

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth ”

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THE DAWN OF BUDDHAHOOD

As the vasika plant sheds its withered flowers, so you, O Bhikkhus, should shed passion and ill-will.

The Bhikkhu who is calm in body, calm in speech, calm in mind, who is firm, and who has thrown out the baits of the world, is named “The Tranquil One.”

Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu.

For Self is the lord of self; Self is the refuge of self; therefore curb yourself, even as a merchant curbs a fine horse.

The Bhikkhu fulfilled of joy and with faith in the teachings of the Buddha attains the state which is conditionless—the Abode of Peace.

—*The Dhammapada*

Every phenomenon in Nature is caused by its noumenon in Super-Nature. Also, every event in history reflects great happenings in the worlds of *Nous* and *Psyche*. The eternal history of the Spirit casts shadows in the life of humanity and of nations. *The Secret Doctrine* (I. 52 fn.) teaches that every man has to accomplish this eternal history in himself in order to exist as Spirit.

What is this accomplishment? Through our strifes and struggles, racial and national, political and social, progress is being achieved. Mundane events are avenues of individual progress: our national life serves as a playground for the exercise and training of the human soul; all outer environmental activities serve the same purpose. The human Spirit causes an awakening of the human soul in the world of matter; the individual first recognizes that as a soul he is guided by the Inner Spirit and then responds consciously to the influence of that Spirit. Taking refuge in the Wisdom of the Spirit, he proceeds through self-effort to the great accomplishment.

What is that accomplishment? To be born as a Christ-Man. To express in the corpus the Light of Christos. To reveal through the human mind and heart the Glory of the Most High.

The winter solstice heralds the Season of Awakening in Nature. In

the story of the human soul Christmas points to the Birth of Christ or Christos in the individual consciousness. This birth results from man's deliberate effort to activate Buddhi—the pure but passive casket of Atman, inseparable from the manifested Universal Soul. Says *The Secret Doctrine* (II. 231 fn.): “It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul.”

Right knowledge of Theosophy transforms our ordinary mind. Theosophical ideas presented to the mind stir it to correct ideation. The mind slowly but surely takes the right shape as steadfastly the student keeps company with Theosophy and with other learners of Theosophy. The shapes of thoughts and ideas change when steadfastness is relaxed. Old and traditional mental habits reassert themselves and take the student away from right ideation to fancy, fantasy and multifarious sensations. A quick return to Theosophical thinking and Theosophical company is the one sure remedy. Thus the power of steadfastness grows. It is on this cohesiveness or steadfastness which holds a man together that the development of Buddhi, the discerning power, depends. Without steadfastness, Buddhi cannot be properly and systematically activated. In the last chapter of the *Bhagavad-Gita* the kinship between steadfastness and discernment is indicated.

Theosophy calls upon man to know himself: he is not his body; he *has* feelings but he is not his feelings; he has thoughts but he *is* the thinker. But he is more than the thinker.

In the esoteric language, it is not the form of flesh, blood and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects. (S.D., II. 635)

Theoretically this is not very difficult to grasp, but to live by the light of the inner divine Monad is very difficult, and the task requires constant knowledge of the manifold principles or aspects referred to by H.P.B. Our divine aspirations are all we can really count on, and they seem not only to fluctuate but are inadequate for the great task to be performed, leading to the grand accomplishment. Nevertheless these divine aspirations are the seeds of great powers. Sown in the soil of knowledge, manured by extinguished desires and passions, watered regularly, adequately and steadfastly, these seeds will sprout, grow and become sturdy plants. This technique is indicated in the following words of *The Secret Doctrine* (II. 587):—

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thralldom of sensuous perception and see, in the light of the one eternal present Reality.

In the story of the divine incarnation, Krishna, the Hindu Christos, we come upon something which facilitates our comprehension of how Man comes to know himself—his own Divine Self. The process of learning “Not this, not this, is man” may well be seen in the murdering by Kansa of the seven children of Devaki, symbolizing the Light of Ishvara, the Logos, before the Real Man, Krishna, is born. We have to part or separate from our seven principles—*i.e.*, transmute them—before we reach the Krishna or Christos state, and know our Divinity in our own self-consciousness.

The unfoldment of Buddhi is the first practical task which the earnest student of Theosophy is called upon to undertake. The Science of Occultism teaches that Buddhi is dual—Wisdom and Compassion. By love true knowledge is acquired; by right understanding the power of brotherliness and of unity is unfolded.

This is a very uphill path: there is loneliness in company; there is solitariness in pouring out affection; there are misunderstandings and even condemnation for service rendered; well does the intuition of the poet sing:—

In loneliness must be the Way,
And difficult and deep the debt
Of constancy to pay.

And one denies, and one forsakes
And still unquestioning he goes,
Who has his lonely thoughts, and makes
A world of those.

But loneliness vanishes; love is felt flowing back to us; misunderstanding and condemnation are seen as creators of understanding and appreciation. We become great and free as we fix our sight on the glorious and gracious figures of the great Gurus.

When the high heart we magnify,
And the sure vision celebrate
And worship greatness passing by,
Ourselves are great.

Every day opens with a dawn; but there will be the Great Dawn when within our own consciousness the Power of the Perfected Christs and Buddhas is felt and begins to take shape.

SCIENCE AND A MASTER'S LETTER

U.L.T. Pamphlet No. 29 reprints a letter from one of the Masters to A. O. Hume, who was associated at one time with Mr. Sinnett. In the course of this letter the Master discusses the basic difference between occultism and the physical sciences. Many students may be unaware that what the Master writes is relevant to one of the fundamental problems of physics. An attempt will be made in this article to elucidate further some of the scientific concepts mentioned, so that students may be able to understand better the distinction drawn.

A serious difficulty in any comparison of occultism and modern science lies in the use of terms. For example, "force" and "energy" appear to be roughly synonymous terms both in this letter and in *The Secret Doctrine*. Yet in science the terms stand for two distinct and well-defined concepts which have been of great practical value in countless ways, from the designing of engines to the calculation of the movements of the planets. Occultism has its metaphysical tenets, to impart which the Master must use what terms are available, but these terms convey other meanings to men of science. While one may understand the scientific concepts, that very understanding may be a barrier to the grasp of the metaphysical conceptions because of the difficulty, among others, of dissociating the scientific meaning from that which the Master is trying to convey. Nevertheless, in the use of the words "potential" and "energy" in particular, in this letter and in science, there seems to be a sufficient *overlapping* of meaning to make further discussion useful.

Let us begin by quoting the relevant sentences from the Master's letter:—

In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature Still less does exact science perceive that while the building ant, the busy bee, the nidi-ficant bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow,

in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+\times+=-$, are wasting and scattering energy no less than the tiger which springs upon its prey.... Heat is but a mode of motion to her [science], and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover.

Let us consider the last sentence first. Take a typical cycle of transmutations of energy. Coal is burnt, producing heat which generates steam in a boiler. The energy of heat has been transmuted into the energy contained in the steam. The steam drives an engine, transmuting its energy into kinetic energy or energy of motion. The engine drives a dynamo which converts kinetic into electrical energy. The latter can be converted back into heat in an electrical heater and the whole cycle can be repeated. The cycle is not self-maintained, *i.e.*, what has been called perpetual motion is not possible, for energy has to be fed into the cycle from some outside source, continually. For this there are two reasons. First, at every stage in the transmutations some portion of the energy circulating is converted into heat which is lost to the outside world. Heat is produced by friction between the moving parts of the engine and the dynamo, in the wires conveying the electrical current to the heater and in many other ways. By taking special precautions these various leakages of energy can be reduced to a minimum, but they cannot altogether be prevented, and they must be made good by an outside source of supply.

The second reason is perhaps even more fundamental. The cycle described above began with heat, but in any cycle of transmutations of energy one stage must be the conversion of heat into some other form. This can occur only under certain conditions, to understand which one can compare the behaviour of heat with the behaviour of water.

The water in a mountain reservoir contains potential energy, potential simply meaning "capable of coming into being or action." To bring it into action the water must be allowed to flow to a lower level. In the process of falling the potential energy converts itself spontaneously into kinetic energy and this can be changed into electrical energy *via* a turbine and dynamo. The ocean in comparison with the lake contains a vast amount of energy, but it must remain potential simply because there is no level to which it can flow. The water in the reservoir is said to be at a higher potential level than the water in the ocean, and water flows from the higher level to the lower.

The ocean contains infinitely more heat than a red-hot piece of metal, yet if the latter were plunged in the former it is from the metal to the ocean that the heat would flow because the metal is hotter or at a higher temperature. Heat flows from a higher temperature level to a lower, as water flows from a higher level to a lower. As it flows, and only as it flows, can the heat be converted into some other form of energy

which can do useful work for us. This in principle is what happens in an internal combustion engine or a steam or diesel engine. Temperature is a measure of the potential level of the heat, or the degree to which it is capable of being brought into being or action. The point of tremendous import is this: in the flow of heat from one level to another only a portion of the heat can be converted, the portion depending on the levels concerned; the rest is lost.

If one considers these two reasons given one should be able to see that the apparent result of all the ceaseless energy transmutation of nature is a slow, inevitable sinking of all forms of energy into a universal ocean of heat in which it must remain forever potential, incapable of being brought into action or being. So, too, would all the water power in the ocean become incapable of use if it were not renewed continually by the action of an outside source of energy, the sun, in raising the water once more to the higher potential level in the mountains.

What is heat? At one time it was believed to be an invisible fluid called caloric. The caloric theory in its original form is inadequate to explain the present-day knowledge of heat, and there are very good reasons for believing it to be a form of kinetic energy or energy of motion. Yet it would seem from the Master's letter and from *The Secret Doctrine* that a description of heat as the energy of motion may be partially true but is not wholly adequate. Perhaps the conflict will be resolved by the realization recently arrived at that all forms of matter and energy are but aspects of one substance which we may call matter-energy.

Superimposed upon the eternal and regular internal motions of the atoms of matter, whether solid, liquid or gas, there is observable a random motion. The hotter the body the more violent and chaotic does this motion become. In fact it seems as if heat is this chaotic motion, and it is into this that all the energy in the universe seems to be inevitably transmuted. What is called the first law of thermodynamics expresses the fact already explained, that energy is indestructible; the second law of thermodynamics expresses the fact that all the energy in the universe appears to be sinking into the great ocean of heat or chaotic, violent motion in which it is no longer usable; or, in other words, that the universe is running down. In formulating this law scientists are simply summarizing what they have observed and are well aware of the problem it poses. Either the universe began at some point in time and has yet to run down (if so, from whence did it come?), or the universe has always existed (if so, why did it not run down long ago?)

The apparently universal transmutation of energy at its higher potential levels into energy at its lowest level in a great ocean of heat is sometimes spoken of as the degradation of energy, or as an increase in the state of disorder, and is obviously of great philosophic import.

Returning now to the Master's letter: If the above is in any degree a true picture of what is happening in the physical universe, there is

apparent a physical basis for the statement that the orderly motion of the revolving wheel is metaphysically of a higher value than the disorderly motion of the heat into which it is changed. So, too, there is apparent a physical analogy to the wasting and scattering (the degradation) of energy by thoughtless, destructive action spoken of by the Master.

Further, if as the Master says "the human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature," it would seem that it is one agency for that raising of energy to a higher level for which science has hitherto looked in vain. Energy can be raised to a higher level, but only at the expense of the degradation of energy elsewhere. There is a grave difficulty, however, for one trained in the physical sciences. The "transmutation of that brute energy into the higher potential form of spiritual dynamics" implies to him the disappearance of a quantum of energy from the physical world, from his ken. Such a disappearance has yet to be observed. It has always been possible to keep track of energy in its protean activities. Whether energy is expended in a scientific experiment to set a pendulum in motion, or in thoughtlessly brushing aside a bush, the final result as the movements die away is heat, metaphysically of a lower value. Where, then, is the storing of energy or its elevation? The activities of the building ant or the busy bee, as also those of the hunter and the tiger, involve the degradation of physical energy into heat, and still there seems no way out of the dilemma caused by the second law of thermodynamics.

According to the Master, brute energy can be scattered and wasted by thoughtless and destructive activity; it can be raised to a higher potential form by thoughtful creative activity. Science observes a universal degradation of brute energy with temporary local elevations at the expense of degradation elsewhere. There must be some relationship between the latter and the changes with which occultism is concerned. What is it? The present writer would welcome comments from fellow students.

It is an old problem which Mr. Peter Malekin examines in his article on "Poetry, Propaganda and Censorship" in *The Aryan Path* for December. He is trying to take a balanced and sane view. A man has the right to go to Hades and none may say nay to him; but what is sometimes overlooked is the power and influence of the example of a person's action on others, especially if he occupies a place of prestige in a group or a community. The *Gita* (III. 21) points to a highly practical principle: "Whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set." And it is a sane and right injunction which is offered by a Sage: "Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism."

II. 308 ff.

THE DRUSES AND THEIR HOME

We are reprinting below the article which Madame Blavatsky published in *The Theosophist* for June 1881 (Vol. II, p. 193). It is of topical interest because Dr. Arnold Toynbee recently visited the Druses of Lebanon, reporting his impressions in *The Observer* (London), under the title "Life, History and Religion of the Druz in Lebanon." He writes of the "vast intellectual and traditional background" of the religion of these "Unitarians," as they call themselves. Arising as it did, he says, in the 11th century of the Christian era, "it is the heir of Islam, Christianity, Hellenism and the previous faiths of Western Asia with which Hellenism coalesced." But he adds that the Druses themselves would claim that their religion had "existed since the beginning of the world in the hearts and minds of saints"—an interesting claim in the light of H.P.B.'s calling it in the following article "one of the last survivals of the archaic Wisdom-Religion."

H.P.B. refers to "the strictest silence" being maintained by the Druses upon their beliefs and truly occult rites. Dr. Toynbee, beyond mentioning the Druses' full acceptance of the rhythm of birth, death and rebirth, and describing how advance to each successive grade up to the highest depends upon the acceptance of an aspirant by the consensus of his predecessors in such advancement, is reticent. About the "beliefs and ideals of which these sheiks are the guardians and exponents," he writes:—

I must borrow a tantalizing phrase that flows rather often from the pen of Herodotus: "Though I know something about it, I am not going to say." The sheiks spoke to me with a generous open-heartedness, but the essential tenets of their faith are not made public.

He thinks that, unpropitious as the atmosphere of the world today is to traditional religion of any kind, the modern world "is becoming conscious of spiritual starvation." "Who knows," he asks, "whether some hitherto-obscure sect may not hold in its secret treasury the pearl of great price for which a frustrated world is seeking?"

Dr. Toynbee describes the magnificent mountain view from the Khalwat al-Biyad, which he says has been the spiritual centre of the Unitarian Druse religion for the past 150 years, their holy of holies, with a shrine

impressive in its simplicity. A plain room, not very large, with the one word "God" inscribed on the wall. A cluster of prophets' chambers stood around it, in which any Unitarian sheik from any part of the world can stay, for as long as he wishes, to practise spiritual contemplation in peace.

If Dr. Toynbee was shown more than this he is silent about it. Professor A. L. Rawson, an avowed "initiate" into the Brotherhood of Lebanon, whose letter H.P.B. included in her account of the Druses in

Isis Unveiled, was more communicative, while maintaining reserve about the greater part of the mysteries and the most interesting parts of the instructions.

She gives there the Druses' characteristic teaching, the absolute unity of God, described as the essence of Life, though sometimes manifesting as the personal immortal Spirit of man. She explains their "Hamsa" as being equivalent to "Christos" in its inner meaning, both terms symbolizing "the divine and higher soul of man—his spirit."

Most interesting is her account of the solemn ceremony which takes place once in a certain period of time when

all the elders and the initiates of the highest two degrees start out for a pilgrimage of several days to a certain place in the mountains Outwardly one sees but old ruins of a once grand edifice The ruins above ground, however, are but a convenient mask; the subterranean chapel, halls and cells, covering an area of ground far greater than the upper building, while the richness of ornamentation, the beauty of the ancient sculptures, and the gold and silver vessels in this sacred resort, appear like "a dream of glory," according to the expression of an initiate. As the lamaseries of Mongolia and Thibet are visited upon grand occasions by the holy shadow of "Lord Buddha," so here, during the ceremonial, appears the resplendent ethereal form of Hamsa, the Blessed, which instructs the faithful. The most extraordinary feats of what would be termed magic take place during the several nights that the convocation lasts; and one of the greatest mysteries—faithful copy of the past—is accomplished within the discreet bosom of our mother earth; not an echo, nor the faintest sound, not a glimmer of light betrays without the grand secret of the initiates. (*Isis Unveiled*, II. 312)

Further, Madame H. P. Blavatsky writes of the relationship between the Druses of Lebanon and "that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest." She adds:—

Even Csoma de Koros, who passed several years with the Lamas, learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The story of this pioneer Hungarian Orientalist, who lived from about 1790 to 1842, and his selfless devotion to learning and patient endurance of hardships in its pursuit, was told by Mrs. Elizabeth Preston in *The Aryan Path* for October 1951. As brought out in that article, "Alexander Csoma de Körös," he produced the first Tibetan-English dictionary and grammar and other scholarly works which gave a priceless clue to the philologists besides greatly facilitating the research of later scholars in Buddhist as well as in linguistic fields. He studied in Buddhist monasteries for about ten years, from 1821 to 1831.

Csoma de Körös wrote of Buddhism, for which he had conceived a

great admiration:—

I am afraid that the true teachings of the Buddha will not be understood in Europe; those who understand them will live them and not write about them. For the truth of Buddha is life and not writing and is only intensive living which no one can express in writing.

It is interesting, however, that his descendant, Edmond Székely, brought out a pamphlet entitled *The Teachings of the Buddha*, based on his letters to his family during his travels.

Mrs. Preston quoted the following moving tribute to Csoma de Körös, written by H.P.B.:—

Let everyone try to remember, as we ourselves remember, that not very long ago a poor Hungarian, who not only had no means of any kind but was almost a beggar, travelled on foot to Tibet through unknown and dangerous countries, led only by the love of learning and the eager wish to pour light on the historical origin of his nation. The result was that inexhaustible mines of literary treasures were discovered. Philology, which till then had wandered in the Egyptian darkness of etymological labyrinths, and was about to ask the sanction of the scientific world to one of the wildest of theories, suddenly stumbled on the clue of Ariadne. Philology discovered, at last, that the Sanskrit language is, if not the forefather, at least—to use the language of Max Müller—“the elder brother” of all classical languages. Thanks to the extraordinary zeal of Alexander Csoma de Körös, Tibet yielded a language the literature of which was totally unknown. He partly translated it and partly analyzed and explained it. His translations have shown the scientific world that (1) the originals of the *Zend-Avesta*, the sacred scriptures of the sun-worshippers, of *Tripitaka*, that of the Buddhists, and of *Aytareya-Brahmanam*, that of the Brahmans, were written in one and the same Sanskrit language One cannot help feeling ashamed of humanity and science when one thinks that he whose labours first gave to science such precious results, he who was the first sower of such an abundant harvest, remained, almost until the day of his death, a poor and obscure worker.

With this introduction we offer H.P.B.’s article on

LAMAS AND DRUSES

Mr. L. Oliphant’s new work “*Land of Gilead*” attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

“The Druse,” Mr. Oliphant thinks, “has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical

prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalized by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*)

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of *all nations*—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders; we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Csoma de Koros, who passed several years with the Lamas, learned hardly more of the religion of these *Chakra-*

vartins (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books¹ of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground *Holoweys* (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation "Path to the Ocean,"² means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

¹ The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701, is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiarities practised in their subterranean *Holoweys*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

² "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way*: as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, etc. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became the name of a cross, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God*; "Commentaries on the Apocalypse." With the Irish *luam* signifies the *head of the Church*, a spiritual chief.

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Bodhisattvas. But that the religion of the Druses between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the reincarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberon*s and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbé Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.³ Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir⁴ as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity—Yod being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids altering the name of Bod-

³ And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphical deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like" and "Divine."

⁴ There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity, Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustag Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."⁵

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation (we mean the dogma of Satan) had to anathematize the practice of theurgy, every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilization having touched with its materialistic all-levelling and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers"—verily even among the most natural allies of the students of theurgy or occultism, the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence⁶ alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God" as other religionists call that principle. This is the

⁵ The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

⁶ The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum, certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it"; and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen *Hobilgan*, was all affability and politeness, the two French "Lamas of Jehovah" as Abbé Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lamaseries), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the

same position as the five chief Bodhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:—

(1)⁷ *H'amsa*, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2) *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3) *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren; a kind of Bishop.

(4) *Se-lama*, (the "Preceding") called the "Right Wing."

(5) *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin⁸ in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i.e.*, Boha-eddin they expect.⁹

⁷ Very curiously the Druses identify their H'amsa, with Hemsu, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

⁸ One of the names of Minerva, Goddess of Wisdom, was *Budea*.

⁹ In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedantins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temple of Ti-mean" (Universal Spirit).

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—*Mai-tree Buddha* (the last Boddhiswatta, or Vishnu in the Kalanki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five "Hobilgans" are distributed in the following order:—

(1) Talay-Lama, of Lha-ssa, the incarnation of the "Spiritual" "passive" wisdom, which proceeds from Gautama or Siddartha Buddha, or Fo.

(2) Bande-cha-an Rem-boo-tchi, a Djashi-Loombo. He is "the active earthly wisdom." *[Tashi Lom]*

(3) (Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

(4) Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5) Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "Shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of "Wisdom" will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have "Supreme Wisdom" incarnated in them.¹⁰ This may have, and probably has, an alle-

¹⁰ The Hindus have the same belief. In the "Deva-Yug" they will all be devs or gods. See *Lama-nim-tshen-po*, or "Great Road to perfection," a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Huc some forty years ago, and was seen last year by the Hungarian traveller Count Szitchenv; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

gorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity between Turanian Lamaists and the Semitic, "El-Hammities," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognize a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident," he writes, "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . .

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It is around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located; but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,¹¹ and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an ab-

¹¹ Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

stract principle and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching, "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"¹² and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* "the mountain of Megiddo, where Gideon triumphed over the Midianites."¹³

"Ave Maris Stella...

"Dei Mater Alma?"—or

Hail, Star of the Sea,

Mother of God—thus identified with Venus?

¹² *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean," is also called *Sarou*, which in Tibetan, means the "unicorn," or one-horned. He wears on his headgear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zaratushta's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to Codex Nazaræus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare*, in Latin, is the sea. Water is associated with every creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew, *mirror*, that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya*, Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

¹³ It is not the "Valley of Megeddo," for there is no such valley known. Dr. Robinson's typographical and Biblical notions being no better than hypotheses.

It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called . . . Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,"¹⁴ the first signifying Sun-God of that name, and the second "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

It is distressing that the Directorate of Marketing and Inspection of the Ministry of Food and Agriculture, Government of India, in its "Report on the Marketing of Meat in India" should have recommended "extensive propaganda to educate the people as regards the high nutritive and protective quality of meat and the advisability of its increased consumption in the country." The belief that meat-eating promotes better health is a misconception arising from ignorance and lack of proper investigation into the matter. No doubt there is also ignorance displayed in the kind of vegetarian food many people eat, but a well-balanced vegetarian diet is the healthiest and the most natural food for human beings. It is hoped that, as a result of the World Vegetarian Congress held recently in India, the Indian Government will come to realize that the encouragement of a balanced vegetarian diet will go a long way in helping to solve problems of health and food scarcity. It is also hoped that this Congress will bring understanding to the open-minded, particularly to the younger generation, and that as more and more people begin to lead a clean life, in body, mind and spirit, India will become a healthier and happier nation, with more and better food for all her citizens. A vegetarian is not necessarily a superior person, but surely vegetarianism is a superior way of life.

¹⁴ *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

THE HUMAN BODY

A STUDY IN THE BHAGAVAD-GITA

Body (*Deha*) is definitely called the vehicle of the Spirit in the Body (*Dehi*). *Dehi* is the embodied soul, an aspect and a fragment of the Supreme Spirit of man, one with the Universal Spirit. This is clear from the following verse:—

These finite bodies [*Sharira—Deha*], which envelope the souls [*Dehis*] inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body. (II. 18)

Here it is implied that the embodied soul is a fragment of its own Higher Self and that both are identical in nature—eternal, indestructible, unprovable, *i.e.*, to others, but realizable by one's own self.

This dual aspect is clearly referred to in these words:—

As the lord of this mortal frame [*i.e.*, the *Dehi*, the Spirit in the body or *Deha*] experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. (II. 13)

Krishna-Christos is one's own Higher Self, and beyond it is Ishvara, the Logos. This dual aspect of the Great Symbol is archetypal and numerous applications can be made. We have to remember this, that the *Dehi*, the embodied soul, is an emanation of its own parent, its own Higher Self, and this Higher Self is an aspect of the Highest, the Supreme.

We are taken one step onwards in Chapter XIII:—

As the all-moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit [*Atma*], though present in every kind of body [and also in every part of each body], is not attached to action [*Karma*] nor affected. (XIII. 32)

But then how does Karma arise? The bondage of Karma is a well-established truth and accepted in the psycho-philosophy of the *Gita*. A direct answer is to be found in this verse:—

The three great qualities called *sattva*, *rajas* and *tamas*—light or truth, passion or desire, and indifference or darkness—are born from nature [*Prakriti*], and bind the imperishable soul [*Dehi*] to the body [*Deha*], O thou of mighty arms. (XIV. 5)

At present, in the human kingdom, *rajas*, the second of the three *gunas*, is most active. It is mobility itself; it is desires and passions, and man moves by thought, will and feeling according to his own nature—higher towards *sattva*, harmony, truth, light, and lower towards *tamas*, inertia, indifference, darkness. It is very clearly brought out that for most men the motion of *rajas* is downward, and so it is defined as the constant enemy of man on earth. Its great power is brought out thus:—

Its empire is over the senses and organs, the thinking principle and the

discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body [*Dehi*]. (III. 40)

Therefore it is recommended that man, the embodied soul [*Dehi*], should stop the tendency of *rajas* downwards by watching over his sins of commission and omission, and, further, endeavour to rise to the plane of *sattva*. This depends on the faith of each. Each embodied soul has its own faith. The faith of mortals [*dehis*] is of three kinds, and is born from their own disposition; it is *sattvic*, *rajasic* or *tamasic*. (XVII. 2)

Thus we have reached the stage when we can recognize that, while the embodied soul is one with its own parent, the Higher Self, in its incarnated state, owing to its own past Karma, it develops the predominant *guna*, i.e., its own disposition and its own faith.

Need the embodied soul remain ever and always in this condition of *rajas*? Can it shake off and defeat this constant persevering enemy? Yes, says the following verse:—

When the embodied self [*Dehi*] surpasseth these three qualities of *sattva*, *rajas*, and *tamas*, which are co-existent with the body, it is released from birth and death, old age and pain, and drinketh of the water of immortality. (XIV. 20)

But how is this change to be brought about? Merely by wishing to rise from *rajas* to *sattva* this cannot be achieved. The nature and powers of the soul in the body should be examined. It is not the body which is the enemy of the soul; within the corpus is hidden its friendliness to the soul. Again, the *gunas* born of *Prakriti*, or the qualities of matter, are not inimical to man. They also carry within them their friendliness to man. It is because man does not know his own nature rooted in divinity that he misuses and even abuses his body and suffers into the bargain. The whole nature of the *Dehi*, the embodied soul, is described in a single verse:—

The spirit [*Purusha*] in the body [*Deha*] is called *Maheshwara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. (XIII. 22)

When this true nature of the *Purusha* in the body is comprehended it may well be called *Parapurusha*, as in this very verse. The Spirit in the body has its supreme Paramatmic aspect, its Logos or Ishvaric aspect, its Silent Watcher aspect, its admonishing-conscience aspect, its sustaining and protecting aspect, its assimilative-experiencing aspect. Out of these aspects arises its continuous progression, which implies the evolution of the body also.

What is the final stage, the summation, of the evolution of the body? If the individual self grows into the Universal Self, so also, correspondentially, man's body unfolds into the Universal Form—*Vishwarupa*—of Krishna. When Arjuna is shown that Divine Form, Krishna uses the same word, *Deha*, for His Body in verses 7 and 8 of Chapter XI:—

Here in my body [*Deha*] now behold, O Gudakesha, [you who have mastered sleep and who are thick-haired, *i.e.*, who possess an exhaustless source of magnetic fluid], the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see. But as with thy natural eyes thou art not able to see me, I will give thee the divine eye. Behold my sovereign power and might [the supreme manifestation of my yoga-powers]!

The majestic and profound powers enshrined in the Great Body point to a grand truth. In Chapter XI Arjuna describes what he sees in this *Deha*—the Body made up of the living forms of the universe. This Body created by Yoga is the result of the Supreme Sacrifice, *Adhiyajna*. It is said in Chapter VIII, verse 4: “*Adhiyajna* is myself in this body [*Deha*], O best of embodied men.” Here Arjuna is described as the best of all embodied men. His body is that of the great man—*Nara*. It occupies a very special place in Krishna’s *Vishwarupa*, because He calls Himself Arjuna while describing to the latter His divine excellences.

The Universal Form of Krishna has been purposely brought in in this study of the lowest of the human principles—the body; our fleshly body, Arjuna’s Manly body and Krishna’s Macrocosmic Body are links in the evolution of the human Body.

One can hardly look in a magazine these days without coming across something relating to the harms and dangers of modern ways of living. *Science Digest* for September 1957 cites Dr. Henry D. Ogden as stating at an American Medical Association meeting that headaches are the price of education. In a survey covering 4,000 individuals from various occupations and backgrounds, 80 per cent of the students questioned reported having headaches. In the next highest category, that of executives, 77 per cent reported having them. Then in descending order came professional people, housewives, clerical workers, salesmen and manual labourers. Farmers and other agricultural workers were at the low end of the scale. The young were most susceptible. Headaches are attributed to many causes, but they all add up to the way people live and think.

The same monthly reports Dr. H. I. Russek’s research on coronary heart attacks. Almost without exception the victims “tended to take on more work than they could actually handle.” He believes that stress and strain are the chief culprits.

What is being gained for mankind from all our education and overwork and the stress of modern life? Are people happier, healthier or wiser? Obviously not. Heads and hearts are being maltreated and misused in more ways than the physical, and the price for this madness is mounting.

PSYCHISM RUNNING RIOT

The Age of Abundance is now producing the Age of Manipulation. Abundance is now assured by Industry's power to produce. But how induce the ever-increasing consumption necessary to balance the overwhelming flow of goods and services which pour from modern industry's horn of plenty? The "Ad Boys of Madison Avenue" have developed a new answer to this old question. They call it "Symbol Manipulation," "Research in Depth," "Motivational Research"—"M.R." for short. This is a fast-developing field which has for its purpose investigation into the basic psychological desires and aversions of the consumer.

Psychologists are being retained at substantial fees, by merchants and manufacturers and by advertising and public relations agencies, to exploit the market for their wares. The psychologist must help to discover the emotional pressure points in the *psyche* of the individual which must be stimulated, and thus increase the sale of this cigarette or that cigar, this razor or that cosmetic.

Vance Packard in his *Hidden Persuaders* fully reveals the lengths to which the merchandising psychologist and the psycho-analyzing public-relations men have gone in their efforts to control the buying habits, the opinions and even the political outlook of the public. Research technique now employs "depth interviews." In interviewing the subject, methods of indirection and well-established psychological formulæ are used in an effort to discover the subject's hidden motivation, *i.e.*, to induce him to reveal, by his subjective or unconscious reaction, the type of advertising and persuasion to which he will respond by purchasing the service or commodity being promoted.

Modern means of communication—the radio, the cinema, television, the newspapers and the magazines—provide an almost irresistible medium for the slanted views of the opinion-makers and the exaggerations of the so-called "hucksters." "Research in depth" plunges below the normal consciousness of the individual and probes the hidden subconscious motives. Psychological methods are devised to slip past the conscious volition of the consumer and by indirection and subtle suggestion to stimulate sales. Small wonder the *Wall Street Journal* states, "The business man's hunt for sales boosters is leading him into a strange wilderness, the subconscious mind."

"Strange wilderness" indeed! Also a dark and forbidding one—the realm of *kama-manas*, the storehouse of basic urges necessary for the perpetuation of physical and psychic existence; forces which are powerful indeed for either legitimate or illegitimate purposes. This vast reservoir has for many years been the field of investigation for pure and applied psychology. Now, however, the applied becomes impure indeed. With the advent of the motivational researchers and the "research in depth" geared to commercial projects, we can more fully understand something of the import of H.P.B.'s reference to psychism in the latter part of the

20th century. This type of mass exploitation and manipulation far exceeds in potential danger the psychism of the 19th century in its form of "Spiritism." All the knowledge of man's lower nature, psychic, emotional, selfish, as developed during this century by psychologists, especially by the Freudians, is being used to delude and, further, to manipulate the public mind and desires.

To illustrate: Subliminal Projection Company, Inc., has developed a process whereby "invisible commercials" will be projected on television and cinema screens. The fact that the Subliminal Projection Company by its very name reveals its purpose in no way reduces the psychological danger of the project. *Webster's Dictionary* describes "subliminal" as "below the threshold of consciousness or beyond the reach of personal awareness." This process therefore is immediately aligned with the subjective processes employed in hypnotism. Under hypnosis the subject is given a suggestion to commit a particular act. For example, it may be suggested to the subject while in the hypnotic trance that on regaining consciousness and at a predetermined time he will perform the act suggested, trivial or otherwise. At the specified time the subject feels an irresistible urge to perform the particular act. The point directly related to our consideration, however, is that, in order to have the subject perform the act, it is necessary that he receive the suggestion in a manner, as Webster puts it, which is "beyond the reach of personal awareness."

The promoters of this "motivational" project explain that a commercial will be flashed on the screen while a programme is in progress. It will be displayed so fast that the viewer will be unaware of its presence and thus, while he is in a kind of subjective condition, induced by the play or the programme, the commercial will get by the door of conscious awareness, sink into the "subconscious" or emotional nature and provide an urge that will induce the viewer or the subject to buy the product. Will it work? Coca Cola, a product subliminally advertised in a New Jersey movie theatre over a period of six weeks, increased local sales by 57.5%. In another test the picture of a man with a neutral expression was projected on the screen and at the same time it was subliminally suggested on one occasion that the man was happy; on another, that he was unhappy. The results in the one case showed that 75% responded and said the man was happy; in the other, 80% responded and said the man expressed unhappiness. Once perfected and used by unscrupulous individuals, this would be a method of "brain-washing" that could relegate current efforts in that direction to the realm of puerility. The pernicious results possible in the fields of social and political conditioning are obvious.

The battle for the market thus becomes in a very real sense the battle for man's soul. That psychologist who is most facile in manipulating the inner motivations of the greatest number of people

becomes the most successful promoter. None seem to be aware that the psychologist, in devising and using means to sneak behind the conscious volition of the consumer, is committing a crime—a crime far greater than physical theft. What degree of moral blindness is that which fails at least to equate sneaking through the door of the mind to manipulate the emotions of the victim with sneaking through the door of his house to steal his possessions?

Human nature in general, one of the great Masters wrote, has not changed in a million years. This is well evidenced by the use to which men put the ever-increasing accumulation of knowledge which comes to them as their social heritage. Obviously the objectives of man have not changed. What are these objectives, these goals which have not changed? We still desire gratification of the senses above all else. We use every means to gain advantage over our fellow men in order to attain an illusionary and transitory security. Cruelty has not abated. In spite of the almost incontrovertible evidence of the destructiveness of atomic weapons, we continue to threaten each other with their use. Despite the deadly effects of radiation, three of the most powerful nations in the world are continuing their experimentations involving the release of radiation. So our objectives have not changed and human nature in general with all its deficiencies and its immaturity is the same as it was ages ago. We differ in one major respect, however; we have at our disposal the accumulated social knowledge resulting from generations of experimentation and research. We need to take wise decisions as to how to use this accumulated knowledge. What use is to be made of the inexhaustible forces resident in man's psychic nature? That is the all-important question.

In pushing the frontiers of knowledge into the powerful realm of man's psychic nature, psychology is obtaining tools which, if used for profit and self-aggrandizement, will be as inimical to the emotional and moral health of the race as are the destructive uses of the discoveries of atomic scientists to its normal physical continuity. Just as nuclear energy used for destructive, selfish purposes threatens the very structure of mankind physically, so knowledge of the psychic nature and manipulation of its energies for selfish and destructive purposes threatens the moral and mental normality of the race. For obvious reasons the latter threat is far more terrible than the former. It is perhaps unfortunate that the misuse of psychic knowledge has not such a dramatic and obvious impact, producing sudden and violent death, as is the case with the atom bomb. Hence the horrible danger of the wrong use of psychic force is not perceived, nor is its corrosive effect upon the inner nature readily recognized.

With the advent of Motivational Research and "advertising in depth," Theosophists must assume increased responsibility for the dissemination of facts and truth regarding this matter. Because of the

hideous potential of this new technique, this threat to man's inner nature, Theosophists are called upon to oppose these practices. First, because it is wrong morally and in every other way to invade the privacy of individuals. It is evil to manipulate deliberately the "subconscious" aspect of *kama-manas*, evil to circumvent the natural defences of the emotions and, through indirection, to tamper with the selective process of the mind and to appeal to the emotions, stimulating them to a kind of reflex action.

Passing as these suggestions do uncensored into the depths of *kama-manas*, the effects will extend into unpredictable labyrinths of the mental and emotional natures. There, effects will be produced over which most victims will have very little, if any, control, because Theosophy alone offers that basic knowledge of man's nature which will make possible an intelligent appeal to the thinking, hence, the more responsible, members of society. Theosophy, with its teaching regarding the nature and principles of man and their relationship to conscious processes, can prove that knowledge is the only safe basis for volitional action. Only as the mind is given propositions which are sound will it produce conclusions and action which will lead on to noble and godlike heights. For the emotions and the mind to be subjected to impressions received "subliminally" is to pervert their action and deaden their ability to function in a manner which helps towards true enlightenment.

We repeat ourselves, justifiably we believe, when we assert that H. P. Blavatsky's appeals to Theosophists and her claim on behalf of Theosophy as the sole source of guidance for the future are being increasingly vindicated:—

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. . . .

Theosophy alone can save it [the Western world] from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. (*Five Messages from H. P. Blavatsky to the American Theosophists*, pp. 29 and 31)

CORRESPONDENCE

WORLD FELLOWSHIP

A thought-provoking address on the above subject was delivered by Muhammad Yaqub Khan, Imam of a mosque in Woking (Surrey, England), at the Annual General Meeting of the World Congress of Faiths, on December 12th, 1956. It is printed in *Forum* for March 1957. The stresses and strains of the two World Wars and the recent frequent ideological, social and economic crises in almost every part of the world have forced the leading minds of modern humanity to consider seriously the practicality of realizing World Fellowship. Men and nations are now pinning their hopes on such international organizations as the U.N.O. to free them from the horrors of future wars. But such institutions by their very nature do not forge unbreakable links between individual and individual and nation and nation, capable of withstanding the stresses and strains of the suspicions, hates, injustices and aggressions which men so often give way to. So long as the representatives of nations continue to voice the particular interests of their own nations as against all others, disaster of one kind or another is inevitable.

It needs to be realized that the needs of man's spiritual nature can never be met save through spiritual aspirations. Mr. Khan, therefore, rightly feels that only the "living, throbbing dynamism of the religious concept of the common brotherhood of man" will help men and nations to be brotherly. Realizing, however, that the present-day creedal religions are responsible for dividing man from man instead of uniting all men into one common family, Mr. Khan makes the necessary distinction between Religion and religions, thus:—

The fact, however, is that whereas the Churches and creeds and dogmas divide, the spirit underlying these is a force for mutual tolerance and mutual fellowship.

The objective of world fellowship will be brought nearer with almost a stroke of the pen, and put on the firmest possible foundations, if we succeed in recapturing something of the Spirit of Moses, Jesus, Muhammad, Buddha and Krishna, behind the Synagogue, the Church, the Mosque, the Pagoda and the Dharmasala, which reflect religions as organized and hardened through priestcraft rather than their Founders.

The aim of the Theosophical Movement is to show that the Sages and Seers of humanity down the ages were all mere transmitters of the same eternal Truth, and that religions in their origin "were all in possession of the same truth under various vestments, and were all children of a common mother"—the Wisdom-Religion.

As Mr. Khan suggests, "if scientists can exchange their conclusions in a spirit of mutual good-will and helpfulness, why should not men of religion examine and scrutinize each other's views and findings with dispassionate scientific objectivity?" It is indeed gratifying to note that

the need for comparative study and investigation of religions is being increasingly realized.

Mr. Khan also emphasizes that "good-will towards fellowmen constitutes the highest religion," and that "the truest happiness and joy lies in giving rather than grabbing, in living with and for others than on others." This attitude cannot possibly be adopted by men and nations unless it is realized by them that

Universal Brotherhood is not a mere theory. It is a fact, a living ever-present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. (*The Heart Doctrine*, p. 63)

The same truth is further brought home by H.P.B. in *The Key to Theosophy*:—

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real, human solidarity, which lies at the root of the elevation of the race, can ever be attained. (p. 232)

In this fellowship each shall live for all and all for each. Only thus can the amelioration of the condition of mankind be achieved, as the peace and fraternal good-will which will reign in the minds of men will reflect themselves in material surroundings.

A happy New Year to all! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an "evil eye" greeting instead of a blessing.

—H. P. BLAVATSKY

THE PHILOSOPHY OF MUHAMMAD IQBAL

Dr. S. Vahiduddin's article on the philosophy of Alama Sir Muhammad Iqbal which appears in the December *Aryan Path* has much of value for the open-minded and discriminating student of Theosophy.

It is the touch of the universal or the lack of it that marks the difference between inspired and prosaic writing, between unfolding genius and mere facility in putting words together. Dr. Vahiduddin writes:—

All that Iqbal thought as a philosopher and all that he imagined as a poet was infused with prophetic fervour and supported by profound religious convictions.

It is not that he was narrowly orthodox. His lectures on "The Reconstruction of Religious Thought in Islam" showed his open-mindedness, as did his rejection of "finality" in philosophic thought.

His philosophy of the Self is very interesting. He rejected, as Theosophy does, the view of salvation as the loss of the individual Self in the universal life, but he held the individuality to be not yet complete in man.

The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself.

How Theosophically suggestive also is Iqbal's reduction of matter to "egos of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination"! In Dr. Vahiduddin's words, Iqbal considers the ultimate ego as immanently active in Nature, including "the personal ego in its own activity and freedom within limits." But Iqbal affirms, as Theosophy does, that "personal immortality... is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it." Again, however, he writes: "Life is a passage through a series of deaths. But there is a system in the continuity of this passage."

Iqbal distinguishes between what he calls "the efficient self" of everyday life and the "appreciative Self." The former has "now's" that exclude each other, the latter has a single, indivisible "now." He says:—

It is only in moments of profound meditation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner core of experience.

He sees Nature as a "fleeting moment" in the divine life, Self being immanent in Nature and quickening it with its own life. Dr. Vahiduddin adds, "Thus what we observe in the processes of Nature are the ways of God and in its observation we enjoy the intimacy of prayer."

LOYALTIES

It has been said that every man is a philosopher. Each lives by his philosophy. He does so most often unconsciously to himself. His inner attitude to life remains undefined to himself, till he progresses to the point of inquiring about the purpose of the life which surrounds him. But for any observant and thoughtful inquirer the philosophy of any man is not very difficult to determine. It is the outer behaviour which bespeaks the man's philosophy.

The outer behaviour of a person has a myriad sides. It is a congeries of the expressions of thoughts and feelings in words and deeds. But there is one factor common to a man's many acts. His loyalties speak loudly, revealing his defects and merits. He may have many or only a few loyalties; he may have conflicting loyalties. Again, his loyalties may change, bettering or lowering his status as a person in one or another phase of life.

His loyalty to his city was emphasized by the late Pherozeshah Mehta, a man of great civic qualities; so it was by Joseph Chamberlain of Birmingham; and by his superb loyalty to the City State of Athens Pericles has come down to us as a great figure in history.

There is patriotism-loyalty to one's own country.

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!

A very long list of names could easily be made of those coming in this category.

A more restricted sphere is the family, but as a field for the practice of loyalty it plays a very significant part.

The peasant's loyalty to his farm, the scholar's to his knowledge, the artist's to his art, are all telltale expressions of the man's philosophy.

A man's loyalty is often very restricted and in that measure defective. A man who praises his own city, exclaiming, "Of no mean city am I," and condemns the worth of other cities shows a paucity of knowledge and a narrow-mindedness. At the present hour, here in India, the champions of the Adi Dravida Movement, who claim for Tamilnad special place and position, show a lack of true and noble patriotism. A chauvinist who proclaims, "My country, right or wrong," and who is therefore unjust to other nations is less than man; he acts like a beast of prey, unmindful of the destruction that he causes. Partial loyalties, like half-truths, bespeak moral blindness and mental limitations.

Personal loyalties which hamper the growth of the liberal mind, which harden the heart of love, which inhibit growth in the power to sacrifice, do not further the progress of the human soul.

Great movements in human history have resulted from the expansion of personal loyalties. Great men become such by letting their loyalties in

a restricted sphere grow and embrace vaster loyalties. The Indian village *panchayat* of old was not a constrictive institution; it laid the foundation for the future district board, provincial state, united India.

The village state evolved into the city state in world history, as the feudal orders and dukedoms evolved into nations. A simple-minded girl from Domremy, Jeanne d'Arc, changed history, not so much by compelling the English to raise the siege of Orleans as by raising the cry: "France for the French." This was in the Europe of the early 15th century. In our own times Wendell Willkie's cry of "One World" has already evinced its great potency in fashioning One World.

There is the famous statement of the Prince of statesmen and diplomats, Sri Krishna, in the *Udyoga Parva* of the *Mahabharata*:—

For the sake of a family, 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. And lastly, for the sake of the Self, the whole earth may be sacrificed.

For enabling man's Great Self to perform its *dharma* to the Supreme Spirit, the petty personal self should be subdued. That is why Krishna called upon the blind Dhritarashtra to bind his wicked son Duryodhana and to avert the tragedy of war between the Pandavas and the Kauravas. For every student of Theosophy there is more than one practical lesson in the thesis presented by Krishna at the court of the Kaurava King where he acted as the Ambassador of the Pandavas in the cause of peace and to prevent the fratricidal war.

Our worldly loyalties should be used in the service of the spiritual soul; we should not allow them to exploit the cause of truth, of virtue, of beauty. He who loves his son (Duryodhana) more than his friend Krishna is an unworthy King, is an unworthy man.

The Esoteric Philosophy teaches that we should so love our parents and children that the loyalty to our personal family may grow into the superb loyalty to the spiritual family of all human souls. Our patriotic feeling for our motherland should expand into loyalty to the One World when it comes into being.

Every small loyalty should become an avenue to a greater loyalty. For the love of the Supreme Spirit one should not call his father "householder"—that is reversing the process: making the Supreme loyalty utter falsehood, become evil and express ugliness. Similarly religious loyalty should expand from loyalty to a single sectarian creed to loyalty to the Truth which manifests itself in living Nature as the Most High. Personal loyalty to the Pope should grow into loyalty to Christ and to God. One cannot be faithful to the Pope and to Christ, to Mammon and to God.

Traditional and historical loyalties, spatial and geographical loyalties, when rightly considered and evaluated give birth to universal and eternal loyalties. He who is loyal to the dead past, or he who is loyal to the passing present, or he who is loyal to hopes of a future heaven, is bound

to become a narrow, dogmatic and fanatical person. But he whose loyalty grows to embrace the ever-lengthening history of soul culture, to perceive the superb beauty of the Eternal Now, who learns to see the expanding universe in a tiny grain of sand—his evolution brings to him the Vision of Truth, of Light, of Joy.

What are the great thoughts of Theosophy which will enable the student whose sphere of loyalties is limited to unfold them into eternal loyalties? In *The Key to Theosophy* H.P.B. speaks of the real nature of Theosophy as the Religion of Life: "Its creed is Loyalty to Truth, and its ritual 'To honour every truth by use.' " The seekers of Wisdom-Truth "in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives."

Applying this to the present generation of earnest students, which truths of the Esoteric Philosophy should first be wrought into the fabric of our lives?

(1) The Immanence of Deity clearly points to the positive practice of Universal Brotherhood. Castes and classes, discriminations based upon the colour of the skin and creedalism, and other factors which are upheld by modern civilization do violence to the sacred idea of the omnipresence of Spirit. Such a phenomenon as untouchability in India clearly points to a denial of the wisdom taught by Krishna in the *Bhagavad-Gita*, that He, as the Light of all lights, presides in the heart of each and every one—not in the Brahmana only but in the *Mlechcha* also; in all men and all women dwells Hari, the Divine, and St. Paul proclaimed that in God we "live and move and have our being." The student of Theosophy refuses to call others heathens or heretics, *kafirs* or infidels. Recognizing the One Self in the many forms of life, he is able to understand the diversity in Nature because he knows the doctrine of Emanations, and in human nature because of the fact of Reincarnation.

(2) The differences between the learned and the illiterate, the wise and the foolish, the healthy and the diseased, the saint and the sinner, are easily understood in the light of reincarnation and metempsychosis. The eye of wisdom is the eye of love, and he who loves, understands. But what piece of knowledge gives birth to love and understanding?

(3) The universe is governed by Law. Every event, every form, organic or inorganic, so-called, is an effect from a cause. Justice works incessantly; but, being divine and infallible, it ever and always adjusts, and its punishments are opportunities for growth in harmony. Each man is the maker of his own destiny.

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

Also, each man is, albeit unwittingly, an agent of Karma for many, for the whole of Nature. By the Law of Unity the many are linked by and in the One.

By correctly applying the three truths we shall be able to expand and elevate our small loyalties and transform them into greater loyalties. Creedal beliefs learnt at home or at school, to which we are loyal today, will become transmuted into the Religion of Knowledge which will enable us to endeavour successfully to make Theosophy a living power in our lives. Karma spells self-improvement; there is no purifier like spiritual knowledge. If we try to attain to spiritual wisdom we shall draw to ourselves the help of the Wise Ones.

Expansion of loyalties implies acquiring a more enlightened faith. Loyalty to Truth means loyalty to many truths in the One Body of Knowledge, and the Faith in our Heart manifests itself in expressions of Loyalty in the world of deeds.

“India is the most promising country in the world for carrying out total Prohibition for the simple reason that addiction to drink is not considered respectable or fashionable, and is confined to a certain class of people.” Such was the view expressed by Dr. Jivraj Mehta, Bombay’s Finance Minister, while addressing the Second Seminar of the Asian Institute of Scientific Studies for the Prevention of Alcoholism. Despite the hostility of certain self-interested persons, he declared that the Government’s decision to go ahead with the reform in all earnestness remained. The excise revenue from liquor was iniquitous, regressive and anti-social, he said, and added that the loss in revenue was not really a loss but an actual gain to the people in general, particularly to the poorer masses.

Giving reasons why Prohibition would succeed in India while it failed in America, he stated that social and economic conditions in India and in some of the countries of the West differed. A careful analysis showed that Prohibition in America was not taken seriously and was introduced at a time when other rackets and gangsterism were at their height.

The evil effects of alcohol are too well known to students of Theosophy to need enumeration. Suffice it to quote H.P.B.’s warning words in *The Key to Theosophy*:—

[Wine and spirits] are worse for his [man’s] moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man’s psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs.

Alcoholism may be considered a form of insanity, and as such constitutes a breakage between the Ego and its instrument, the mind and the brain. It has the effect of paralyzing the higher centres of the brain, and thus prohibits the development of those faculties and powers which make higher knowledge accessible and the higher life possible to man.

IN THE LIGHT OF THEOSOPHY

A Symposium was held early in November at the Indian Institute of World Culture, Basavangudi, Bangalore, in which was discussed, at three consecutive meetings, "Universal Brotherhood," that sublime concept proclaimed by all great teachers—called utopian by many and sinned against in practice by all but the few.

At the first meeting on November 4th the philosophical and moral implications of the unity of God and the brotherhood of man—the One in the many—were considered. The order and rhythm in Nature were mentioned as suggestive of the harmonious relations that should subsist between man and man.

Inequalities no doubt exist, but too much is made of artificial distinctions as criteria for privilege, as Shri N. S. Ramachandra, Deputy Secretary to the Government of Mysore, brought out. More and more we were thinking in terms of groups; there was only one natural group—Mankind.

Shri S. N. Iyer declared that partial brotherhoods went against the Universal Brotherhood ideal. There was great need for universal ideals as a unifying force. Dwelling on the interdependence between individuals and groups for their every need was suggested for bringing the concept home to us.

At the second meeting a biologist, Dr. B. R. Seshachar, and a psychologist and student of Buddhism, Professor S. K. Ramachandra Rao, discussed the Brotherhood of Knowledge. The former, describing himself as a scientist who had never lost the sense of human values, spoke of brotherhood in the quest of truth, of the sense of unity in the laboratory and of the thrill of discovering empathy with fellow researchers in distant places, "hands across the sea."

Professor Ramachandra Rao discussed religion, which should unite mankind, all faiths being fundamentally in accord. In all there was the concept of a Supreme Power, to which the whole world owed its being and which was not separate from any man, so that all were brothers in fact.

Practical steps towards the realization of universal brotherhood were suggested at the closing meeting of the Institute's Symposium on Universal Brotherhood by Shri M. P. L. Sastry, an educationist and a member of the Mysore Legislative Council, and by Shrimati Lalita Subbaratnam. Mr. Sastry viewed the William Quan Judge Cosmopolitan Home as a demonstration of what could be done to promote the brotherhood of man. It made no distinctions between boys of different backgrounds, religious, racial or social. All its members lived together as brothers; he would like to see hundreds of such hostels replacing those in the country for special communities and castes. The Institute's public programme, he said, pro-

moted the brotherhood of knowledge by presenting to the audience very many different points of view.

Theosophy, he said, proclaimed Universal Brotherhood, and many of its votaries had gained a realizing sense of the unity of the whole human family as aspects of the Divine. Even little children should be taught in school to look on all as brothers and to desire the good of all. The focusing of attention on differences instead of on the deep and abiding unity of mankind was deplored.

Shrimati Lalita Subbaratnam emphasized teaching brotherhood to children in the home—not by precept only but also by example. She also showed that human relations are not fortuitous but are rooted in past relations with others, just as those we had today were making friends or enemies for the future.

The President of the Institute, who presided at all three meetings, referred in closing the Symposium to the great unifying factor found in the message of the great Teachers who were claimed by the different religions. He recalled the three great objects of the Theosophical Movement. The message of the Masters of Wisdom was a great unifying factor, though all religions, true at the core, had suffered distortion at the surface. Their teachings were not for facile reading but for reflecting on with a view to practising. To understand Their message truly called for overcoming all the passions of the lower nature, the enemy of man on earth. It could not be that Their words retained vitality and inspiration and They were dead and gone. The fact that They were living Teachers, reachable today by earnest hearts, was to be realized.

The British *Economist* for August 17th gives statistics comparing the rate of suicide, homicide, alcohol consumption, drug addiction, etc., in different countries. The annual *per capita* consumption of tobacco in the United Kingdom is 4.8 pounds, in America, 6.8 pounds. In beer consumption, on the other hand, the British, who drink 17.8 gallons *per capita*, beat the Americans. But when it comes to hard liquor, Sweden tops the list, with 1.08 gallons consumed there annually per head. In wine-bibbing the honours go to the French, who manage to find room for a staggering 21.06 gallons per head every year.

Canada has 220 drug addicts per million population; Denmark, 135; America, 66; Britain, 6; and France, only 2.

In West Berlin the suicide rate is the highest in the world—29.6 per 100,000 population; whereas in the U.K. and the U.S.A. it is 10.6 and 10.1, respectively. When it comes to murders, however, America's lamentable record is 4.8 per 100,000, and Alaska's 7.2.

With regard to divorces, Alaska and America come in first and second again, with 2.58 and 2.35 per thousand, respectively.

It is difficult to draw conclusions as to which country shows superiority

in depravity, but it is significant to note that all these countries are predominantly Christian in religious beliefs. Would it not be correct to suggest that the absence of a definite goal to life and of a logical, philosophical concept of immortality might be the primary causes for these deviations from normality, from morality and virtue which are the concomitants of sound and sane living? It would be interesting to get comparative statistics from the predominantly Buddhist lands. What H.P.B. wrote in *The Key to Theosophy* in 1889 may pertinently be recalled:—

...we, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization.

We ask, where do you find more virtuous, guiltless people, abstaining from sin and crime, in Christendom or Buddhism—in Christian countries or in heathen lands?...The chief point is, to uproot that most fertile source of all crime and immorality—the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Reincarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

As the number of drugs that are being put on the market is constantly increasing, and as drug addiction is becoming a major health problem in several countries, Dr. Nathan B. Eddy's warning sounded in the Guest Editorial in *The Journal of the American Medical Association* for April 27th appears timely. He draws a distinction between "addiction-producing" and "habit-forming" drugs, against both of which the public needs to be warned. According to the World Health Organization's definition,

Drug addiction is a state of periodic or chronic intoxication produced by the repeated consumption of a drug (natural or synthetic). Its characteristics include:

- (1) an overpowering desire or need (compulsion) to continue taking the drug and to obtain it by any means;
- (2) a tendency to increase the dose;
- (3) a psychic (psychological) and generally a physical dependence on the effects of the drug;
- (4) an effect detrimental to the individual and to society.

Some drugs produce morphine-like effects, including the development on repeated administration of all the characteristics of a morphine addiction. There are also many drugs, old and new, that have sedative properties and that, because they give some easement of tension, tend to

promote a habit in those who take them. When indiscriminately taken, in large amounts, these drugs can lead to addiction, or psychological and physical dependence. Dr. Eddy ends with these words:—

Surely it is our duty as physicians—in fact, it is the duty of all concerned—to have clearly in mind the risks involved with addiction-producing and habit-forming drugs, to issue the proper warning as necessary, and to protect, so far as possible, the ultimate consumer, the patient, against those risks.

Drug addiction, like the alcohol habit, has a deleterious influence on man's psychic condition and hinders the development of the inner powers. Some blame the doctors for indiscriminate prescription of dangerous drugs; some ascribe it to the tension of modern life; others, to the prohibition of liquor, or this, that and the other thing. Simple impartial observation would show that behind every "addiction" to anything lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. Our medical practice falls short because the mental and moral pathology of the patient is not studied with the same care and knowledge as is shown in regard to physiological conditions. Nothing short of true basic ideas of the nature of the sevenfold being called man can ever effect a *cure* of the ills, physical, mental and moral, which afflict the individual and the race.

In America today nearly half a million persons in hospitals and perhaps five or ten times that many who remain at home are suffering from schizophrenia. Many of them remain ill until death releases them. But statistics alone convey little of the magnitude of the problem and the terrible suffering of those affected, who are cut off from happy contact with other people.

Recent findings about schizophrenia, which means "split mind," are discussed by Dr. Ian Stevenson in *Harper's Magazine* for August 1957. A disorganization of thoughts, resulting from uncontrolled emotions—anxieties, fears, angers, etc.—characterizes and dominates the patient's mental life. What makes a person susceptible to this extreme degree of mental disorganization? Dr. Stevenson is of the opinion that both psychological and physical factors are responsible for causing this disorder.

The important conclusion that is drawn is that schizophrenia is not a disease, but a symptom, and, like fever, may have many different causes. The tendency these days is to treat the symptom, without investigating the *cause*. The tranquilizing drugs, for example, probably reduce the disorganization by suppressing the reverberations of strong emotions, but they do nothing about the stresses which have stimulated these emotions.

The main entrances to schizophrenia lie in the failure to master stressful situations. And the patient must go out the way he came in, otherwise events will force him back. . . .

If fear and hate have their chemistry, so has love. Love cannot substitute for the mastery by the patient of his own fears, but it can temporarily reduce those fears and make worthwhile to the patient the retracing of the path of isolation and loneliness down which he has fled. . . .

Schizophrenia is to a great extent a penalty of our social sins. Like the threat of atomic warfare, it may be one of the terrible and too expensive prices we pay for advancing in the direction we have so far chosen. And its prevention may have to await a transformation of our society which will reduce our competitiveness and increase the flow of love to a previously unattained rate.

India, where there are more vegetarians than in any other country in the world, has been the fitting venue of the 15th World Vegetarian Congress, inaugurated in Bombay by President Rajendra Prasad on November 9th. Our scriptures, he pointed out, have laid down rules regulating food, and a meat diet has for long generations been regarded as unsuitable to spiritual growth. However, he made it clear that he did not attempt to claim that Indians as a race were all "living up to those ideals." Though a vast proportion of our population are vegetarians, they are so not by conviction but because they do not get or cannot afford a meat diet.

Looking at it from another angle, vegetarianism would reduce tremendously the pressure on land which is being felt in many parts of the country, for more vegetarians could be fed per acre than non-vegetarians. It would be much more economical to grow grains, vegetables and fruits for human consumption on the grazing grounds where animals are reared for meat purposes.

Dr. Prasad made a plea for the cultivation of respect for all life, under all conditions, to escape the mentality which had produced the hydrogen bomb:—

Somehow or other, man has for centuries convinced himself that he is the best and the most evolved of all known creatures and it is, therefore, only right and proper that all other creatures should be made to subserve man and satisfy him. It is this policy or theory which enables us to slaughter without hesitation other living animals either to satisfy our palate or to fill our stomach or to decorate our body or only to give us amusement as in sports. Millions and millions of animals are bred and fattened only to be slaughtered to supply food and other requirements of man. Medicines too account for the torture and slaughter of numberless animals in various ways; and so, as we have progressed in civilization, respect for life has become less and less. . . .

It is a matter of deep concern, though it is more or less a logical result of lessening respect for animal life, that respect for human life also has gone down tremendously. That is, if man being superior to another animal can exploit and even slaughter it for his own purposes, the next natural step is that the stronger man or nation should consider it nothing wrong to exploit or even destroy a

weaker man or tribe or nation. This is what has happened and what is at the root of all exploitation by the people of one country of the people of another for no reason except that it was necessary to do so to raise the standard of living of the former at the expense of the latter. . . . It is a far cry from vegetarianism to atomic or hydrogen bombs, but if you look at it, there is no escape from vegetarianism ultimately if we want to escape from the hydrogen bomb.

The thought-provoking address delivered by India's philosopher-statesman, Dr. S. Radhakrishnan, at the 19th International Red Cross Conference held recently in New Delhi deserves wider dissemination. The division in the world today was declared by him to be a reflection of the division in the soul of the individual. The re-making of the individual is the first essential in our age; we have to reorganize our "inward resources" and "make ourselves whole." The political *Pancha Shila* can be successful only if the five ethical principles enunciated by the Buddha become the guiding principles in the lives of human individuals.

The most remarkable features of our age are the advance of science and technology and the increasing unification of the world.

Through material contacts, through spiritual encounters, the whole world is merging into a close neighbourhood. . . . Unfortunately for us, the world happens to be divided into two groups hostile to each other and this hostility is making all these great advantages not of very much benefit to humanity. It is being used for intensifying the cold war.

Simply because we had great sages like Buddha, Asoka and Gandhi, we need not think we have adopted their advice in any serious manner. Anyone who was present or who has heard of the atrocities and cruelties committed in the bloody riots in the first year of our independence will know how far our practice is from the theories and the ideals we profess.

Dr. Radhakrishnan deprecated the tendency among individuals as well as among nations to regard one's own attitude as always right; it implied lack of faith. It would be "a move of the greatest consequence to the world's future" if greed and hate were eschewed and moral principles were adhered to by the nations of the world:—

If we adhere to the great principles of morality, love and brotherhood in our international relations and if we are prepared to adopt these principles, our civilization may survive. But if we instead of that put our own interests higher, then the future may be bleak. . . . No nation belongs to itself. Every nation belongs to the world. That is a teaching which Gandhiji gave us. . . . The choice is between two possibilities—one of evil and the other of making the world a better place to live in. The problem facing us is not an intellectual one, but a moral and spiritual one. We must recognize that love and beauty and well-being is health, and hate is deformity.
