such as cancer, and may eventually lead to ways of slowing down the aging process. The progress so far, biologists admit, has given them a description of what happens in the cell, not an understanding of *how* it happens. The human cell and its interior parts still guard many secrets. Scientists want to know most of all what mechanism causes the process known as "cell regulation" — why, for instance, certain cells in the pancreas produce insulin, others supply muscles with their power and still others serve the thousands of remaining bodily needs.

The keys to understanding the cell [the *Newsweek* article continues] are the genes, which determine a cell's, and ultimately an individual's, inheritable traits. Genes are made of the complex chemical called deoxyribonucleic acid (DNA), which provides the basis of all life from amoebas to human beings. . . . Every human cell contains all of the 50,000 genes needed to create a complete person. DNA, which exists in the nucleus of cells, acts as a blueprint for all cellular activity. . . .

The advances of recent years give scientists hope that did not exist three decades ago. "The future of cell biology is enormous," says DeWitt Stetten of the National Institutes of Health. "This is not a finite field. We're just at the beginning — but then, we'll always be at the beginning." Research in cell biology promises to alleviate the human condition, and as an intellectual challenge it has few equals. But if anything is certain in the minute and mysterious world of cells, it is that the human cell will never surrender all of its secrets.

In *The Secret Doctrine*, H.P.B. speaks of the "inner soul of the physical cell — the 'spiritual plasm' that dominates the germinal plasm," as "the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology" (I. 219). For

it is the *spiritual potency* in the physical cell that guides the development of the embryo and is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

It is not likely that biologists will thoroughly understand the origin of the human cell without admitting the existence of the dynamic astral cell as the ideal matrix upon which the material particles arrange themselves. Without the theosophical doctrines of the reality of soul-intelligence, its power to mould physical form, and the existence of realms of matter beyond the physical, the nature of life will remain as obscure as ever.

The following is excerpted from Vermont Royster's "Thinking Things Over" column in *The Wall Street Journal*. Mr. Royster, the former editor of *The Wall Street Journal*, urges that it is time we reached beyond science for answers to basic questions and gave due thought to "problems of man that cannot be quantified or even verified by scientific analysis":

It seems hard to realize, but in my lifetime man has learned more about the universe in which he lives than in all the lifespans of all the generations that went before.

In little more than half a century we have made prodigious leaps in our knowledge about the infinitesimal particles that make up the physical world and about the powerful forces that govern the infinite space in which this world floats as a tiny speck.

We have put to use this new knowledge of chemistry, biology, physics, and mathematics to perform extraordinary feats of technology. We have invented instruments to soar to the moon and beyond and to probe the innermost parts of the bodies we inhabit.

Yet here is a curious thing. In the contemplation of man himself, of his dilemmas, of his place in this universe, we are little further along than when time began. We are still left with questions of who we are and why we are and where we are going.

Here is something even more curious. We have long thought it of little importance to think about these questions. For most of this half-century we have devoted our time, our money, our energy to what we call science, the acquisition of knowledge, as if merely knowing things would somehow miraculously solve the problems of the human condition.

Only of late have we come to question this faith. The questioning began when some men of science themselves came to suspect

the limits of knowing. Now, everywhere, there seems to be a growing awareness that knowledge alone is not enough. We must also seek understanding. . . .

Medical knowledge, for example, permits us to prolong "life" in a purely mechanistic sense long after there is no consciousness in the person within the body. Whether to do so is a question unanswered by the knowledge of how to do it.

Science is also learning how to unlock the mystery of our genes and thus perhaps to alter the patterns of heredity in ways yet unimagined. But we must look to other realms to tell us to what use to put this knowledge; we have need to think upon the fundamental questions of the meaning of human life.

So for all that growing knowledge we are left with the ancient cry from the Book of Job: "Where is wisdom to be found? And where is the place of understanding?" The least we can do is encourage such places where understanding is sought.

At the American Association for the Advancement of Science meeting in San Francisco, Dr. Ruth Hubbard of Harvard University criticized scientists developing "*in vitro* fertilization," or test-tube breeding, for turning women into guinea pigs on account of an inadequately tested medical procedure. And she complained that the technique will make it harder for women to gain control over the medical practices to which they are exposed. (*New Scientist*, January 10)

Dr. Hubbard criticized the whole procedure for four reasons. First, she claimed that scientists do not know enough about reproductive biology to be able to predict whether *in vitro* fertilization will be safe or not. "We do not have a very good track record in anticipating the problems that can arise from technological interventions in complicated biological systems," she said. "We are in no position to enumerate or describe the many reactions that must occur at critical times during the early stages of embryonic development."

The greatest ethical and practical questions, Dr. Hubbard said, arise with the children: "They cannot consent to be produced and we cannot know what hazards their production entails until a large enough number of them will have lived out their lives to allow for statistical analysis of their medical histories." Even when a large enough number of test-tube babies have lived long enough to allow this kind of statistical analysis, it will be practically impossible, Dr. Hubbard claimed, to provide "aver-

age" babies to compare the test-tube babies against. At every critical stage in their lives, test-tube babies will be treated as special candidates for study.

Neither will the new technology of *in vitro* fertilization bring women new liberties, Dr. Hubbard complained. "There is no way to put control over this technology into the hands of the women who are going to be exposed to it. On the contrary, it locks women and their babies more completely into the high-technology, super-professionalized medical system than ever before."

Finally, Dr. Hubbard opposed test-tube breeding because it will be expensive and will therefore "distort our health priorities and funnel resources into a questionable effort." This point is illustrated most in India, she said, where this expensive technology is being developed to enable a relatively small number of well-to-do people to have their own babies amidst massive child mortality from malnutrition.

An Italian scholar, Professor Giovanni Semerano, has challenged the commonly accepted view that the roots of most European languages lie in the category known as Indo-European. According to him, the origins are much earlier and the Akkadian language of the Tigris-Euphrates valley civilization has, so to speak, fathered them all. (*The Times of India*, December 27)

To support his claim, he has described in some detail how the names of several European countries and cities are derived. Britain, he says, has its roots in the Akkadian word *Biritu*, which means land surrounded by water. Italy is a corruption of *Atalu*, which in this ancient language means sunset or twilight. The Celtic people whom the Greeks called Keltoi got their name apparently from *Kilatu*, meaning community. Asia is supposed to have originated from *Asu* (rising of the sun); Europe, from *Esebu* (west); and Africa, from *Eperu* or territory. For all those reared on the stirring story of how the twins Romulus and Remus co-founded the city of Rome, Professor Semerano's views will appear rather prosaic. He says the story is a myth and Rome is a modern form of the Akkadian word *Ramu*, which means "to found" or "to establish."

Who were the Akkadians? "The ancestors of the mysterious Akkadians," says *The Secret Doctrine* (I. 392), "had come from India." In *Isis Unveiled* (I. 576), she calls them the progenitors and Aryan instructors of the Chaldeans, and goes on to say:

It is strongly contested that the Akkad tribes of Chaldea, Babylonia, and Assyria were in any way cognate with the Brahmans, of Hindustan; but there are more proofs in favour of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus.

In view of the signal importance for man of the development of language, it will be worth while to consider what *The Secret Doctrine* teaches in regard to the source of speech:

The Commentaries explain that the first Race — the ethereal or astral Sons of Yoga, also called “Self-born” — was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “Sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born” (the *early* Third Race). In its second half, when the “Sweat-born” gave birth to the “Egg-born,” (the *middle* Third Race); and when these . . . began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. (*S.D.*, II. 198)

Professor A. L. Basham, currently Professor of Asian Civilization at the Australian National University in Canberra and author of *The Wonder That Was India*, was recently in Bombay to attend a workshop at the Heras Institute. In an interview, reported in *The Sunday Standard*

of January 6, he expressed his conviction that the Harappan culture was Dravidian, and that the Indus-Valley culture had been transmitted to the South along the Western coast, independent of Aryan expansion.

It matters little whether or not the race preceding the Vedic Aryans in India are today called Dravidians.

It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Æthiopians, or dark-skinned Aryans (the word meaning simply "noble warrior," a "brave"). They ruled supreme at one time over the whole of ancient India. (*Isis Unveiled*, II. 435)

Almost three and a half centuries after Galileo was castigated by the Roman Church for his fundamental, so-called "heretical" theory of the solar system, the present-day head of the Catholic Church has taken up his brief. Pope John Paul II has called for a formal reversal of the church's verdict in 1633 on the man credited with building the first telescope, condemned by the Roman Inquisition and placed under house arrest for his theory that the solar system revolved around the sun. The Pope was addressing a meeting of the Vatican's Pontifical Academy of Sciences held to mark the birth centenary of a latter-day scientist, Albert Einstein. (*Mirror*, January 1980)
