

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## BE NATURAL!

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*“Most of our troubles come from not being natural. Of course, we are, in a way, not natural to matter, and so we either rebel against its attractions or succumb to them, instead of just using naturally what offers for our experience. If we were really natural, self-discipline would be as natural as breathing, and all our relationships harmonious and complementary. But what knots we do tie in mind and heart! It would be a hopeless task for individuals if they could not glimpse the issues wider than themselves, and work for a Cause far beyond their own stature.”*

NATURE is Matter or *Prakriti*; its opposite pole is Spirit or Purusha. As these are two aspects of the One and reach a balance-point in the human kingdom, there takes place there a real struggle for existence and the final survival of man in Spirit or his dispersal in Matter.

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

To be natural, each of us has to learn to be natural to both Spirit and Matter, using both with the knowledge of the Great Science and becoming Master-Servant of both. Self-discipline implies the Spiritual Controller and the Material controlled, used and elevated. It means Self disciplining Matter, Nature, or *Prakriti* in oneself. When a student does not like mortifying his lower nature he denies to himself his right to be the Friend of God, his own Higher Self. To be truly natural is just that.

When worldly people advise the student of Theosophy to be natural, what they imply is — “Be as we are and do what we do, *i.e.*, live the round of sensuous existence with its bitter-sweet, take the cash and

let the credit (in more than one sense) go. Have no concern about the Great Hereafter but worry over the hurly-burly here." When Theosophy advises its votaries to be natural it points to the Discipline of Life — of Nature or of Matter, plus that of Spirit or Superior Nature. Krishna is Master of *apara-* and *para-prakriti*, of the lower and the higher nature, and Ishwara in man likewise should become master of his dual nature.

It is through discipline that individuals can glimpse issues wider than themselves. A simple single act of discipline like attentively listening to a Theosophical lecture, or reading with a little concentration the Three Fundamental Propositions of *The Secret Doctrine*, has been known to widen and even deepen human perception. It was attentive and devoted listening to the words of the Master which enabled Arjuna to see the worthlessness of his depression, to understand his mental confusion, and to pick up the bow which he had thrown down saying, "I will not fight."

Are we always able to glimpse the issues wider than ourselves or are we tied up in the knots of personal thinking and sensuous longings? Are our mind and heart concerned with the narrow affairs of what we desire and want and of our small world, or are they magnanimous, touching the struggles and hopes of humanity, of which each of us is an integral and responsible part?

The urge to better the lot of humankind is very general, but that noble impulse is misdirected by false notions rooted in modern knowledge with its dogmatic attitude and narrow vision. Blunders surround us on every side and they are not the result of wickedness as much as of folly and thoughtlessness. A good impulse dashes itself against the rock of a false basis and disappointment and despair are the results.

There is a great deal of talk about escapism: ailing minds and sick hearts find escape in sense thrills as well as in social service. The right type of escapism founded on knowledge and followed out in soul-discipline is called Emancipation. One aspect of Emancipation is escape from the round of material existence, but True Emancipation is engagement in, and not escape from, the round of duty which Spirit renders to Matter by the Grace of Renunciation.

Theosophy shows the way to that attitude from which we can glimpse the issues wider than ourselves and also the correct way to Supreme Felicity.

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# HAVE ANIMALS SOULS ?

## III

[The third and last instalment of this article from the pen of Madame Blavatsky first appeared in *The Theosophist* for March 1886.—EDS.]

O Philosophy, thou guide of life, and discoverer of virtue!  
—CICERO

Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom.—PLINY

THE DESTINY OF MAN — of the most brutal, animal-like, as well as of the most saintly — being immortality, according to theological teaching, what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers — Cardinal Ventura, Count de Maistre and many others — that “animal soul is a *Force*.”

It is well established that the soul of the animal [says their echo de Mirville] was produced *by the earth*, for this is Biblical. All the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; *i.e.*, from its immaterial force, as all forces are . . . those of the *sea*, of the *air*, etc., all of which are those *Elementary Principalities* (*principautés élémentaires*) of which we have spoken elsewhere.<sup>1</sup>

What the Marquis de Mirville understands by the term is, that every “Element” in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan — with God’s permission of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. “It is a force,” he says, that “we are asked to annihilate, the most *substantial* force on earth, called *animal soul*,” which, according to the Reverend Father Ventura, is “the most respectable soul after that of man.”<sup>2</sup>

<sup>1</sup> *Esprits*, 2m. mem. Ch. XII. *Cosmolatrie*.

<sup>2</sup> *Ibid.*

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."<sup>3</sup>

But what is this Force? George Cuvier and Flourens the academician tell us its secret. The former writes:

The form or the force of the bodies [form means soul in this case, let us remember] is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally.

To this Flourens observes:

In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form.<sup>4</sup>

"Being," as de Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality,"<sup>5</sup> it must be inferred that soul — human and animal — is meant under this misleading term. It is rather what we call the ONE LIFE, I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*," he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar.

For him [says de Mirville] resurrection<sup>6</sup> is a general law in nature, which becomes a grand miracle when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates.

In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousandfold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected

<sup>3</sup> *Esprits*, p. 158.

<sup>4</sup> *Longevity*, pp. 49 and 52.

<sup>5</sup> *Resurrections*, p. 621.

<sup>6</sup> The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable...and I find that nothing is better fitted to prove our own immortal nature."<sup>7</sup>

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that

the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it, etc., etc.<sup>8</sup>

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis*<sup>9</sup> or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."<sup>10</sup>

The animals [he writes] are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect*, and, if in the least endowed with that delicate and reasoning feeling that characterizes the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles.

<sup>7</sup> Leibnitz. *Opera philos.* etc.

<sup>8</sup> See Vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

<sup>9</sup> From two Greek words—to be born and reborn again.

<sup>10</sup> See Vol. II, *Palingenesis*. Also, de Mirville's *Resurrections*.

He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarized with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it... as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states.<sup>11</sup>... And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated*. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man....

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters — however much they may have lacked a clearer insight into other questions — have *ever denied, on Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man — in the Old Testament. One has but to read certain verses in *Job* and the *Ecclesiastes* (iii. 17-22 *et seq.*) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not

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<sup>11</sup> We too believe in "future states" for the animal from the highest down to the *infusoria* — but in a series of rebirths, each in a higher form, up to man and then beyond — in short, we believe in *evolution* in the fullest sense of the word.

one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul — an Initiate, whatever else he might have been — was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (*Romans*, viii. 16, 17) that "the Spirit itself" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs" — heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that "the sufferings of this present time are not worthy to be compared *with the glory which shall be revealed in us.*" (viii. 18)

The "glory," we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations — but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection" — whether people call it Christian, Nirvanic or Parahmic; as all these are one and the same. For truly — "The earnest expectation of the creature waiteth for the manifestation of the sons of God." (viii. 19)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (see *Job*) or the "seven angels" of *Revelation*? Have they reference to Christians only

or to the "sons of God" all over the world?<sup>12</sup> Such "manifestation" is promised at the end of every *Manvantara*<sup>13</sup> or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."<sup>14</sup> But the main question with which we are concerned is not at present whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:

"The creature *itself (ipsa)* also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God. (viii. 21)

<sup>12</sup> See *Isis*, Vol. I.

<sup>13</sup> What was really meant by the "sons of God" in antiquity is now demonstrated fully in *The Secret Doctrine* in its Part I (on the Archaic Period)—now nearly ready.

<sup>14</sup> This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas* . . . as soon as a *Manvantara* commences these laws are promulgated . . . and become binding . . . to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtachar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, *Annotations*, pp. 146, 147.

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God — *et seq. and ad infinitum!* For, says St. Paul, "We know ('we', the *Initiates*) that the whole creation (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."<sup>15</sup> (viii. 22)

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (viii. 23). Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Para-brahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanianic form.

Nothing could be clearer — even to a profane, non-initiated critic — than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted,

<sup>15</sup> . . . *ingemiscit et parturit usque adhuc* in the original Latin translation.

was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures" spoken of by St. Paul were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men — *not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."<sup>16</sup> But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant — as St. Ambrosius, St. Hilarius (Hilaire) and others insisted — *elements* (!!) *i.e.*, the sun, the moon, the stars, the earth, etc., etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals — if these are ever to profit by polemics — they are overruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostomus was, if such a profane (in our days) term can be applied to a saint — the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the eighth Chapter of the Epistle to the Romans.

We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente, not anima, "Soul"*) — and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.<sup>17</sup>

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indiffer-

<sup>16</sup> *Cornelius*, edit. Pelagaud, I. IX, p. 114.

<sup>17</sup> *Homélie XIV sur l'Épître aux Romains*.

ent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom — one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian — we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine that a whole British Museum filled with works against meat diet would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection — then the writer would be content. For verily when the world feels convinced — and it cannot avoid coming one day to such a conviction — that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

—H. P. BLAVATSKY

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THOUGH the lower animals, from the amœba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them. In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama*, which is desire, instinct) whose intensity and development varies and changes with the species.

—*The Secret Doctrine*, II. 255

## THE NATURE OF MAN

IT IS VERY DIFFICULT to understand one's fellow men in a real way, and most difficult of all to know oneself. At all times man has felt the dual forces at work within himself, conflicting tendencies in his inner nature, which St. Paul expressed in the words: "... the good that I would, I do not; but the evil which I would not, that I do." (*Romans*, VII. 19)

Can the theosophical teaching about the constitution of man and his inner nature help us to decipher the varied aspects of ourselves and of all those around us, and so understand better the motives that drive men to action? Let us try to answer this question in the light of Theosophy.

It is impossible to study Man without keeping in mind the place he occupies in the scheme of cosmic manifestation as a whole.

"The universe evolves from the Unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the Universe and the beings thereon to have a septenary constitution" (*The Ocean of Theosophy*, p. 15). Every single atom of all that surrounds us is a duality of spirit and matter, the spiritual aspect being the life-giving energy and the basis of consciousness, whereas the material aspect or substance is the basis of all the forms through which Spirit manifests. Spirit is for ever striving to manifest through better, more perfected forms; but the real Man is not the form of flesh, blood and bones; he is the inner divine Monad or higher Ego with its manifold principles or aspects. This Ego has used all the forms of the various kingdoms of Nature, finally to have at his disposal his present perfected instrument. The form used by man was always adapted to the circumstances of his surroundings, and so the Ego or real Man has gone through experience in countless conditions of matter, and the various powers which are now in his possession were gradually evolved.

Theosophy teaches that the evolution of the world in which we live and the evolution of man proceeded on parallel lines. The Earth reached very gradually her present condition of dense matter, and this was also the case with man. The Earth and the universe itself developed in a sevenfold manner, and each of the seven principles of man is derived from one of the seven primary divisions; each relates to a planet or scene of evolution, and to a race in which that evolution was carried out. Therefore there is a close relationship not only between Man and the

Earth, but also between the Earth and the universe as a whole. The first sevenfold differentiation is the basis of all that follows, and so the evolution of man, planets and solar systems is septenary. All Nature is before us and within us: we must take and use what we can, and wisely!

What is a principle? "A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being." (*Answers to Questions on The Ocean of Theosophy*, p. 65)

What are the seven principles in Man? Starting with the highest, we have:

(1) *Atma* or the Higher Self, the light of the One Universal Life, which shines on all of us but can shine *through* only a very few at our present stage of evolution, because we are imprisoned in gross matter.

(2) *Buddhi*, the Spiritual Soul, which is the vehicle and direct emanation of Atma. It receives its light of Wisdom from Atma and gets its rational qualities from:

(3) *Manas*, or Mind. This is the principle which makes man different from the higher animal species. In the latter, Manas is latent; in man it is awakened, active. Theosophy teaches that it is Manas or Mind which uses the brain as its instrument, and that thought is not just the result of the activity of the brain, as explained by science. The mind in man is derived from Cosmic Mind, which contains the plan of Cosmic manifestation. It is necessary to remember how Cosmos and Man are interwoven, because the understanding of our place within the enormous scope of manifestation makes us see more clearly our task and our responsibility, and also shows us that there is no such thing as separateness.

These three principles, Atma-Buddhi-Manas, together form the higher Triad, the Individuality or the immortal aspect of Man. Manas, the Thinker, is the immortal reincarnating Ego and the custodian of the enduring values of the experiences gathered throughout the lives lived on earth. When Manas is active through a physical instrument, *i.e.*, during incarnation on Earth, its nature becomes dual. Its higher aspect aspires towards union with Buddhi or the spiritual part of the soul; its lower aspect forms the bridge to the lower mortal principles.

The mortal principles in man, which form the lower Quaternary, are: the Passions and Desires, the Astral Body, the Life-Principle,

and the Physical Body. These four form the mortal aspect of man called in Theosophy the *Personality*.

The personality is composed of a visible and an invisible aspect. The former comprises the physical body with all its component parts, while the latter is formed of the three remaining principles, *i.e.*, the Passions and Desires, the Astral Body and the Life-Principle. These three are part of our transitory nature which, although invisible to the physical eye, is nevertheless material and subject to decay.

We are inclined to think that the Passions and Desires, or *Kama*, represent an inferior aspect of human nature, which is so frequently the case when they are allowed to run wild, uncontrolled, and without direction from the mind. But, in its essence, *Kama* is "the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. . . . *Kama* is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut-and-dried dogmas, that *Kama* became the power that gratifies desire on the animal plane." It is also the power which gives direction to the Will.

The *Astral Body* is the model around which the physical body is built and is the vehicle of the principle of Life or *Prana*.

Life is a universally pervasive principle. "It is not the result of the operation of the organs, nor it is gone when the body dissolves. . . . It is the ocean in which the earth floats; it permeates the globe and every being and object on it. . . . It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it" (*The Ocean of Theosophy*, pp. 40-41). In *The Key to Theosophy* H.P.B. says that *Prana* or life "is, strictly speaking, the radiating force or Energy of Atma—as the Universal Life and the ONE SELF—ITS lower or rather (in its effects) more physical, because manifesting, aspect."

To recapitulate, septenary man is composed of a higher, immortal Triad or Individuality, which uses during incarnation the lower, mortal Quaternary or Personality.

The duality mentioned above, which man feels within himself, is the

result of the conflict between these two aspects of human nature: the immortal and the mortal, the spiritual and the material; in short, between the good and the evil within us.

It must, of course, be understood that the principles in man are not segregated, each in its own compartment, with its own exclusive sphere of action. They interpenetrate and influence one another, just as is the case with the seven globes of the Earth Chain. In one person one principle may be more pronounced in its action than another, whereas in another person it may be another principle that plays a more important part. And so human nature has innumerable facets; no two human beings are alike in character — and what is character but the result of the use made by the Ego, in the course of many incarnations, of its instruments or principles, by means of which it accumulates and assimilates impressions and experiences?

What can be the practical value of a knowledge of the sevenfold constitution of Man?

In showing us the similarity between the constitution of the Cosmos and of Man, Theosophy makes us realize the unity of all life in Nature and provides the basis of Universal Brotherhood. The divine, permanent, unchangeable One Life which permeates every atom is also in Man at the very base of his *true* nature. It is of the nature of light and can illuminate our whole being if we can make our material constituents receptive enough to transmit that light. How can this be attained? By using the knowledge of our sevenfold constitution as a guide to Self-knowledge. Self-knowledge comes gradually when we try to analyse with sincerity and courage our incentives to action. That is not easy to accomplish, because there is no one we deceive more than ourselves! But finding out what motivates us is undoubtedly the first step to be taken in trying to lead our life consciously and deliberately. Theosophy teaches that it is by self-devised and self-imposed efforts that we can hasten our evolution, and since we are not miserable sinners but potential gods, it is our duty to use the visible and invisible material components of our nature in such a manner as to make of them a temple worthy of the Inner God.

How to go about this work of many incarnations? By remembering always that that which we are used to calling "I" is neither our body, nor our feelings, nor our thoughts. For many, this implies closing up old grooves of thought and thinking along new lines, but if we impose this discipline of thought upon ourselves, the first result will be the dis-

covery that we have much more inner strength at our disposal than we knew of. We shall realize that we need no longer be at the mercy of our feelings, and that there is an aspect of our Soul — the Mind — that can canalize, control and ennoble our feelings, our passions, our desires and ambitions; that can transform, for instance, an ambition for power and wealth into an aspiration towards service and compassion. This needs will-power. Theosophy teaches that Will is a Universal Force and defines it as the force of Spirit in action. It therefore operates in all living beings. In itself Will is absolutely colourless and varies in moral quality in accordance with the desire behind it. It is our task to guide the Will with pure desire and aspiration.

To summarize the aforesaid in another way: the eternal, immutable Spirit or Atma in man uses six vehicles to attain to Self-knowledge and knowledge of the surrounding world by means of experience. Self-knowledge is attained more or less quickly according to the use we make of the instruments or vehicles at our disposal. The awakening of Manas has raised us from the animal stage to the status of human beings, and as such it is our task to build the bridge between the mortal aspects of our nature and the divine essence within us in order to become ultimately one with it. To do this we must always use our common sense. As W. Q. Judge says: "All the truths of Theosophy are the apotheosis of common sense."

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MAN is a correlation of spiritual powers, as well as a correlation of chemical and physical forces, brought into function by what we call "principles."

—*The Key to Theosophy*

## THE PRIMAL REQUISITE

Honour and dishonour, praise and blame, are alike our lot: We are the impostors who speak the truth, the unknown men whom all men know; dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world.

—II. *Corinthians*, vi. 8–10

Truth is the speech of inward purity.

—*The Light of Asia*

A CLEAN LIFE is the mark of an inner purity. It is not achieved by a mere negation of vice or abstention from unclean things. The cleanliness must spring from inner immaculate founts, manifest itself in the outer actions of the man, preside over his duties, be ingrained in his character, show itself in his reactions to men, matters and things and be transparently noticeable in acts of justice, altruism and mercy. This ideal demands a complete subjugation of the lower by the Higher, of the heterogeneous by the inner synthesizing Reality.

The well-being of the man on any plane, whether mental, psychic or purely physical, depends on the degree of cleanliness of the various sheaths of his complex make-up. Uncleanliness means the presence of thought, will or feeling, or for the matter of that of any substance, gross or tenuous, which leaves a taint, scar, or blemish on the surface to which it attaches itself. On the pure white walls of soul, the slightest tinge of longing or regret for undesirable things leaves a blemish — a smear of darker or lighter hue which stands out against the surrounding whiteness. There are those who, sensing the blemish, try in their ignorance to clean their lives by a mere erasing, a sort of an abrasive process that, while it removes the stain, injures the fabric beneath. Since the uncleanliness starts from within the man and ultimately erupts on the surface, the cleansing of the outer excretion becomes an exercise in futility — the re-bleaching of the shroud over a fast-decaying corpse.

Where uncleanliness prevails, degeneration sets in, values get inverted and the unclean in sight, sound, touch and taste is hailed by large multitudes of men as desirable and worthy to be coveted. The phenomenon of this type of degradation is nothing new. Shakespeare referred to it when he made Hamlet say: "For in the fatness of these pursy times virtue itself of vice must pardon beg." Today, right in our midst there are men high in public esteem who through ambition (they call

it drive), covetousness (miscalled aspiration), or greed (dressed up to simulate patriotism and service to country, king and god), have smeared themselves and whole nations besides with the malediction of their unclean motives. The enormity of their offence turns their uncleanness into a contagion and a scourge which attaches itself to such constitutions as are susceptible to its attack, leaving a trail of disaster in its wake. Inquisitions, witch-baitings, wars and murders in the name of God have all had their votaries who thought that they were inspired, and blind to the uncleanness of their own being they have imposed tyranny, torture and death on large masses of men. Intolerance is not fled from our age and its unclean profile can be seen in the segregation of races, the creation of a caste of "untouchables" and the denying of the basic rights of citizenship, freedom and equality.

A life that is unclean is not the life that can salvage its own ruin or that of another. Cleanliness is a prerequisite to sanity. The man who is unclean debars himself by that very fact from aiding in the rehabilitation of another. For, even though he may extend a helping hand, that hand has the unfortunate characteristic of soiling anything that it touches. He who is himself unclean cannot but soil that which he touches. He is incapable of expounding realities because his views on Truth must become warped and perverse owing to his addiction to vice and uncleanness. He may give utterance to truths, he may be able to clothe his ideas in the language of scintillating brilliance; yet the envelope of sin which constantly surrounds him will invariably affect his audience and set up irritating oscillations which throw the hearers in the midst of a mental fog, making transmission of ideas between minds extremely difficult.

It therefore becomes important for each aspirant for service to understand well the difference between the clean and the unclean. Broadly speaking, it may be said that that is unclean which leaves a taint either on the Soul or on any one of the sheaths which the Soul uses. The Soul uses the body, the psychic or desire nature and the mind for contact with the world outside. These three sheaths of the Soul have to be kept free from dirt or that which in the realms of ethics would be considered dirt. Though these three sheaths can be viewed separately, there is a constant interplay which goes on between each and therefore, sooner or later, the inner health of the one will be found to reflect itself in the other two. The Soul, the dweller within the body, has acquired the mind, the desires and the body to gain experience and

to perform its duty by other beings. It may be that the Soul sleeps and like the indulgent householder leaves the governance of his household in the hands of those who are essentially servants. These latter entrench themselves in seats of power and become usurpers. Having the terrestrial element predominant in them, they can fill the mansion with possessions that waste away and die. Since these possessions are terrestrial, they are by that reason not consubstantial with the Soul. They become mortal accretions, unwanted and undesirable goods, and in that sense make the precincts unclean.

Cleanliness is therefore much more than what our scientists can define. It is not something which springs of itself. It is but the reflection of an inner health—a harmony which pervades the entire being so that body, mind, desires and soul are no longer in conflict among themselves or with the great Nature outside. The pervading tranquillity mirrors itself in a clean life—not decorative but intensely purposeful. To be pure, to be healthy, to be clean, each sheath must be led to perform its duty—obedience to the behests of the Soul. Each atom from the grossest to the most refined must become one-pointed in its devotion or adoration of the Self. When that becomes unwavering the sheaths and their atoms become merged with the Soul just as rider and steed become one when the slightest touch of whip or spur is enough for the steed to sense and obey the higher command.

To achieve the conjunction and close union between the sheaths and the Self there must come an all-comprehensive understanding of the nature of that Self. The philosophy teaches that the Self is impersonal, altruistic and eternally beneficent. If the student accepts this teaching, then must he make his mind, desires and body lean to and rest upon the altruistic and the impersonal. The Self of all creatures has to be perceived even if it be by the intellect alone. Because the Self is in the many and the all, it assumes, even for intellects that are dulled by materialism, the nature of impersonality. It is this Self which has to be served, bowed to, propitiated and worked by that impersonal altruism which resides in the student's thought, will and feeling. It is when this is achieved even in part that the fact of brotherhood becomes understandable for the first time. Emotion then becomes replaced by knowledge and the latter by perception.

As cleanliness becomes established in the man, his character begins to reflect it in an unobstructed outflow of creative vitality. And this becomes perceptible not only on the physical plane. The desires become

subdued like tame horses, mild yet forceful at the rider's command. The mind becomes a limpid lake from whose surface the flotsam and jetsam are gone. The clean life becomes beneficent under the laws of universal unity and causation. The light of the Soul concretizes itself into luminescent life. When this is achieved, the man realizes that *Alaya* is in all, pervades all, encompasses all and works its wonders through the enlightened, clean and purified life of man.

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### BUDDHA'S PITY

MY children,

The Enlightened One, because He saw Mankind drowning in the Great Sea of Birth, Death and Sorrow, and longed to save them,

For this He was moved to pity.

Because He saw the men of the world straying in false paths, and none to guide them,

For this He was moved to pity.

Because He saw that they lay wallowing in the mire of the Five Lusts, in dissolute abandonment,

For this He was moved to pity. . . .

Because He saw them doing evil with hand, heart, and tongue, and many times receiving the bitter fruits of sin, yet ever yielding to their desires,

For this He was moved to pity.

Because He saw that they slaked the thirst of the Five Lusts as it were with brackish water,

For this He was moved to pity. . . .

Because He saw them living in a time of wars, killing and wounding one another; and knew that for the riotous hatred that had flourished in their hearts they were doomed to pay an endless retribution,

For this He was moved to pity. . . .

Because He saw the men of the world ploughing their fields, sowing the seed, trafficking, huckstering, buying and selling; and at the end winning nothing but bitterness,

For this He was moved to pity.

—From the *Upasaka Sila Sutra*

## SPEECH—ITS EVOLUTION AND POWER

SPEECH is one of the greatest privileges and powers acquired by human beings in the course of their long evolutionary journey, a real pilgrimage. It is the highest expression of sound, having the power of thought behind it. Describing his *vibhūtis* in the Tenth Discourse of the *Bhagavad-Gita*, Sri Krishna states: "Of all sciences I am the knowledge of the Adhyatma, and of uttered sounds the human speech." Note that the highest spiritual knowledge is coupled with the human speech. It is that higher type of speech that is referred to in *Light on the Path* (p. 12): "Speech comes only with knowledge. Attain to knowledge and you will attain to speech." And the note on pp. 24-25 adds: "It is impossible to help others till you have obtained some certainty of your own . . . then you will find there is a fount within you from which speech will arise."

Every human being speaks, with the exception of course of those unfortunate ones who can only express themselves through sounds and signs and for whom we feel sympathy; but our speech is neither wise nor deliberate, and is for the most part the working of the lower mind. It sometimes degenerates into falsehood, gossip, scandal, criticism, back-biting, flattery, which create disturbances and difficulties in families, nations and races throughout the world. As Burke stated: "A very great part of the mischiefs that vex this world arises from words." And Seneca taught: "Speech is the index of the mind." Mr. Judge wrote: "Let us use with care those living messengers called words." They are the true expressions of one's thoughts and carry their message far and wide. They can bless or curse, depending on the motive and the feeling with which they are spoken. Is it a wonder then that Lord Zoroaster built his philosophical and ethical precepts on the trinity of pure thoughts first, then pure words and deeds?

It should be noted that human speech as we understand it today did not exist in the first three Races of our evolution on this earth. It is only after the lighting up of Manas at the midway point of evolution that the power of speech developed, proving its close connection with the mind. The mindless men did not speak.

"The Fourth Race developed Speech," says *The Secret Doctrine* (II. 198). The first Race being devoid of mind on our plane was speechless. The Second Race had a "Sound-language," that is to say, chant-like sounds composed of vowels alone. The early Third Race developed a kind of language which was only a slight improvement on the various

sounds in Nature. It was only after Manas was lit up by high and exalted beings that speech was developed, but it was still a mere tentative effort. "The whole human race was at that time of 'one language and of one lip.'" We are told further that "a *human* brain is necessary for *human* speech" (*S.D.*, II. 661). And if both are kept pure, misuse of speech will be avoided.

All the great teachers have prescribed rules for the right kind of speech. In the *Dhammapada* we are told: "Guard ye well your speech." Human beings are so impulsive that they speak without previous thought, sometimes harshly, sometimes vaguely, without realizing the consequences. Says *The Voice of the Silence*: "A harsh word uttered in past lives is not destroyed, but ever comes again" — if not in this, then in another life. Lord Buddha has given the *Panchasila*, the five rules of conduct, one of which is:

Bear not false witness, slander not, nor lie;  
Truth is the speech of inward purity.

One of the steps of the Noble Eightfold Path, too, is *Right Discourse*.

Govern the lips  
As they were palace-doors, the King within;  
Tranquil and fair and courteous be all words  
Which from that presence win.

So full control over our words is essential. Let us remember that the mouth is the gateway for the expression of the soul in a tranquil and courteous way so as to make those words effective and impressive. In the Seventeenth Discourse of the *Bhagavad-Gita* Sri Krishna says: "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech." Diligence in the reading of the Scriptures means their constant companionship. The teachings of the Scriptures inspire us to go deeper into their inner significance, to reflect upon them, to make them a part of our own mind and heart so as to use them in our daily life and activities.

A good deal of our energy is frittered away in useless talk. It is necessary for us so to train and control our minds that noble ideas may express themselves in fruitful words and deeds. To qualify oneself to become a link between the world of the Masters on the snow-capped mount of purity eternal and the din of this world, it is necessary to purify one's speech so that not only in promulgating the teachings but

also in our daily contacts we may be able to inspire and energize others along the right lines.

One of the six *Shaktis* mentioned in *The Secret Doctrine* (I. 293) is *Mantrika-Shakti*, "the force or power of letters, speech or music. . . . The power of the ineffable name is the crown of this *Shakti*." Sound, when uttered in the right way, can even heal and cure certain ailments. What the student has to learn is to transform his speech of the lower plane into the Buddhi-Manasic speech the fruits of which shall feed the world.

Wordsworth addresses the Skylark thus: "Ethereal minstrel! pilgrim of the sky!" Each one of us is the pilgrim of the sky, an exile from heaven coming down to the earthly plane to gain experience and become at the end of the journey an ethereal minstrel, singing the song of life that would help and cheer other human souls. And he wisely closes the poem thus:

Type of the wise, who soar, but never roam —  
True to the kindred points of Heaven and Home.

We as responsible human beings should never roam on our pilgrimage, but ever try to soar to the divine height which is the true Home from where we have come. Shelley too gives us an inspiring verse in his poem "To a Skylark":

Higher still and higher  
From the earth thou springest,  
Like a cloud of fire,  
The blue deep thou wingest,  
And singing still dost soar, and soaring ever singest.

This verse too inspires us not to take the sideways but ever to climb higher and higher and go deeper and deeper, soaring and singing at the same time.

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SPEECH is a mirror of the soul: as a man speaks, so is he.

—PUBLIUS SYRUS

## A TREATISE ON SUFISM: OR MAHOMEDAN MYSTICISM

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ALTHOUGH much has been said on the celebrated, though little known, subject of Sufism, yet there is an ample field for further discussion on this curious and important head; for, though Sir William Jones<sup>1</sup> explained a number of their tenets, yet it does not fully convey the notions of this peculiar sect, which could not have been done without much digression. Dr. Leyden,<sup>2</sup> again, was similarly situated, by being confined to Bayezid Ansari and his sect, which was evidently Sufi, or a species of Sufism. There are anecdotes of this wonderful order, though the greater part of them strongly bordering upon the marvellous.

### 1.—*On the Meaning of the term Sufism or Sufi*

In the first place, the word *sufi* implies wise, devout, spiritual, etc., derived from *sefa*, meaning purity, clearness; hence *saf*, pure, clear, sincere, candid; and *sefi*, pure, clear, bright, just, upright, sincere. Again, by some the word *sufi* is supposed to be derived from *suf*, wool, on account of this peculiar order wearing woollen apparel, thereby evincing their contempt of luxury and worldly grandeur, and inuring themselves to a rigid austerity of manners; and, from their exemplary life of wisdom, piety, and devotion, the term became transferred to an epithet implying the above.

The meaning of the term *Sufism* or *Sufi* in this case may be wisdom, piety, fervour, ardent devotion; but from the doctrines and tenets, subsequently explained, it will be admitted that the terms mysticism, or quietism, will be more applicable, as comprehending the whole system in one word, and being in some degree explanatory of the doctrine.

### 2.—*On the Religion or Doctrine of Sufism*

With regard to the religion, or rather doctrine and tenets, of the sect of Sufis, it is requisite to observe, first, that any person, or a person of any religion or sect, may be a *Sufi*. The mystery lies in this: A total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition,

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<sup>1</sup> See "Mystical Poetry of the Persians and Hindus." *Asiatic Researches*, Vol. III.

<sup>2</sup> See *Asiatic Researches*, Vol. II.

doubt, or the like, but of practical modes of worship, ceremonies, etc., laid down in every religion, which the Mahomedans term *Sheryat*, being the law or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, and the correlative situation in which they stand. In ſine, it is that spiritual intercourse of the individual with the universal soul that disregards and disclaims all ordinances and outward forms, of what sect or religion soever; such as observances of feasts, fasts, stated periods of prayer, particular kinds of meat to be eaten, ablutions, pilgrimages, and such other like rites and ceremonies which come under the head of practical worship (*Jismani Amul*), being the deeds of the law, in contradistinction to mental or spiritual worship (*Roohani Amul*), that is, as I take it to be, grace or faith.

Thus, in the words of the Apostle St. Paul, in his Epistle to the Romans, chapter iii, verse 28: "Therefore we conclude that a man is justified by faith without the deeds of the law." Such being the case, their sentiments and effusions are expressed in that enraptured and ecstatic style; in some places, apparently speaking, disrespectfully, or at least disregardingly, of the institutes of their former persuasion, and very appropriately alluding to, firstly, the little fervour used in performing that practical or pharisaical mode of worship, and those ordinances regarding external observances laid down and enjoined as highly requisite, which men most generally execute for the sake and name of acquitting themselves of the duty enjoined, and thus satisfying their consciences by the mere performance of the injunctions and precepts of religion. Secondly, the inefficiency of such performance of worship to material bodies, or holding in veneration material bodies and subjects, which are but transitory like our own bodies; in fact, it is from our too strong attachment to material substances that all our sin arises: thus, our concupiscence and covetousness after wealth and other people's goods, satisfying our desires, indulging our senses, and thus also our passions, arise from sensible and material objects. The Sufi divests his mind of all these; he regards not the possession or loss of wealth, if given him by one and taken away by another; his sentiment is that first and beautiful one of Job, "Naked came I out of my mother's womb, and naked shall I return thither." The Sufi conceives himself and all nature to be an emanation from the Deity; the soul to be a portion or ray of his own blessed divine essence; animation to be the effect thereof, and matter to be produced from the Almighty by this omnipotent.

*Fiat-koon jee-koon*, "Be, and it is." He may be said, in the words of a great Western poet, "To look through nature up to nature's God." He conceives that, by intense meditation on the divine perfection, and by totally abstracting the mind from every other consideration, he may see the Deity mentally, thereby have a knowledge of the essence and nature of his own soul; know things intuitively, past, present and future: in fine, be possessed of omniscience and omnipotence. This is the wonderful system of the *Yogi*, or Indian ascetic, and *Dnani*, or person possessing divine wisdom or omniscience, from whom the Sufis are supposed by some to have borrowed their doctrine.

Man, when he arrives at this ultimate state here below (previous to which he has to pass through three others to render himself that pure and perfect image of the ALL-SOUL), then enjoys that supreme beatitude, ecstasy, and absorption of mind in contemplating the Deity and his own origin and essence. The intelligent soul is then supposed to collect together its pervasive power and power of ubiquity, to abstract itself from every terrestrial object, and to concentrate itself in the *Brahmarandhra* or pineal gland, where it is absorbed and dissolved in supreme bliss; and it remains in this voluntary trance, which is called in Sanskrit *Samadhi*. This union of the soul with the Deity, or ineffable beatitude, is also termed in Sanskrit *Moksh*, signifying literally "release" (from bondage and the dominion of sin), and in Persian, or rather Arabic, *Wasil*, literally "union" or "meeting."

By a series of practices, and the most rigid austerities and mortification, it is believed to be attainable — several learned men of the latter age have believed in this. We know very well that the Christian Fathers or saints of the third and fourth centuries, such as St. Jerome, St. Chrysostom, St. Anthony and others were strongly tinctured with this in all their thoughts and actions, and supposed that the scripture itself authorizes a belief in the ultimate union of the soul with the Deity (*vide* St. Paul's *Epistle to the Ephesians*, ch. ii, ver. 18, 19, 20, 21, 22; also ch. iv, ver. 6; and again, I. *Corinthians*, ch. vi, ver. 17; and *Hebrews*, ch. iv, ver. 9, 10); and it evidently says, "God is in all," and "Ye are the temple of the living God." This is the doctrine, too, which the Sufis hold forth. Nor were the ancient philosophers of Greece, as Plato, Socrates, Aristotle, Plotinus, etc., ignorant of this in the very height of idolatry. I will adduce two very remarkable passages in support of this from the latter author and Platonic philosopher: "He passeth from himself as the image of the archetype, being already in possession or en-

joyment of the end of his earthly pilgrimage." "Such is the life of gods, and of godlike, happy, highly-favoured men; a deliverance and separation from the low cares of mortality. It is a life which receives not its pleasure and satisfaction from the things of this world; an ascent or flight of the soul, which is one, simple and uncompounded, to that being which is one and alone in an eminent and incommunicable sense."

I will conclude for the present upon this head with one more quotation, and that from the Koran: "O thou soul which art at rest, return unto thy Lord, well pleased with thy reward, and well pleasing unto God: enter among my servants and enter my paradise."

3.—*Elucidation of the foregoing; or on the different States and Stages towards perfection, attainable by Man as approaching Divinity.*

In elucidation of the foregoing, the Mahomedans have some traditions of their prophet, which they entitle *Hudees Nebooi*, thus: "The law (*Sheryat*, canonical one, enjoined) is (like) a vessel; the true path, direction (*Tureequt*) is (like) the sea; the perception and truth of things (*Huqeequt*) is (like) the shell; and the knowledge of the Deity himself (*Marifut*) is (like) the pearl (therein); but he who wishes to obtain the pearl must first go on board the vessel" (meaning hereby that knowledge is only to be obtained progressively). There is another tradition relative to these four states: "The law (*Sheryat*) is my precept (or commandment, as in the *Pentateuch*); *Tureequt* is my action; *Huqeequt* is my state; and *Marifut* is my mystery."

This is to be considered as of the Almighty, although the Mahomedans will wrest the meaning of this also to their leader.

The celebrated Dr. Leyden has given a passage, or tradition, of a nature similar to the preceding in his admirable treatise on the "Roshe-niah Sect and its Founder," page 411,<sup>3</sup> where he says that the law is like night, etc. Although the Doctor has so ably and fully described these states, together with four more of Bayezid's system, I will enter into some further explanation of them: I will endeavour to give an etymological definition of the meaning and purport of the words implying each *Maqam* or state, and also of four other terms called *Menzil* or stages, being simply in the nature of the above, but assisting considerably in the elucidation thereof.

The first of the terms indicating one of the four states is *Sheryat*,

<sup>3</sup> *Asiatic Researches*, Vol. XI.

which signifies, as before remarked, the *law*, or that observance of precepts, rites, customs, etc., of religion, which, the Sufis say, is a very salutary ordinance, as a restraint on the minds of the vulgar. I might add, hence the derivation of "religion"; as Servius says, "*ut religet mentem* (that it may bind again, bind fast the mind.)." It hereby prevents a deal of anarchy and confusion; it is requisite to keep men better employed than in entering into cabals, refined disquisitions, and speculative, or rather contemplative, and abstracted ideas regarding the immensity and connection of God and the soul — to teach that to illiterate and vulgar minds would be like throwing pearls before swine; while the same doctrines, if taught to those who were capable of comprehending the sublimity of the doctrine, yet were naturally of a depraved, or, at least, not of a serious and thinking disposition (of which description the major part of mankind are), would act as the very worst bane, would lead them to all manner of licentiousness and contempt for every sort of religion, and thereby set a bad example to those of a weaker and more easy mind, given up to every species of credulity: it is the canonical law which keeps all ranks in due order and restraint, and which the Mahomedan doctors agree upon as above, and deem so highly essential.

The second or next state is *Tureequt*, derived from *Tureeq*, a way, road, direction; it means also a mode, institution, order, religion, etc. This state implies mental or spiritual worship, abstracted totally from the observance of the above, or all forms, rites, ceremonies, or deeds of the law; this is like justification by faith (*vide* St. Paul's *Epistle to the Romans*, ch. iii, ver. 28). This may be termed the first state of Sufism. After complete knowledge and due reflection upon the former state and also upon this, after comparing the two systems and comprehending them perfectly, it may then be adopted, if the mind can enter upon it sincerely with ardour and fervour; its object is an inculcation of piety, thanksgiving, praise, and effervescence towards the great and the good solely, and of virtue and morality towards man. Thus, when by tuition and due reflection the mind is properly nurtured and becomes matured, it may throw off those things which it was at first taught to revere, and enter into the view of a sublimer system. When man arrives at a knowledge of his own nature, of the affinity he bears to the universal Deity by his soul being an emanation of that essence, and has attained that state, and knows how to appreciate that knowledge, he may himself then look upon those outward prescribed forms as

nugatory. It may not be unworthy of remark, especially in this place, that we are, generally speaking, at least in this country, looked upon as one kind of Sufis, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present freethinker, or modern philosopher of Europe, would be esteemed a sort of Sufi, in the world and not the one retired therefrom. This has occasioned another *Hudees Nebooi*, or tradition of the Prophet, *As Sufi lu yemuzhiboo* — “The Sufi has no religion.”<sup>4</sup>

By worship, praise and thanksgiving to the Highest Principle and meditation thereon, the mind becomes so wound up and abstracted that it is supposed to dive into the nature and perception of things, and of truth in its logical acceptation as Akenside expresses it; or, I might say, it becomes acquainted with the fundamental principles or laws of nature. This state, which is the third, is called *Huqeequt*, or the state of truth: hence it also signifies reality or statement of any circumstance. It is derived from *Huq*, meaning “truth,” an epithet of the “Supreme Power”; it is the state of inspiration or preternatural knowledge.

The fourth, or last and grand, state is *Marifut*, a term for knowledge, wisdom — from the Arabic word *Orif*, to know. This state is that of union of spirit and soul with God, and is the occasion of another Arabic saying of the prophets, “Unity (union with God) is reality, or the state, truth, and perception of things, where there is neither lord nor servant.” both being united and one and the same, the adorer and the adored.

Furthermore, as explanatory of these four states, I now come to the *Chehar Menzil*, or four stages, which act in unison and correspond with the above four. 1st, *Nasoot*, humanity or human nature, that is, man in his simple state and stage according with the first state or *Sheryat*, when he acts in obedience and conformity to the rules and ordinances of the canonical law. 2nd, *Melkoot*, empire, magnificence, the contemplative and intelligent world: it is derived from *Melik*, an angel. Man is here arrived to that degree of knowledge that enables him to hold communication with the angels: this stage corresponds with *Tureequt*, the second state. 3rd, *Jebroot*, power, dominion, heaven. This

<sup>4</sup> That is to say, no external, ritualistic and dogmatic religion. The same may be said of every Mahatma, or any one who seriously strives to become one. He is a Theosophist and must strive after “divine,” not *human*, wisdom. — Ed. [*The Theosophist*]

stage in its natural order agrees with *Huqecqut*: it is derived from *Jeber*, power. Man here possesses much knowledge and power. 4th, *Lahoot*, divinity, corresponding with *Marifut*; it is derived from *la*, not, and *hoo*, he, that is, "he is not," God is not as an essence or being separate from the person, and in a particular place (this is called also *la mukan*, "Having no abode"), but pervades everything and everywhere. How applicable to this are these words of Lucan, "*Jupiter est, quodcunque vides*": man is not only now supposed to possess an entire and intimate knowledge of, and to be united with, the Deity, but to have his portion of power and knowledge: yet he is not to proclaim himself God, or as God, as one *Moonsoor Halaj* did; nor is he to be considered separate and distinct from God by this distich: "The man of God is not God, but he is not separate from God."

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"WHAT then is Love?" I asked. "Is he mortal?" "No." "What then?" "As in the former instance he is neither mortal nor immortal, but in a mean between the two." "What is he, Diotima?" "He is a great spirit, and like all spirits he is intermediate between the divine and the mortal." "And what," I said, "is his power?" "He interprets," she replied, "between gods and men, conveying and taking across to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and therefore in him all is bound together, and through him the arts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation, find their way. For God mingles not with man; but through Love all the intercourse and converse of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar."

—PLATO

## TWO SUFI ODES

[Apropos of the foregoing article, we reprint here the translation of two Sufi odes that appeared in *The Theosophist* for March and May 1883. In connection with the first ode, which is from the Mystical Diman of Jalaluddin Rumi, Dr. Duncan Forbes is quoted as saying:

“The translation was made by my late friend, Professor F. Falconer of University College, and appeared in the *Asiatic Journal* about twenty years ago. It is a genuine Sufi Ode, and Mr. Falconer has admirably succeeded in seizing and transfusing the spirit and sublimity of the original into his English version. Sir William Jones himself could not have done it in more excellent taste. The original, no doubt, could not but have proceeded from the spirit of an adept of the first water. Your Vedantic friends will, on reading this ode, acknowledge the brotherhood of the Mahomedan Sufis. The song of Solomon, ‘I am the Rose of Sharon and the Lily of the Valley’ was also a Sufistic effusion.”

The second ode or *ghazal* is prefaced by the contributor with the following words:

“I have discovered it in the foregotten pages of an Indian periodical, once deservedly popular, *viz.*, Chesson and Woodhall’s *Bombay Miscellany* (Vol. III, p. 326) where it occurs in an Oriental tale entitled “Bismillah or Happy Days in Cashmere.” The name of the author is not given, but the sentiments expressed in the verses are such as will be endorsed by any true mystic, whether Yogi or Sufi. The poem will recall to the reflective among your readers certain passages in the excellent philosophical essays on the ‘Elixir of Life,’ contributed to the third volume of your Magazine.”<sup>1</sup>

—EDS.]

### I

I was ere a name had been named upon earth,  
Ere one trace yet existed of aught that has birth;  
When the locks of the Loved one streamed forth for a sign,  
And Being was none, save the presence Divine,  
Named and name were alike emanations from Me,  
Ere aught that was “I” yet existed or “We”;  
Ere the veil of the flesh for Messiah was wrought,  
To the Godhead I bowed in prostration of thought;

<sup>1</sup> Reprinted in THE THEOSOPHICAL MOVEMENT for July and August 1966. —EDS.

I measured intently, I pondered with heed,  
 (But alas, fruitless my labour) the Cross and its Creed.

To the Pagod I rushed, and the Magian's shrine,  
 But my eye caught no glimpse of a glory divine;  
 The reins of research to the Kaabia I bent,  
 Whither hopefully thronging the old and young went;  
 Kandahar and Herat searched I wistfully through,  
 Nor above, nor beneath, came the Loved one to view;  
 I toiled to the summit, wild, pathless, and lone,  
 Of the globe-girding *kaf* but the *nuka* had flown;  
 The seventh earth I traversed, the seventh heaven explored,  
 But in neither discerned I the Court of the Lord.

I questioned the pen and the Tablet of fate,  
 But they whispered not where he pavilions his state;  
 My vision I strained, but my God-scanning eye  
 No trace that to godhead belongs could descry;  
 My glance I bent inward, within my own breast,  
 Lo, the vainly sought elsewhere the Godhead confessed;  
 In the whirl of its transport my spirit was tossed,  
 Till each atom of separate being I lost;  
 And the bright sun of Tabrez — madder than he,  
 Or a wilder, the world hath not seen nor shall see.

## II

Pants thy spirit to be gifted  
     With a deathless life?  
 Let it seek to be uplifted  
     O'er earth's storm and strife.

Spurn its joys, its ties dissever,  
     Hopes and fears divest;  
 Thus aspire to live for ever,  
     Be for ever blest!

Faith and doubt leave far behind thee;  
     Cease to love or hate;  
 Let not Time's illusions blind thee;  
     Thou shalt time outdate.

Merge thine individual being  
    In the Eternal's love;  
All this sensuous nature fleeing,  
    For pure bliss above.

Earth receives the seed and guards it,  
    Trustfully it dies;  
Then, what teeming life rewards it  
    For self-sacrifice!

With green leaf and clustering blossom  
    Clad, or golden fruit,  
See it from earth's cheerless bosom  
    Ever sunward shoot!

Thus, when self-abased, man's spirit  
    From each earthly tie  
Rises disenthralled, to inherit  
    Immortality!

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“CONSULT thy heart,” the Prophet said to one of his followers,  
“and thou wilt hear the secret ordinance of God proclaimed  
by the heart's inward knowledge, which is real faith and  
divinity.”

—SUFİ TRADITION

## MAN—CREATOR AND TRANSFORMER

MASTER, how can I put into practice the Pythagorean teaching that a binary is not creative, or the statement in *The Secret Doctrine* that two branching lines are non-creative until the base line is added? Theosophy must be made practical, we are told.

Friend, do you want to change your character? If so, how do you set about it?

Master, first I must *admit* my faults.

Friend, that is fine, but is that thought creative? Does your character change merely by admitting your faults? We know that it does not. First, we have the fault, then the recognition of it; but we cannot afford to stop here, or the fault persists. You must begin to transform that fault into a virtue. That is the creative aspect, and in time you will find that the fault either disappears or at least is less obtrusive.

“I am careless,” one says. All right, but what then? Once more the fact, its recognition, has to be followed by the effort to be careful. To operate, the will must have a vehicle, and in geometry this is represented by the base line joining two diverging lines.

Master, I begin to see; but another problem arises. We know that our traits and tendencies recur in cyclic order; so our faults are bound to return again and again.

Yes, my Friend, but are you always the same person? That is, is your inner environment, your character, as also the outer environment in which the fault reappears, the same as before? You know this is not so. Between the last appearance of the fault and its cyclic return much has happened to you; new experiences and ideas have come to you. You are changed. The outer environment also is not exactly the same. It is this aspect of cyclic law that is important for us. Though it places us in similar conditions again in the future, yet *we* shall have changed, and in this very change is reflected what we have garnered from the experiences. Since we have changed, we can handle the situation differently, in the light of the experience gained.

Without this recognition that nothing is ever the same as before, life would be a treadmill. We should be bound to the wheel and be going

round without change or growth or hope. Cyclic law as a twofold process, the mere return of impressions, events, etc., is a dead end. "Ye are not bound," said the Buddha. Our attitude towards the recurring impression is that which brings in the creative aspect and makes for growth, not stagnation.

Mr. Judge tells us that the earth itself moves to other parts of the Cosmos in its journeyings, and so everything follows a spiral-like movement.

Then, Master, the recurrence of impressions under cyclic law is really our opportunity to grow, to have a second chance? If so, it is our saviour.

That is true, my Friend. Masters know the law of cycles and can use it. We can do likewise in ridding ourselves of faults.

Cyclic law must therefore be seen as *progressive* when used by the individual. Cyclic return of sensations leads to instinct. Instinct blossoms as intelligence. Then comes the activating "soul" of the human who in his journey learns again through return of sensations, instinctual training and use, and intelligence illuminated by intellect and intuition.

Let us remember that once a vehicle is provided by the base line or the third number, individual activity takes place within. All geometrical forms spring from this triangle. It is never too late to begin to learn the important part the number three plays in all aspects of life.

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STRANGE is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine purpose. From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men — above all for those upon whose smiles and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labour of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

—ALBERT EINSTEIN

## IN THE LIGHT OF THEOSOPHY

That all living beings have the ability to tell time by means of an inner "clock" is now well known, but what directs these "clocks" is still *terra incognita* for scientists. Pranab Kumar Tapaswi, who belongs to a group of Indian researchers, writing in *The Hindu* for April 12 gives some instances of rhythms in the activity of various organisms:

Plants flower at specific times of the year. Birds migrate in some specific seasons. Cuckoos coo in spring, whereas frogs croak before the rainy season. Some animals become sexually active and mate and breed only in some particular time of the year. All these activities in plants and animals show that they are able to estimate time with uncanny accuracy, although they do not have any artificial clock or calendar. Hence it is definite that their biological activities are directed by some invisible timer inside their bodies under the influence of some external source. This invisible timer is loosely referred to as "biological" or "physiological clock."...

The relation of growth of body and seasons is quite apparent. Weight growth in children tends to be most rapid during autumn and least rapid in the spring.

There is also a temperature rhythm in living organisms depending on light rhythms. In man, the average minimum daily temperature, 36.5°C is in the early morning, and the maximum, 37.5°C in the afternoon.

There is also a diurnal rhythm of learning or memory in planarian worms and also in mammals. It is reported that the capacity of learning, remembering and responding to sounds is much more in the afternoon than in the morning.

Various theories have been advanced to explain the rhythmic behaviour that all living beings from the most highly organized down to the minutest follow.

Prof. F. A. Brown of North-western University, Illinois, has marshalled the evidence from some 20 years of research experience into a most plausible argument that the living organism can sense subtle stimuli from the environment, which act as pace-makers for the internal clock. According to him, their behaviours are directly related to the daily fluctuations in primary cosmic radiation. Primary cosmic rays do not reach the Earth's surface, but their fluctuations mirror exact image fluctuations in the Earth's geo-magnetic field. The test was to "run" mud snails or

planarian worms in a particular compass direction in constant conditions of light and temperature. The extent to which they veered from this original direction was found to be closely correlated with the time of the month and of the year. A change in the geo-magnetic environment, caused by turning the apparatus or holding a magnet underneath, resulted in a predictable change in the direction the animals would take. Experiments of this sort have convinced Brown that living organisms can detect subtle variations in the Earth's geo-magnetic field. He suggests that plants and animals use these fluctuations as a time "grid" on which they can encode the information necessary for timing their physiological rhythms.

Production of hormones also varies depending upon temperature light and specific times of the day and of the year. In fact, all the metabolic functions of living bodies are stimulated by some internal or external zietgebers (time-makers) the message being received and decoded in some mysterious apparatus referred to as "biological clock," the exact nature and location of which are practically still unknown to us. . . .

There are also clocks at the cellular and sub-cellular levels. Thus, an organism may well be a collection of clocks or there may be a single "master clock" which guides and directs all other "sub-clocks," to act in different biological activities.

The question arises: What and where is that "master clock"? Scientists go deep for its search to the molecular level — to the RNA (ribonucleic acid) and the DNA (Deoxy-ribonucleic acid), but are still vague. Their search for the "master clock," therefore, is yet to be successful.

While most scientists are seeking for an explanation of the timing mechanisms within all living beings at the biochemical level, perhaps the more intuitive among them may be led toward a non-mechanistic theory of causation. Where there is life there is consciousness or intelligence; and as life is everywhere, so is consciousness-intelligence. "Where is that daring man," asks *The Secret Doctrine* (I. 277 fn.), "who would presume to deny to vegetation and even to minerals a consciousness of their own? All he can say is, that this consciousness is beyond his comprehension." Every atom is an "independent entity" and every cell a "conscious unit." H.P.B.'s article "Psychic and Noetic Action" (reprinted in *Raja-Yoga or Occultism*) throws further light on this question of the cell's consciousness and memory — or call it instinct.

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A much-debated question these days is: "When is death?" The many reported cases of misdiagnosis of death have focused attention on this terrible possibility and have given rise to several urgent questions. "Why are these mistakes made? Have a large number of people died in the mortuary having been certified as dead already? And how can we be sure that such instances do not again occur?" asks Dr. Harold Hillman in the *New Scientist*. Two of the commonly accepted criteria of death are the arrest of respiration and of the heart beat, yet in some cases both can be restored by diligent resuscitation efforts. In Dr. Hillman's words:

There seems to be a case in the future, therefore, for attempting to resuscitate all apparently dead patients, or at least those in the following categories: patients without medical histories well-known to the doctor who finds them; all "young" patients and those in general good health; all persons to whom cold may have contributed to their presumed death; and all persons known to have taken excess barbiturates....

Meanwhile, research on dying should aid in the design of new methods of resuscitation. Relatively little is known about what happens in the blood, brain, liver and other tissues, in those twilight conditions such as cardiac arrest under hypothermia and hibernation, which are probably closest to the phenomenon of death....

These discussions bring up another very important question. Death can be defined from legal, forensic or clinical points of view, but what is it biologically? If a patient or an animal has been killed, an excised perfused kidney can go on producing urine, a transplanted heart can continue to beat, and even an udder can continue to give milk. Are these organs dead? Isolated slices of brain, liver or kidney have been cut since Otto Warburg's classical work in the 1920s, and the tissue goes on metabolizing for hours. Is it alive or dead? During the last decade, Professor Hyden in Gothenburg has been isolating single brain cells by hand. One can homogenize tissue and separate a mitochondrial fraction, which takes up oxygen steadily for hours. One can extract active enzymes. Are all these alive or dead?

We can, then, think of death of the body, death of the organ, the tissue, the cell, or the enzyme. Nevertheless, it is clear that we mean something very specific when we talk about death clinically — when we want to instruct the undertaker to proceed with burial. Death appears to be an increasing loss of organization of

the body, starting from the "higher centres," progressing down through the tissues and cells to the enzymes. What we must do is to choose the level of loss of organization which we may describe as death in respect of, say, taking out an organ for transplantation or ordering a cremation. For even these two cases, the two levels of "death" may be different. In the former circumstance, we need to choose the moment of bodily but not organ death; in the latter, we expect to wait for tissue death.

This gives us the basis for a clinical definition of death. It is that state of the whole body in which the brain has "irreversibly" lost control of the spinal cord. . . . The difficulty is knowing when change is irreversible. The only certain way to find out is to attempt to reverse it by vigorous resuscitation in as many cases as possible.

For previous discussions of the subject, readers are referred to "In the Light of Theosophy" for December 1963, September 1966, October 1967, February 1968 and September 1969.

In the above quotation, hibernation is described as one of those conditions which is "probably closest to the phenomenon of death." On this subject H.P.B. wrote:

If we die — save accident — of old age, it is because the tissues of the body are worn out by the wear and tear of life: the blood loses its power of free circulation; the bones get ossified, and men die. But if you have discovered the great physiological and psychological secrets of nature, and know why some animals in cold climates hibernate and sleep without awakening from 4 to 6 months in the year, without eating, drinking, or breathing either, and yet return to life full of vigour and rejuvenated; and if you learn from some fakirs the secret of being buried alive for six months and then taken out from their coffin as a corpse, which after a few manipulations comes back to life — this is historically and beyond doubt proved — then you may say that you have discovered or learnt one of the grandest mysteries of life and death. Learn to put yourself to sleep as a corpse, arrest the progress of life, of that wear and tear of the tissues; arrest, in short, the progress of all vital processes during your sleep, and then, if you sleep twelve hours every day, you may truly assert that in six years you have lived as three years, in twenty years ten, and so on. And that some of your fakirs have this secret, without being at all learned in physiology, is an indisputable fact.

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Two American scientists, Dr. Robert S. Dietz and Walter Sprockhoff of the U.S. Commerce Department's Environmental Science Service Administration, have now come forward with the claim that Antarctica was once attached to the south-east coast of Africa. They report that they have established this with the aid of a computer. The continents are now separated by 2,000 miles of water and ice, but some 2,000 million years ago, they estimated, there existed only a single universal land mass, 80 million square miles in area. Then, for reasons not yet clear to the scientists, it commenced to drift apart like an ice floe breaking up, with the fragments — our present continents — being dispersed to their present positions.

That continental masses have shifted not once but many times beyond question. Says *The Secret Doctrine*:

The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters. (*S.D.*, II. 776)

*The Secret Doctrine* also states that there was once a continent which "not only embraced a vast area in the Pacific and Indian Ocean but extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation), through the Atlantic up to Norway. . . . Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded *Australia and Europe as formerly portions of one continent* — thus corroborating the whole 'horseshoe' doctrine" (II. 333). This gigantic continent has now wholly disappeared beneath the waters, leaving here and there only some of its highland tops which are now islands.

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