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सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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A CYCLIC CHALLENGE TO RENEWED EFFORT

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A NEW VOLUME of this monthly begins with this number. For 47 years it has tried to bring some knowledge and inspiration to its readers so that they may learn the art of better living for themselves and the art of spiritual service of their fellows.

THE THEOSOPHICAL MOVEMENT does not aim at proselytizing; it has faith in the power of Theosophy to bring about an inner conversion in all those who, as moral beings exercising free-will, will evaluate, each for himself, the worth of the Esoteric Doctrines. Study and reflection aid understanding, but if we want to know those Doctrines truly we must live the life. Our purpose always has been to try to awaken those divine Intuitions which form the unseen foundations of the human heart. The Esoteric Doctrines, when steadily and persistently studied, touch those intuitions which are native to all men. Thus spiritual aspirations are born and energize the man of mind, however worldly, to listen to the Voice of the Heart.

The human kingdom may be divided into three classes:

(1) A very large number of men and women who live the life of the mind dependent on the senses. The morality of this class is guided by the senses and the mind; its views of right and wrong, of good and evil, are founded upon other-dependence. These men believe either that souls do not exist, or that they exist as efflorescences of sense-mind processes, or are created by a personal god. They, therefore, live by the senses a life of egotism and selfishness; or by knowledge founded upon sense-data, explaining away many natural phenomena and making their personalities the subtle vehicles of prides and prejudices masking the old forces of

egotism and selfishness; or by social conventions and religious beliefs, once again explaining away both cosmic and human phenomena. They pawn their human as well as their divine conscience to materialistic science or religious superstition.

(2) Men and women who, by the way of science, or by the way of religion, or by both combined, have arrived at some recognition, however vague, of a power within themselves. They may call it the inner voice, or conscience, or soul, or what not. But they look for and ultimately require the sanction of that inner power for their actions in the daily routine of life. But the power of the without is very potent and in a thousand ways colours the expression of the within. Pseudo-mysticism, modern psychology and psychiatry and psychoanalysis, and numerous "New-thought" cults, so-called, become the grave of many who have freed themselves from scientific materialism and religious superstition. New forms of materialism and of psycho-religious superstition assail them. Between the *psyche* and the *nous*, the personality and the individuality, no distinction is made, and the philosophy of life of this class is without a basis in right principles. The morality of this class is guided by what is considered the inner voice of the Soul, or Conscience, and many foolish, inconsistent and risky actions are done, puzzling themselves and not only others.

(3) Those who, in the course of their inner evolution through many peregrinations, have touched the hem of the Garment of Divine Wisdom or Theosophy. The real Soul-life has begun for them. There is, however, the danger of reversion to type; we know of those who, having appreciated the tenets of the Esoteric Philosophy, have reverted to materialism, creedalism, the outer life of the senses, which first weakens and then smothers the inner voice of conscience. But if the newcomer makes use of his fresh enthusiasm to turn a patient and persevering student, very soon his aspirations compel him to assimilate the teachings by practice and exercise. The morality of this class is guided not only by their own conscience, but by their Theosophical knowledge as well. They examine their conduct and judge their actions by the light of Theosophy and of the Divine Paramitas. The earnest student perceives the profundity of the instruction: apply, *apply*, APPLY.

Now, Theosophy is for all. It has the power to point out the short cut to the Path of Holiness and Discipleship to the materialist, the spiritist, the *littérateur*, the theologian, the student of comparative religions. Not the outer profession, but the inner motivation, the inner

ideation, the inner aspiration — whatever these be — can be lighted and brightened up by the truths of the Esoteric Philosophy. The one common factor, the one great measure is that man is taught to *seek* the Light within. By study and ideation, by inner communion and imagination, the aspirant has to learn to hold grimly on to the Way of the Soul within.

Mistakes are bound to occur, but sincerity and humility will minimize these. Unintentionally crimes may be committed, and unconsciously to himself a man, caught in the net of temptation, may fall into sin, but inner faith, penance and repentance, and holding on to the chosen Path and its Divine Discipline will keep him in the Kingdom of the Quickened and the Living.

Our Soul-Fire may burn low because of mistakes and sins, but we can ever fan it into flame with the help of the Quenchless Fire of the Primeval Ascetics who are the Perpetual Lamps of Wisdom and Compassion. If we understand the meaning of the symbol of every ascetic whirling the stick around his head in space, at the Festival of the Fires (see *The Secret Doctrine*, I. 203), we shall not only survive but also overcome the sins of commission which often result from our sins of omission. But let us take note of the proviso in *The Secret Doctrine*, that we must furnish flame to others from our lighted and burning fire.

Theoretically, every student knows that the Inner Ego, the Higher Manas, is a projection and a reflection of the Supreme Spirit; also, that It has its seat in the real Heart; that It can and does speak; that our worldly vocation, our mundane busy-ness, our subtle egotism drowns its voice. Theoretically we know all this. But we lack the Will to strike the blow of action; we do not endeavour to bring the Knowledge to energize conduct; we do not fulfil to the best of our ability the duty of passing on our Knowledge to others. Our weak promulgation will mar our task of application; on the contrary, our strong promulgation will compel us to apply more vigorously and thus real progress will be sustained.

However new the student, however young the aspirant, the triad of study, application and promulgation is necessary. He will in time become a more proficient scholar, a profounder ascetic in application, a more sagacious promulgator. Man is not man without Body, Mind-Soul and Spirit; an aspirant does not become a devotee-disciple without study which makes him humble, without application which creates inner harmony, without promulgation which develops more and more the sense of service. A true devotee has Wisdom and centres himself in the Inner Ego, and from there emits rays of beneficence in acts and words, in

thought and feeling, his Will becoming more and more a vehicle of the Divine Will of his own Guru.

THE THEOSOPHICAL MOVEMENT has always held aloft the ideal of living by the Light of the God within. Its voice of personal conscience tells us what not to do; but there is also the Voice of the Divine Conscience; and there is the help of awakened Innate Ideas and Intuitions. The Master-Soul within us has first to be activated; then will come the time to find the Guru in the Hall of Wisdom. That which is uncreate abides in us; it has to become viable here in the personal man; and study, application and promulgation enable it to do so. Follows the recompense in the Hall of Wisdom when the probationer, the lay-chela, becomes the regular chela, servant and son of his Master.

The whole process is epitomized in these verses of *The Voice of the Silence*:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Each one of us possesses Alaya, is one with the Great Soul. Do we avail ourselves of its beneficence? Do we use the tiny aspect of the Great which mirrors itself in our being? Does its power activate our heart? Do our heart-throbs echo its light? Are we among the "so few" who "profit by the gift"? Are we making use of the "priceless boon"? Are we "learning truth"? Have we "the right perception of existing things"? To what extent have we discarded "the knowledge of the non-existent"?

We all know that there is something High in our hearts: what is the nature of That? What are we doing with It? Honest answers to these questions must be sought.

Our THEOSOPHICAL MOVEMENT in the coming year will, as it has done in the past, help its readers to formulate these questions, to secure answers to them, and to show the Path of the Divine Virtues, the soul of human virtues. May the Devotees of the Blessed Holy Ones unite to learn and to teach, to the greater glory of the eternal Movement of Theosophy!

FROM THE TEACHING TO THE TEACHER

We are content to live as we do — unknown and undisturbed by a civilization which rests so exclusively upon the intellect. . . . The world, bad as it is in the present state of transitory period, can yet furnish us with a few men now and then.

—MAHATMA K.H.

THE DEFECT of modern Western mysticism (outside of purely Theosophical ranks) is the view that each unfolding mystic needs to grope and experiment till light dawns, and that there is no sure knowledge, no certain method, no definite step to be taken by the soul. Such mystics believe in their forbears who are absent, not present; who are dead teachers teaching through such partial record of their experiences as are left behind, not Living Masters who, having solved the mystery of death, know the art of Soul-life and don the robe of flesh to keep company with mortals as their guides, philosophers and friends.

Theosophy teaches that the science of Soul-life is an exact science, and that its doctrines are definite and arrived at by long search and prolonged experimentation. It confidently asserts that the existence of Deity and immortality of man's Spirit can be demonstrated like a problem of Euclid; that Man-Spirit proves God-Spirit, as one drop of water proves a source from which it must have come; that blind faith is not necessary, for priceless KNOWLEDGE exists; and that it has been hidden only from those who overlook it, deride it, or deny its existence. Science, theology, every human hypothesis and conception born of imperfect knowledge lose for ever their authoritative character when Theosophy is *really* contacted. Lest this claim sound dogmatic, it is necessary to say that by Theosophy we mean that immemorial Wisdom-Religion, Bodhi-Dharma, which, antedating Buddhism and the still earlier Brahmanical Vedism, underlies every great religion. Theosophy ever bases its moral ethics on three fundamental principles:

(1) Everything existing, exists from natural causes.

(2) Virtue brings its own reward and vice and sin their own punishment.

(3) The state of man in this world is probationary:

These are axioms of the science of the soul. Occult physiology, occult psychology, occult spiritualism are the three branches of that perfect science, defined by its KNOWER as the Mathematics of the Soul.

The ancient Wisdom-Religion is at once a philosophy, a science, and

an art. Its modern expression is to be found in the recorded writings of H. P. Blavatsky who claimed "a somewhat intimate acquaintance with Eastern adepts and study of their science" — which claim she fully justifies in her teachings. In her monumental *Secret Doctrine* she describes these teachings thus:

To the public in general and the readers of the *Secret Doctrine* I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with these. You can only ignore them, and no more. (I. xlvi)

From these Teachings to the Teachers is but a step, though a stupendous one. A long line of Teachers exists, known in India as the *Guruparampara* chain. This is the ever-lengthening chain of Gurus, each of whom is but a *sishya*, a pupil, to a mightier Lord. In his lifetime, the Buddha was always approached by the title of Tathagata — he who follows in the footsteps of his Predecessors. These views represent the hidden fact with which every tyro in Occultism is familiar, namely, that the Fraternity of Adepts on earth is a branch of the Cosmic Fraternity of Maha Rishis and Dhyani Buddhas. The office of the Guru was deemed essential and was greatly revered in the olden days when Soul-life was more of a reality than it is today. Those who have gone any distance in the development of the Inner Life feel the necessity of a guide and come to recognize that the age-old institution of the Guru is not only beneficent but also a necessity.

In the modern world, Soul-life has become largely a matter of experimentation. The man of flesh experiments in self-expression, to his own and the community's ruin. Young people today prate about soul-expression, while they but seek an outlet for their temperamental weaknesses. Serious and earnest minds are experimenting in a less personal and more enlightened way. But all suffer from lack of clear perception of two concepts, which in the ancient world were key ideas. Those who aspired after the Inner Spirit knew that a perfectly codified Science of the Soul existed, and that its study required the aid of those who had mastered it not only in theory but also in practice. Teachings and Teachers were tangible facts — one might take them or leave them; but the safe, nay the only, way was to prepare oneself and become worth

of learning the Science by sitting at the feet of Soul-Scientists. Experiments in the laboratory of mind and heart were made under the direct observation and guidance of the Guru.

With the growing influence of Eastern thought in Western life, the Ideal of the Guru is bound to make its appearance as one worthy of realization. But unless the coeval and co-eternal principle of an exact Science of the Self also gains recognition, the West is going to suffer from increasing exploitation of minds and hearts. For centuries India has been suffering from a proliferation of self-styled gurus, till it is now said, perhaps with more humour than accuracy, that "at every street corner one can find a guru; the difficulty is to find a chela!" These fake gurus, the worst kind of exploiters, will overrun the Western world, unless it learns from the suffering of India. In no country of the ancient world was the Ideal of the Guru higher, or better recognized, than in India; today it is corrupted and degraded. This has happened because would-be pupils did not know that their primary task was to make sure that the chosen Guru was not a fake. For example, the Upanishads say: "Arise, awake, seek the Great Ones." Many *sought* the Gurus, but before they had *arisen* from the ranks of the mentally lazy, before they had *awakened* from the dreams of personal preferment and happiness.

H. P. Blavatsky was the first in the modern world to proclaim that Living Sages, perfected Souls, exist today in flesh and blood. Since then, many have taken foul advantage of the good news, and indulged in the game of exploiting human credulity and aspiration. Would-be aspirants did not always go to the instructions of the one who proclaimed the fact; if they had, they would have learned that H.P.B. also said what the Upanishads taught, that one must *arise* to leave sin behind, and *awake* from the dreams of fancy and make-believe ere the Adept-Guru appears.

These Teachers, Living Mahatmas, suffer with the suffering of humanity, guiding those who desire guidance, instructing those who will be instructed. They do not labour for any definite organization, church, or society, but work for a change in the Manas and Buddhi of the Race, for the enlightenment of the human mind and for bringing to birth within it the power of Intuition. These Great Souls ever wait and watch for the lonely sore-footed pilgrims on their way to Perfection.

What is the Way to the true Gurus? The very first step is the search for the Science of the Soul. Is there such a science in existence which these Gurus teach? Are its early and preliminary lessons available — lessons which, once learned, will bring the learner

face to face with the Guru? Theosophy emphasizes — from the Teaching to the Teachers. The one without the other has proved and will prove dangerous, nay more, will end in failure. The first task of every aspirant is to ascertain the credentials of his future guru; this may sound irreverent, but a fearless and courageous examination by every soul of the status of a school or academy wherein he proposes to enter is a solemn duty. Many whose aspiration has been exploited could have saved themselves by a humble but cautious examination of the claimants and their claims. The first step is to “compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.”

Theosophy says that the truths of Soul-science should be questioned before being accepted. Let every mind test by reasoning out for itself the basic principles with which Soul-life has to begin; let every heart feel the depth of the nobility of those teachings. Teachings are the vestures of Teachers. If the former are unconvincing to reason, and do not awaken in the heart the fire of devotion, wherefore should we follow their authors? The superstition is rife that the Guru by some mysterious power of his own can remove the karmic disabilities and difficulties of the pupil in a vicarious fashion. According to the *real* Gurus, on the other hand, the disciple should offer himself at the very outset to be tried by his own past Karma, to be tested by his own present effort. Before one desires to learn from the Guru, one must acquire the knowledge of the state of Chelaship.

The Path to the Gurus is hidden. Their Voice is lost in the babel of tongues around us. The discriminating mind and the intuitive heart must learn to distinguish the Song of Wisdom from among the welter of words, the clash of thoughts, and the talk of claims.

THE WELL-KNOWN formula of faith, literally translated “O jewel in the lotus” . . . In esoteric phraseology the jewel stands for the pure enlightened spirit, while the lotus is the symbol of creation or cosmic evolution. The true significance of the mysterious formula is that there is no *extra-cosmic God*, no *individual* divine Spirit, save the Universal Divine Mind in Cosmos descending from the Dhyan-Chohan to host upon mankind in its collectivity, and culminating therefrom in its cyclic progress back to Adi-Buddha — its primeval source.

—DHARANI DHAR KAUTHUMI, F.T.S.
(*The Theosophist*, February 1884)

RANDOM NOTES FROM "THE THEOSOPHIST"

THE ARYAN-ARHAT ESOTERIC TENETS

[Commenting on M.A. (Oxon)'s review of a book by Arthur Lillie, *Buddha and Early Buddhism*, critical of the Theosophical teaching on Spiritualism, H.P.B. wrote in *The Theosophist* for January 1882:

"The writer . . . proceeds to speak of 'Buddhistic Spiritualism' . . . a 'root-principle' of which is 'a belief that the living may be brought *en rapport* with their departed friends.' . . . 'The life of Buddha is permeated,' says the reviewer, 'with what seems to me uncompromising Spiritualism. . .'

"None will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is well known that the most important feature of his reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyana* practices of *Iddhi*) open to all, whereas the Brahmans had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman (T. Subba Row) upon Spiritualism as viewed from the esoteric standpoint. The author of the article which follows, than whom no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences outside the inner conclave of the adepts — reviews in it the *seven-fold* principle in man . . . and establishes for that purpose an exhaustive comparison between the two esoteric doctrines — the Brahmanical and Buddhistic — which he considers 'substantially identical.' His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M.A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the 'root-principle' of the Asiatic religions and philosophy. At all events the readers will be enabled to judge how much modern Spiritualism, as now expounded, is 'a permeating principle' of Brahmanism, the elder sister of Buddhism."

Subba Row's article, "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man," then follows in *The Theosophist*, and H.P.B. adds her comments in the form of footnotes and ap-

pendices, which we reprint here. The statements by Subba Row to which the notes are appended are given in brackets.—Eds.]

[“It is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.”]

In this connection it will be well to draw the reader's attention to the fact that the country called “Si-dzang” by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief headquarters of the aborigines of China) — as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the “Teachers of Light,” the “Sons of Wisdom” and the “Brothers of the Sun.” The Emperor Yu the “Great” (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him — for he was the first one in China to unite ecclesiastical power with temporal authority — from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites — now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse (a religion based upon pure reason and spirituality) as alleged by some. Generally, little or no difference is made even by the Khelang missionaries who mix greatly with these people on the borders of British Lahul — and ought to know better — between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-kha-pa from the first and have always adhered to old Buddhism so greatly mixed up

now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians — is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the *Vedas* came — agreeably to all traditions — from the Manasarowara Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it — as having proceeded from one and the same source; and, to thus call it the "Aryan-Chaldeo-Tibetan" doctrine, or Universal WISDOM-Religion. "Seek for the LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

[“If you were to go to the Sramana Balagula and question some of the Jaina Pundits there about the authorship of the *Vedas* and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the *Vedas* were composed by *Rakshasas* (‘a kind of demon — *Devil*’) or *Thytyas*, and that the Brahmans had derived their secret knowledge from them.”]

And so would the Christian padris. But they would never admit that their “fallen angles” were borrowed from the *Rakshasas*; that their “Devil” is the illegitimate son of *Dewel* — the Singhalese female demon, or that the “War in Heaven” of the *Apocalypse* — the foundation of the Christian dogma of the Fallen Angels” — was copied from the Hindu story about Siva hurling the *Tarakasurs* who rebelled against Brahma into *Andhakara* — the abode of Darkness, according to Brahmanical *Shastras*.

[“Your assertion in *Isis Unveiled* that Sanskrit was the language of the inhabitants of the said continent (the lost Atlantis), may induce one to suppose that the *Vedas* had probably their origin there — wherever else might be the birthplace of the Aryan esotericism.”]

Not necessarily. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity. . . . The *Vedas*, Brahmanism, and along with these, Sanskrit,

were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to faraway Tasmania.

["...the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island."]

A locality which is spoken of to this day by the Tibetans and called by them "Shambhala," the *Happy Land*. . . . To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records — a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe, and its so much boasted modern science, were anticipated — such as the compass, gunpowder, porcelain, paper, printing, etc. — known, and practised thousands of years before these were rediscovered by the Europeans, ought to receive some trust for their records. And from Lao-tze down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In *A Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, there is a chapter "On the TIAN-TA'I School of Buddhism" (pp. 244–258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-K'hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas" (p. 256), the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the

"Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order, who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in *Shambhala*, the "happy land." According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Kunduz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Nam-Nor and the Kuen-Lun Mountains — but one and all firmly believe in *Shambhala*, and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the godlike inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists — that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

[*"Prakriti*, which in its original or primary shape is represented by *Akasa* (really, every form of matter is finally reducible to *Akasa*)."]

The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akasa* that same cosmic matter — but still more imponderable, its spirit, as were, "*Prakriti*" being the body or *substance*, and *Akasa-Sakti* its soul or energy.

[*"It is ordinarily stated that Prakriti or Akasa is the Kshetram or the basis which corresponds to water in the example we have*

taken; *Brahmam* the *germ*, and *Sakti* the power or energy that comes into existence at their union or contact.”]

Or, in other words, *Prakriti*, *Svabhavat* or *Akasa* is — SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.*, with substance so imponderable as to be only metaphysically conceivable. *Brahmam*, then, would be the germ thrown into the soil of that field, and *Sakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet — FO-HAT. “That which we call form (*rupa*) is not different from that which we call space (*Sunyata*).... Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other *skandhas*, whether *vedana*, or *sanjna*, or *sanskara*, or *vijnana*, they are each the same as their opposite.”... (Book of *Sin-king* or the *Heart Sutra*. Chinese translation of the *Maha-Prajna-Paramita-Hridaya-Sutra*. Chapter on the *Avalokiteshwara*, or the *manifested Buddha*). So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in *Parabrahmam*, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

[“You said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual’s mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of *Brahmam*.”]

True — from the standpoint of Aryan *Esotericism*, and the *Upanishads*; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivatma* to the seventh principle, the pure and *per se* unconscious spirit — it is because the Vedanta postulating three kinds of existence — (1) the *paramarthika* (*the true, the only real one*), (2) the *vyaavaharika* (*the practical*), and (3) the *pratibhasika* (*the apparent or illusory life*) — makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE SELF is its only representative in the universe, as it is the *universal life in toto* while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint — "wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to anyone; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) up which take place the eternal intercorrelations of Akasa-Prakriti, guided by the unconscious regular pulsations of *Sakti* — the breath or power of a conscious deity, the theists would say — the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan, Bar-nang* (*Maha-Sunyata*) or, as it is called by Lao-tze, the "Emptiness," is the nature of the Buddhist Absolute. (See Confucius' *Praise of the Abyss*.) The word *jiva*, then, could never be applied by the Arahats to the

Seventh Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question "how can *unconsciousness* generate *consciousness*?" the answer would be: "Was the seed which generated a Bacon or a Newton self-conscious?"

[“The term *Jivatma* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramatma* or *Parabrahmam*.”]

The Impersonal Parabrahmam thus being made to merge or separate itself into a *personal* "jivatma," or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God, whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize *no* deity apart from man.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name "Brahmam" is identical in this connection with Brahma or *Iswara* — the personal God. The *Upanishads* — the Vedanta Scriptures — mention no such God, and one would vainly seek in them any allusions to a conscious deity. The Brahmam, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmâ of the Hindu Triad, or *Trimurti*. Some Orientalists rightly believe the name derived from the verb "brih," to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

[“From the first appearance of life up to *Turiya Avastha*, or the state of Nirvana, the progress is, as it were, continuous.”]

In the Aryan doctrine which blends *Brahmam*, *Sakti*, and *Prakriti* in one, it [life] is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.

[“I stated that *Prakriti* in its *primary* state is *Akasa*.”]

According to the Buddhists, in *Akasa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

[“If *Akasa* be considered to be *Sakti* or *Power* by Theosophists. . .

It was never so considered, as we have shown it. But as . . . English [a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sa

skrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression — more than necessary, with a too nice distinction of proper technical terms. As "*Prakriti* in its primary state is *Akasa*," and *Sakti* "is an attribute of AKASA," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of Brahman and Prakriti" instead of "Brahman and *Sakti*," is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the *power* (or breath) of God over matter."

["*Akasa* serves as a basis or *Adhishthana* for the transmission of force currents and for the formation or generation of force or power correlations."]

That is to say, the Aryan *Akasa* is another word for Buddhist SPACE (in its metaphysical meaning).

["...the state of Nirvana, the condition of final negation, negation of individual or separate existence."]

In the words of a gatha in the *Maha-pari-nirvana Sutra*,

"We reach a condition of Rest
Beyond the limit of any human knowledge."

Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise, upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

—H. P. BLAVATSKY

THE POWER WHICH THE DISCIPLE SHALL COVET

Desire power ardently. . . . But that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

—*Light on the Path*

THE LURE of personal progress is a mighty temptation. In Theosophical study, at every point we are warned against it, sometimes directly, mostly indirectly. The very subject-matter of study arouses the desire for growth. We may speak of spiritual growth, but from there, as a starting point, we are apt to go on and on, thinking this and feeling that, saying and doing one thing and another — “for the benefit of the Soul!” Even when we remind ourselves that the great goal to which Theosophy points is not progress but service of humanity, we are coloured by ideas which tell us that to serve one must have knowledge and capacity; that the very service we are rendering — oh, so humbly! — is producing spiritual results by way of our own Soul-awakening, and so forth. Because there is some basis of truth in such ideas, we are glamoured and we fail to see that by looking for results, or by noting such benefits, we are surrounding ourselves with the smoke of self. In the process, unless we check ourselves, we lose sight of the goal, and progress becomes our objective. We have taken a turn to the left.

The Desire for Power is one thing, that for powers is another. The Power to Serve is translated by us as the possession of innumerable powers of body, *psyche* and *nous*. For real service, universal and impersonal, the power we have to unfold is that which shall make us appear as nothing in the eyes of men. Universal service means service of humanity, low and high, ignorant and educated, without making any distinctions. Impersonal service means service in which one's own personal self is not obtruded, not even its face shown; to put it in positive terms, it is service rendered by the Spiritual Soul, Buddhi-Manas, and not by the material soul, Kama-Manas. The symbol of Buddhi-Manas is the heart, the hidden organ which serves the body from the moment of birth to that of death. Its very existence is not felt till some mishap interferes with its silent unobtrusive service.

It is natural that in serving the Cause of Theosophy we become known to this person or that association. Only the Great Adepts fully show forth the verity hidden in the statement that we should appear

as nothing in the eyes of men. Otherwise their very Work would suffer and the performance of Duties belonging to their calling as Divine Magicians would become impossible. A Master once wrote:

How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. (*U.L.T. Pamphlet No. 29*, p. 7)

One of the reasons why the rule asks the disciple to covet the power of appearing as nothing in the eyes of men is that the lure of *egotism-ahankara* is his most dangerous foe. It is a subtle foe. Though the exact opposite of appearing as nothing in the eyes of men, the pride and conceit issuing from egotism have the *appearance* of humility. Our egotism hides itself only from us; it shouts vehemently of its existence to all the world.

Every earnest student of Theosophy has to discipline himself and adopt a few exercises for daily living so that he may acquire knowledge and spread it for the benefit of others and with a view to setting an example of right living. The rules of discipline to be adopted should be determined by each for himself. In Theosophical literature, a vast number of practical teachings are offered; but neither H.P.B. nor Mr. Judge has drawn up a programme saying to the aspirant — do this, don't do that! Every devoted student finds himself confused, and like Arjuna says: "Thou, as it were with doubtful speech, confusest my reason: wherefore choose one method amongst them by which I may obtain happiness and explain it unto me."

In selecting rules for our own discipline we reveal our discrimination and discernment, which belong to Buddhi-Manas, as also their opposite, egotism, which belongs to Kama-Manas. Though Theosophy has pointed out in a hundred places that *the fight is in the mind*, that *the foe is egotism*, the application of that instruction often slips by us. We repeat the metaphysical teaching — evolution is from within, without — but in practice we more often reverse the order and think of the body instead of the mind. This is the beginning of Hatha Yoga. The Kingly Science Raja Yoga, advocates purity of mind and morals, and we have to watch for the development of that purity as showing forth in the cleanliness of the body and the control of the senses. Again, many students reverse

the process and think that bodily cleanliness will cleanse the moral nature, pure food given to the body will develop soul powers, etc. No clean mind will keep its body unclean, but many clean bodies carry within them very unclean minds. Every sage protects his brain against the fumes of alcohol, but every total abstainer does not become a sage.

One of the salient features of real Raja-Yoga practice is that at every time and at every turn it enables the practitioner to observe the rule of appearing as nothing in the eyes of men. If we were to remember this when choosing our practices of Discipline we should save ourselves from many pitfalls.

In his wonderful book of Occult Instructions, *Letters That Have Helped Me*, W. Q. Judge writes:

The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its real application is to the mental grooves and the astral ones also.

Psychic ruts and grooves of thought are the cause of outer tendencies and habits. By modifying old grooves and making new ones we purify ourselves. This is an inner process, and in undertaking that task one must avoid parading oneself before kin and friends. Writes Mr. Judge:

One eats meat, another does not. Neither is universally right, for the kingdom of heaven does not come from meat, or from its absence. Another smokes and another does not; these are neither universally right nor wrong, as smoke for one is good and for another is bad; the true cosmopolitan allows each to do in such matters as he likes. Essentials are the only things on which true occultism and Theosophy require an agreement, and such temporary matters as food and other habitual daily things are not essentials. One may make a mistake, too, of parading too much his or her particular line of life or act. When this is done the whole world is bored, and nothing effective or lasting is gained except a cranky impression.

Practical Occultism consists in carrying on the fight on the field of mind, and the victory there obtained will reflect itself in the world without. The Theosophical aspirant is apt to err as Christian monks Muslim fakirs and Hindu yogis have erred in the past. "Come out from among them and be ye separate" is an Occult injunction; our Theosophical Masters have also said, "Come out of your world into ours."

This does not mean that we shall move bodily from one place to another, but that we shall move our active mind away from old grooves and make it furrow new soil. To move the body before the mind results in Hatha Yoga; the Great Buddha himself fought in the mind ere he moved his body from the palace to the jungle, and again fought in the mind ere he moved from under the Bodhi tree to the plains of human service.

One of the earliest exercises of practical Occultism, highly appropriate to our cycle, which the aspirant can and should undertake, is to build his own home by earning his own livelihood, thus securing for himself the right to live his own Theosophic life without let or hindrance. Right livelihood is one of the steps of the Noble Eightfold Path of Buddhism. It offers marvellous scope for self-training as for Theosophic service. It also enables the student to carry on without drawing attention to himself. To be in the world but not of the world is easy if one takes the way of the beggar; there are millions of them in India. But a parasite is not a spiritual servant of humanity. Home is the place where the student can practise Theosophy and right asceticism and do it all and appear as nothing in the eyes of men — provided it is his own home. Occultism looks upon marriage as a sacrament, because, among other reasons, it can and should be used to create a new home, a centre from which to radiate Theosophical influence in steady silence for the good of the world. Marriage is sometimes looked upon as bondage; students should look upon it as an opportunity to build one's own home. An Englishman proudly calls his home his castle because there he can shut himself away from the world. An aspirant has to learn to make his home a castle where he can observe his discipline, not for self-growth, personal benefit and mental peace, but for the service of all. To learn to be neighbourly is the first practical step on the path of Universal Brotherhood. What better place is there for preparing ourselves in silence and secrecy than the home, so that we may give ourselves to the Great Service? "It is men, not ceremony-masters, we seek; devotion, not mere observances," wrote Mahatma K.H.

"To appear as nothing in the eyes of men" — that is one of the secrets taught by example by all great teachers. H.P.B. appeared less than nothing to the world. The world's derision influenced some of her friends and colleagues who failed to see who or what she was behind the appearance. Is it not strange that after hearing one of the most marvellous discourses of spiritual instruction Arjuna asked, "What, O Keshava, is the description of that wise and devoted man who is fixed in contemplation

and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?" It did not occur to Arjuna that such a Man was standing in front of him! Why? Because Krishna, the Sage, made himself appear as nothing in the eyes of men. Sages appear in the world of mortals, but how many understand the meaning of the appearance? In a poem entitled "Krishna," AE, who was a friend and admirer of W. Q. Judge, sings:

I paused beside the cabin door and saw the
 King of Kings at play,
 Tumbled upon the grass I spied the
 Little heavenly runaway.

The mother laughed upon the child
 Made gay by its ecstatic morn,
 And yet the Sages speak of It as of the
 Ancient and Unborn.

Who was Krishna — Aja, Unborn, or Govinda the shepherd? Who was He — Achyuta, the Immortal "who fallest not," or the boy who "stole" curds and broke pots in Brindaban? Who was He when He danced with Gopis, and again when He led Arjuna and the Pandava army to War? Did He not set the example for us to follow? Does He not speak, in the Voice of the Great Silence — "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men"?

THE IDENTIFYING of values to which we can all give allegiance is a light preliminary exercise before the real and heroic task: to make the values live. Values have been carved on monuments and spelled out in illuminated manuscripts. We do not need more of that. They must be made to live in the acts of men.

—JOHN GARDNER

REGENERATION OF INDIA

[The *Supplement to The Theosophist* for September 1883 printed, under the above title, a letter by "A Humble F.T.S." stating that H.P.B.'s article "Chelas and Lay Chelas" (see *Raja-Yoga or Occultism*) "may have a most deterrent effect upon the readers generally," and might discourage those intending to join the Theosophical Society. The correspondent went on to say:

"Our position and prospective work are getting hazy and day by day more ill-defined. The great question — What is the difference between a Theosophist and a non-Theosophist? — requires now a tangible solution; for everybody can cultivate our threefold objects without joining our Society, as many evade our persuasion, when we convince them of the necessity of the objects we uphold, by so saying. As but few can successfully cultivate the latent powers that are in them, what shall others do, who have not the necessary conditions? Where shall they find a reward for their disappointments and failings? Considering all this, would it be not better to open a practical working field to our Society? Our motherland requires regeneration in every respect. How many of our theosophists are really engaged, body and soul, in helping even by a small work in this direction? . . . The greatest advantages might be thus anticipated for our country's good through the Society's practical work, since patriotism is not only not compatible but has to go hand in hand with "Universal Brotherhood," just as a moderate ambition or self-love is not incompatible with the love of one's neighbours."

The following was the reply given by Bhola Deva Sarma, a Chela.—EDS.]

It is hard to persuade oneself to believe that it is merely the article "Chelas and Lay Chelas" that has revealed the fact that the Theosophical Society was never meant to be only a college for the special study of occultism. The letters of my VENERATED GURU, published in the *Occult World* . . . emphasize the point as forcibly as words can make it. The President, Col. Olcott, has, throughout his lectures, expressly given his audience to understand that the Theosophical Society does not promise, still less does it furnish, Gurus for aspirants after *Yoga Vidya*. The attainment of occult knowledge and power is a matter which concerns the individual himself. *As a Society*, we have nothing to do with . . . If, therefore, the writer has joined us through any such misconception

as that a Theosophist will necessarily be accepted as a *Chela* — the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F.T.S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, *if deserving*, he at once attracts the notice of THOSE with whom alone it rests to either accept him or not as a *Chela*. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those who *without any personal merit, would force* themselves upon the dangerous current of Occultism. I know as yet of no Theosophist who being chosen as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to were very trying and heart-burning. On the other hand, all those who had thrust themselves recklessly and unasked, notwithstanding warnings and exhortations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a *Chela*, but he can always do his DUTY to his country and his fellow-men.

Our correspondent admits the degeneration of India. Can the *selfish* idea of a few unpatriotic Hindus to become *Chelas for self-advancement* regenerate this once blessed and now fallen land of Aryavarta? It is only such narrow-minded and selfish individuals that will take alarm at the article in the July *Supplement*; and the more such as they remain aloof from the Society, the better for the cause of India and of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify *individual aspirations*; and that he who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all?

Indeed, as our correspondent well points out, there are very few *active* Theosophists; but he seems to lose sight of the fact that others who have neither the leisure nor the means to take a practical part in the work, yet by their *moral* sympathy, support and co-operation, still further the interests of the Society. How much of practical work there is to be done, could not very well be mentioned in these columns as the

list is too long to be even attempted. . . . The Madras Theosophical Society . . . has recently undertaken to open Sanskrit schools. If every Branch were to follow the good example, the future generations of India would find themselves more truly Aryan than is the present. And this impulse, once given, would work itself out until in a couple of generations or so, it would surely culminate in a number of excellent Sanskritists. Thus the future Pandits being Sanskrit scholars themselves, capable of learning the real truth concerning our sacred literature, religion and philosophy, could render immense service to the nation by teaching the Hindu youths instead of depending upon European Orientalists to translate for them and disfigure, as they now do, our most sacred and philosophical works.

Very true; any man *may undertake* to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society — a united body of men — as he otherwise would, and this is what I deny, and what everyone can see, for *Union is force and power*. Moreover, it is again a narrow view of the case. If the Society had never been organized, how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathizing, if not actually an active, member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organized body, were my contrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and wasting their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and *individually*? Our correspondent also seems to have overlooked the article, "The Elixir of Life,"¹ where it is said that:

A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July and August 1966. —EDS.

the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; *though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.*

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such "merit" are afforded by the Theosophical Society, since its *leading* feature is the *realization* of the IDEA of UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana*. The work must of course be entirely *unselfish* since it is the psychic development that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. . . . In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every newcomer into a *Chela* — had better remain outside. They have yet to learn the first occult doctrine — "THE ADEPT BECOME; HE IS NOT MADE."

—BHOLA DEVA SARMA, F.T.S.

NAMCHHI, SIKKIM, August 7, 1883

THE ONENESS of the soul with the Self is already a fact, and not a thing that requires a further effort to bring about; and therefore the recognition of the truth of the text "That thou art" is sufficient to put an end to the personality of the soul, in the same way as the recognition of the piece of rope is sufficient to abolish the snake that fictitiously represents itself in place of the piece of rope. No sooner is the personality of the soul denied than the whole empirical habitual order of life disappears with it, to make up which the lower and plural manifestation of the Self falsely presents itself.

—SHANKARACHARYA

THREE KINDS OF KARMA

EACH ONE who undertakes the climb to the world of the Spirit has to face not only his *Prarabdha Karma* — that portion or aspect of Karma with which he is born, *i.e.*, the Karma for whose precipitation the field is ready. Because of his newly made resolve to break the limitations of Karma he cuts a canal through which some of the dammed-up Karma known as *Sanchita Karma* begins to flow and become *Prarabdha*. For the ordinary mortal, *Vartaman* or *Agami Karma* — thoughts, feelings, words, deeds generated now and here day by day — are but the fruits on the tree of *Prarabdha* — bitter, sour, sweet. Verily men and women in their millions live by the dictates of fate — their own past Karma; somewhat rarely do they go counter to its compulsions or take full advantage of its beneficence.

Knowledge of his own constitution and of the lines of evolution stirs the human mind and, when the stirring is sufficiently strong, awakens it to a new vision of the universe. Then may follow the resolve to lead the life of the Spirit. This resolve is a veritable psychical and psychological conception from which, after a period of antenatal life, the resolver will emerge as one newly born.

At death a fusion of the three types of Karma occurs; similarly the resolve to lead the higher life results in a kind of fusion of those three types of Karma. Just as with birth the sifting process differentiates a man's Karma into the three compartments, so too at this psychical and psychological conception a fresh and rearranged differentiation of Karma takes place. This subjective process is not known to the aspirant, and, when known, its workings are very baffling. Herein lie the causes of still-born aspirants, of a large number of infant deaths among aspirants, and so on. In its objective form the process is known as the tests and trials of the probationer. That is why W. Q. Judge says (*Letters That Have Helped Me*, p. 24):

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student. . . . The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

“ISIS UNVEILED”

ENTITIES OF THE UNSEEN UNIVERSE

Be thou a spirit of health or goblin damn'd,
Bring with thee airs from heaven or blasts from hell . . .

—*Hamlet*, Act I, Scene 4

EVERY organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death. Life, to some, is dependent on sunlight; to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, are necessary. This, for the visible side of nature. Since there is also the invisible side, the fixed habit of nature warrants the conclusion that this half, like the other, is occupied, and that each group of these unseen occupants is supplied with the indispensable conditions of existence. (I. 343-44)

Just as all plants are not of the same nature, nor all animals amphibious, nor all men nourished on the same food, so, too, with spirits. All are not fitted for the same atmosphere, nor possessed of the same powers, nor yet governed by the same attractions — be they electric, magnetic, odic, or astral. Because of this divergence, nature provides for each a suitable condition necessary for its existence. The grossest natures among the spirits will sink to the lowest stratum of the spiritual atmosphere which is found nearest the earth. The purest would be the farthest away. With such vast divergences in grade among the spirits, it is natural to assume that entities of different grades can neither occupy the same place nor subsist under the same conditions (I. 344). A deep-sea monster that lives comfortably at the very bottom of the ocean cannot change place with, for instance, a minnow or any other shallow-water fish, or *vice versa*.

Paracelsus taught that three spirits live in and activate man, and that three worlds pour their beams upon him — but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the Divine Spirit

(*Augoeides*). While man's terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself — only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the world? (I. 212)

Considering the physical body of man, chemistry teaches us that in it there are air, water, earth and heat or fire. *Air* is present in its components; *water* in the secretions; earth in the inorganic constituents; and *fire* in the animal heat (I. 343 fn.). The Kabbalist knows that each of these four kingdoms has its own peculiar elemental spirits, and they called them, gnomes (of the earth), sylphs (of the air), salamanders (of the fire), and undines (of the water). These never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and may properly be called nature spirits or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of the others. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong as also of the ether. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical sight, but not so unsubstantial that it cannot be perfectly recognized by the inner or clairvoyant vision. These beings not only live in the ether, but can handle and direct it for the production of physical effects. They can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose. (I. 311)

According to the ancient doctrines, these elemental spirits were evolved by the ceaseless motion inherent in the astral light. All human races belonging to this planet or any other have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings (I. 285). The Adepts teach that these beings are attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn towards the north, and certain plants to obey the same attraction.

How dangerous it is for the untrained to try to communicate with these entities is set out on pages 342-43 of the first Volume of *Isis Unveiled*. Says the text:

An adept who prepared to converse with the "invisibles," had

to know well his ritual, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the elementaries [disembodied souls of the depraved] into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass.

Then, H.P.B. quotes the words of a Rosicrucian who lived and published his works in the seventeenth century:

Once that thou hast resolved to become a co-operator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst* natures, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.

H.P.B. continues:

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad daemons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs and undines will assail the rash performer under multifarious aerial forms.

But the elementals are not the only denizens of the unseen worlds. Says Bulwer-Lytton in *Zanoni*:

The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air*. Yet between these last and man is a mysterious and terrible affinity. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . The sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *magic* as the credulous call it . . . it is *but the science by which nature can be controlled*. Now, in space there are millions of beings, not literally spiritual, for they have all, like the animalcula unseen by the naked eye, certain forms of matter, though matter

so delicate, air-drawn, and subtile, that it is, as it were, a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. . . . Amid the dwellers of the threshold is one, too, surpassing in malignity and hatred all her tribe; one whose eyes have paralysed the bravest, and whose power increases over the spirit precisely in proportion to its fear. (I. 286)

Among the dwellers of regions across the normal threshold of our consciousness, the next in order are called the elementaries. These are the disembodied souls of the truly depraved, who have, during life, separated from themselves their divine spirits, and so lost their chance of immortality. After bodily death, the souls of purely materialistic persons, unable to soar higher, are irresistibly attracted to the earth, and delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such an extent that they very soon lose sight of their own identity and become a part of those elementals, the help of which they need to communicate with mortals (I. 616 fn.).

Speaking of these elementaries, Porphyry says that

these invisible beings have been receiving from men honours as gods . . . a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate worship. . . . They are invisible, but they know how to clothe themselves with forms. . . . Their abode is in the neighbourhood of the earth . . . and when they can escape the vigilance of the good daemons, there is no mischief they will not dare commit. . . . It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of this is the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods and souls* (disembodied spirits). (I. 332-33)

Iamblichus states that "they are bad daemons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good."

"Shut the door in the face of the daemon," says the *Kabala*, "and he will keep running away from you, as if you pursued him." which

means that you must not give a hold on you to such spirits of obsession by attracting them into an atmosphere of congenial sin. "These daemons," H.P.B. adds, "seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will." (I. 356)

Yet another class of "dweller" is the vampire, an elementary desirous of satisfying its cravings by imbibing the emanations of fresh blood sucked from living victims. If there is still a magnetic relation existing between the vampire and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

Other entities of the unseen universe will be considered in the next instalment of this series.

Question. — What is religion?

Answer. — Entire subjugation of the passions and the practice of universal benevolence.

Question. — What is the true cause of happiness and emancipation from worldly misery?

Answer. — Entire subjugation of the passions and the practice of universal benevolence.

Question. — What is the end of existence?

Answer. — *Nirvana*, or the entire subjugation of the passions and practice of universal benevolence.

—*Summary of the Buddhist Creed*
(*The Theosophist*, July 1882)

LONELY MUSINGS

I

[Reprinted from *The Theosophist*, December 1885.—EDS.]

THOU that art directing thy will to the attainment of perfection — thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel. Think not that thou shalt attain in a day the power even to recognize the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years — perchance even thy whole life — in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling — weaving again entanglements of the senses — for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction — this subtle torture — is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. "For the first action of material fire on fuel is to dry it, to expel from it all water and all moisture. It then blackens it and soils it, and drying it by little and little, makes it light, and consumes away its accidental defilements which are contrary to itself. Finally, having heated and set on fire its outward surface, it transforms the whole into itself, and makes it beautiful as itself. Thus fuel subject to the action of fire retains neither active nor passive qualities of its own except bulk and

specific weight, and assumes all the qualities of fire. It becomes dry, then it glows, and glowing, burns; luminous, it gives light, and burns much brighter than before. All this is the action of fire."

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty — that divine wisdom and goodness which already is thy lodestar.

And the passion that was in thee — the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be redirected. Thou art now set to lift the veil of Isis — not that of any mortal maiden — and thy one and only aim shall henceforth be — call it by what name thou wilt — the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high-drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

—PILGRIM

A WORD ON PRONOUNS

[In *The Path* for April 1889, Frances Ellen Burr wrote critically of the practice in Theosophical literature of capitalizing the pronouns of the Himalayan Brothers, saying, among other things: "The Brothers on the Asiatic mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honour those who do succeed, but the silly worship of the past let us strive to outgrow." Mr. Judge replied as follows in an editorial note.—EDS.]

WE HAVE PRINTED the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the "Brothers" spoken of by the writer. We distinctly disagree with Miss Burr when she describes the capitalizing in *Path* or elsewhere of the pronouns used for the "Brothers" as "hero worship," and also with her suggestion that the use of such capitals shall be dispensed with. . . . Nor can we agree that the Adepts are, as she says, "simply human like the rest of us," for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Everyone is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not "simply like the rest of us." The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower unperfected human gods is beyond our power to measure. And the difference is so great that the writer's second last sentence should be altered to read that, "while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is."

IN THE LIGHT OF THEOSOPHY

One of the fundamental teachings of the Wisdom-Religion to which H.P.B. drew the attention of the modern world in her very first book, *Isis Unveiled*, was that the Law of Cycles or Periodicity was at work *universally*, in all the kingdoms of Nature, in all walks of life.

Investigators are now beginning to look upon the study of how cycles affect all of life as a rewarding “new” science — new to them, though well-known to the ancients. Many cycles in our environment are well known: our daily cycles of sleeping and waking, the cycles of the seasons, the woman’s lunar cycles, etc. Others are not so obvious. Certain species of animals, for instance, show peak populations every 9.6 years. So does the average harvest of wheat. So also does the incidence of heart disease. And examples could be multiplied.

Though investigators are devoting themselves to the study of the numberless cycles found throughout the natural sciences, medicine, economics, political affairs, and as affecting our individual lives, what is striking is the small use that has been made of this knowledge toward the improvement of our environment and of our own life.

One of the outstanding researchers in the field is Edward R. Dewey, founder and president of the Foundation for the Study of Cycles, and a director of the University of Pittsburgh’s Center for Interdisciplinary Cycle Research, U.S.A. He has written more than 600 scholarly papers about cycles, edits the *Journal of Interdisciplinary Cycle Research*, is co-author of the classic book, *Cycles: The Mysterious Forces that Trigger Events*, and organizes annual conferences on cycle research. In an article in the *July Science Digest*, Ritchie R. Ward writes of Dewey’s outstanding work:

Dewey believes that man will eventually solve one of the deepest mysteries of the universe: why events in nature and in human affairs repeat themselves with such amazing regularity. If future studies bear the fruit he hopes for them, we will one day be able to anticipate floods, famines, epidemics, depressions, and wars. Armed with such foreknowledge, we should be able to avoid disaster, or at least defend ourselves against its most serious consequences. At the very least, we should surely be able to improve the quality of our environment. . . .

Are there some as yet unidentified forces in the universe that regulate these overt events? Dewey freely admits that he sees

large areas that are purely speculative. "But we can say," he insists, "that we have overwhelming evidence that some kinds of environmental forces must exist that alternately stimulate and depress mankind in the mass. These same forces also affect plant life, animal life, even the weather. To say what they are at this stage would be rash."

The search for ultimate causes can be extraordinarily difficult. But before looking for causes, Dewey first convinced himself that his cycles could not reasonably be thought to be chance. . . . Thus persuaded, Dewey felt justified in turning to the nature of their causes. "We do have strong evidence that forces of some sort — whatever their real nature may be — do indeed exist. . . . Some cycles are caused by factors internal to the organism itself, or by factors obvious in its immediate surroundings. On the other hand, there are hundreds of cycles which, for one reason or another, cannot reasonably have an internal cause. In such cases, we are forced to conclude an external cause."

Most biologists, economists, and businessmen . . . see more rewarding opportunities in continuing study of internal causes, or at least a deeper understanding of more immediate external causes. Dewey replies that no one has been able to refute the factual evidence that he has accumulated, and that if far-out causes are really involved, we had better know about them.

In sum, Dewey sees implications from cycle study of tremendous benefit to mankind:

- Law, regularity, order, and pattern exist in vast areas of knowledge previously thought to be random.

- Cycle study implies an enormous increase in the area of predictability.

- Insofar as cycles are meaningful, all science that has been developed in the absence of cycle knowledge is inadequate and partial.

- Because these cyclic forces are real, there is a much greater interrelationship within nature than was previously realized.

Granting even a small measure of Dewey's optimism, it would surely seem that cycle study can make a substantial contribution to improving our environment.

Since, as Mr. Judge puts it, it is the greatest feat of all — "one which implies a knowledge of the very foundations of nature — [to] know what the ultimate divisions of time are and what are the meaning and the times of the cycles," we may not expect that an exact understanding of

cyclic periods will be within the reach of men of science in any short time. The problem of assigning preciseness to cyclic intervals is complicated by the fact that cycles overlap each other, so that the "twilight" of one cycle is the "dawn" of another. Individual cycles, also, begin and end wholly within the limits of larger ones. Physical cycles are reflections of spiritual periodicities, and these last are extremely difficult to discover and understand.

The belief that American history began with Christopher Columbus was falsified not too long ago with the discovery of hard evidence that a team of Norsemen led by Leif Ericson was exploring Canada and the northern part of the United States way back in A.D. 1000. Compelling evidence has now been uncovered by a New Zealand-bred Harvard scholar, Barry Fell, that Europeans were living in North America as early as 800 B.C. This is brought out in his recently-published book, *America B.C.*

In the October *Reader's Digest* (Indian ed.), Thomas Fleming writes of Fell's expertise in the field of epigraphy, leading to his translation of once-unreadable stone inscriptions. On the basis of these it has been ascertained that

...the men and women from Europe not merely exploring but living in North America...worked as miners, tanners and trappers, and shipped their products back to Europe. In temples in the rugged hills of New Hampshire and Vermont, and in river valleys in Iowa and Oklahoma, they sang hymns, and performed sacred rituals to honour their gods. When their kings or chiefs died, they buried them beneath huge mounds of earth in which they left steles — written testimony of their grief carved on stone.

Some of these stones were found in the 19th century, but remained undeciphered. Fell is now able to read these as also other stone inscriptions discovered by James Whittall and his team of investigators. One of the inscriptions, whose letters are a variation of the Punic alphabet found in ancient Spain (for which Fell has coined the word "Iberic") records the annexation of a large chunk of present-day Massachusetts by Hanno, a prince of Carthage. Inscribed stones found at other sites contain dedications to the Phoenician god Baal and to the Celtic sun god Bel — evidence of an identity between the two and of a Celtic-Carthagian

partnership in exploration and settlement on a scale hitherto never imagined.

In an inscription engraved on a cliff in Bristol, Rhode Island, Fell was able to read a single line in Tartessian Punic (Carthagian script used by several ancient peoples): "Voyagers from Tarshish this stone proclaims." Tarshish was a Biblical city on the southern coast of Spain, destroyed, about 533 B.C., by the Carthagians.

Another inscription written in Ogam (an almost-forgotten script used by pre-Christian Celts) reads: "Cargo platforms for ships from Phoenicia." All this led Fell to the conclusion that there was a highly developed trade route between America and the Mediterranean for at least 400 years before the birth of Christ.

On a stele found in a burial mound near Davenport, Iowa, Fell was able to read three kinds of writing — Egyptian hieroglyphics, Iberic form of Punic writing found in Spain, and Libyan script. "It means," says Fell, "there were Egyptians, Libyans and Celtic Iberians living together in a colony in Iowa in 800 B.C. It means we have to revise a lot of our ideas about American history in general and American Indian culture in particular." There is also enough evidence of the deep impression left by these pre-Christian visitors on the language and beliefs of the people they encountered in the land that they colonized.

Thomas Fleming concludes his article by saying:

No longer can we think of America as developing in cultural isolation. For the first time, fighting Celts from Spain and daring Semitic seafarers from Carthage, Libya and Egypt must be included in America's heritage. Who knows how many others will be added before the end of Barry Fell's epic voyage into the past?

What present-day investigators are rediscovering was asserted by H.P.B. in *The Secret Doctrine* in 1888:

America was a non-existent myth for Europeans during the early part of the mediaeval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. But... a Columbus was born to re-discover, and to force the Old World to believe in Antipodal countries....

The Secret Doctrine further explains that there was a time when the geography of our globe was very different from what it is now and when the continents now separated by vast oceans formed part of a

single land mass. Evidence of the links between the continents continues to pile up as archaeologists and interested explorers report new discoveries. "Geography," says *The Secret Doctrine* (II. 9) "was part of the mysteries, in days of old"; and quoting the *Zohar*, adds: "The secrets (of land and sea) were divulged to the men of secret science, and not to the geographers."

One of the major forms of fear plaguing humanity is fear of death, especially on the part of those who are seriously ill. This was recently analysed by several experts at a conference organized by Canada's International Institute of Stress (*The Times of India*, September 20). Must the doctor tell the patient all? If one is dying, say of cancer, should those who treat him quibble and resort to soothing euphemisms? Since many ailments are psychosomatic, would it be wise to depress the grieving patient with bare facts?

The specialists discussed two cases: both patients suffered from the same type of cancer; one died in six weeks, the other lived for 15 years — an instance of auto-remission. Even as the concept of death has altered, so has that of the influence of mind over body. Dr. Hans Selye, a celebrated Canadian scientist, was declared to be terminally ill with cancer five years ago. He never gave in. Now, at the age of 70, he says he is just as likely to die of something else. Here we have a triumph of faith, self-confidence and cheerfulness. Will telling the patient the truth about his ailment lessen the faith? Surely it can only deepen it. As a psychiatrist said at the conference, "Awareness allows choice; choice allows rational acts, and acting rationally reduces fear." Besides, there is the wise saying that nobody is gifted more suffering and grief than he can really bear.

Many of the specialists at the conference were of the opinion that the fear of death was mitigable by proper death education.
