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Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want.

—W. Q. JUDGE

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- (c) The investigation of the unexplained laws of nature and the psysical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1956.

VOL. XXVI. No. 5

CONTENTS

W. Q. Judge—A True Ascetic	97
The Ladder of Love	99
Seeking and Being	102
Occultism	104
Alchemy in the Nineteenth Century—II	105
Harmony in Word and Act	110
Man, the Creator of his Fate	111
“The Jewel of Transcendental Wisdom”	112
The Theosophical Movement—1875-1950:	
XVII.—The Gentle Light of Understanding	114
The Mystery That Is Gravity	117
In the Light of Theosophy	118

AUM

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE—A TRUE ASCETIC

A blade of kusa grass wrongly handled cuts the hand; asceticism wrongly practised leads downward, to hell.

—*The Dhammapada* (Verse 311)

It is natural that students of Theosophy should desire to follow some programme of asceticism. The simple life, the self-controlled life, the life free of all burdens—all present a true idea. Like other true ideas, the meaning and purpose of spiritual life and asceticism are misunderstood and even abused. An attraction becomes a lure, and so we have so many pursuing false asceticism, to their own bodily and mental ruin. "Breaking bone," "rending flesh and muscle," "sitting in dark forests, in proud seclusion and apart from men," "life on roots and plants"—these, and such like practices, do not constitute the simple life; they represent control of a wrong type and do not lead "to the goal of final liberation." These sayings from *The Voice of the Silence* culminate in an important teaching:—

Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.

Asceticism of the body, as a starting point, is futile and dangerous. "The sins of thy gross form" are not as heinous as some other sins. Sins of the body are but effects. True asceticism begins with the finding out of the cause of the sins of the flesh.

There is yet another type of false asceticism—"to hate thy mother and disregard thy son," "to disavow thy father and call him householder," and "to cease to love all beings." Such hateful notions also proceed from the selfish, ignorant mind.

"The true cause of human woe" is rooted in the mental affliction known as the dire heresy of separateness. A philosophical appreciation of this root becomes necessary for the student who aspires to practise the right kind of asceticism. Says *The Secret Doctrine*:—

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. (I. 260)

The Voice of the Silence verse quoted above refers to duties to be "accomplished by nature and by man." Our own mind-soul progress does require a programme of asceticism which will enable us to perceive the Unity of Nature, the Brotherhood of Man; to enrich Nature and to love our fellow men. The asceticism which mortifies the lusts and selfishness of our desire-mind and which purifies and elevates it for the fulfilment of lofty aspirations is Right Asceticism. This alone the Theosophical or Esoteric Philosophy advocates.

W. Q. Judge was a real ascetic, and out of his profound knowledge and experience he wrote:—

The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man during the entire period, and whenever, in any one of his

ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism. (*Notes on the Bhagavad-Gita*, pp. 118-19)

Many an aspiring ascetic in our Theosophical Movement has brought back with him the tendency born of wrong asceticism in past lives. Says W. Q. Judge:—

It is well known that the ego returning to regeneration is affected by the actions of his previous births, not only circumstantially in the various vicissitudes of a life, but also in the tendency of the nature to any particular sort of religious practice, and this effect operates for a length of time or number of births exactly commensurate with the intensity of the previous practice. And naturally in the case of one who deliberately renounced all in the world, devoting himself to asceticism for many years, the effect would be felt for many lives and long after other temporary impressions had worn off.

(*Ibid.*, p. 120)

In his usual lucid manner Mr. Judge further explains:—

The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. (*Ibid.*, p. 121)

Right performance of duties is essential for the practice of asceticism. The renouncing of the results of such performance, meritorious or otherwise, is equally necessary. This implies the development of Resignation—not carelessness, or the indifference, so called, of the many *fakirs* and *vairagis* of today, but a detachment of the mind and a disentanglement of the heart which eschew calculations of gain and loss. We have to learn to avoid “the ascetic rocks and the sensual whirlpools.” The Great Buddha’s programme is called the Middle Way.

The ingredients of asceticism are solitude, mortification, contemplation. These have correct and incorrect aspects and are to be found in right as in wrong asceticism. These beget right types of devotion and compassion, or sentimentalism and mush which pass for devotion and love.

W. Q. Judge’s life reveals what right asceticism is. He performed his duty by every duty, as an individual, as a patriot, as a cosmopolitan. He was always concentrated in resignation in home life, in business life, in Theosophical life. He studied and exemplified the true spirit of resignation. As an example of his true asceticism we might point to the Dedication of his rendition of *The Yoga Aphorisms of Patanjali*:—

THIS BOOK IS LAID UPON THE ALTAR
OF MASTERS’ CAUSE,
AND IS DEDICATED TO THEIR SERVANT
H. P. BLAVATSKY.
ALL CONCERN FOR ITS FRUITS OR RESULTS
IS ABANDONED:
THEY ARE LEFT IN CHARGE OF KARMA
AND THE MEMBERS OF
THE THEOSOPHICAL SOCIETY.

Here is detachment; here is devotion and the real spirit of true asceticism.

On the day of the Spring Equinox, the 21st of March, 1896, William Quan Judge cast off his body dedicated to the service of humanity. Let us contemplate the record of his labour of love. How did he accomplish it? By Right Asceticism. In one place Mr. Judge states that he took a Vow, long, long ago, to immolate himself in the service of mankind. It is the same Ancient Vow which, in the following beautiful words, is attributed to Kwan-Yin, the Goddess of Mercy:—

Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

THE LADDER OF LOVE

He who loves lives. He who loves himself lives in hell. He who loves another lives on earth. He who loves others lives in heaven. He who silently adores the Self of all creatures lives in that Self: and It is eternal peace.

Kama or Love is described in Vedic philosophy as a Supreme, Divine Power,

the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. (*The Theosophical Glossary*, "Kamadeva")

It is the primeval Desire which initiates manifestation, the propelling force in evolution. Says Mr. Judge:—

It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence. (*The Ocean of Theosophy*, p. 50)

It is the creative, unifying and guiding principle in the Universe and in man. In the lower kingdoms of Nature it expresses itself as the law of cohesion, causing the little lives making up the various forms to cling to each other; as the law of magnetism and sympathy in plants and minerals; as affinities in chemical atoms. The force that makes a seed grow into a flower and a fruit is an expression of this creative power. Among animals it manifests as instinctive desires. Gravitation is another phase of it.

It holds together the worlds in space, it clothes the earth in bright and beautiful colours, it guides the instincts of animals and links together the hearts of human beings. (THE THEOSOPHICAL MOVEMENT, V. p. 12)

This Divine Principle of Love is reflected in the innermost recesses of the heart of man. H.P.B. explains that the first feeling that arose in primitive man at the very dawn of his consciousness was a sense of solidarity and oneness with the Lords of Wisdom who had opened his mental eye and given him the spark of self-consciousness.

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature... (*The Secret Doctrine*, I. 210)

That was in the days of old, in *Satya Yuga*, the Golden Age, when humanity was still in its pristine purity; when the "gods walked the earth, and mixed freely with mortals." Since then the gods have departed and mankind has descended into denser and denser material life, until today, in the Black Age or *Kali Yuga*, wealth has become "the only source of devotion, passion... the sole bond of union between the sexes." *Kama*, "pre-eminently the divine desire of creating happiness and love," has become "the power that gratifies desire on the animal plane."

Yet, the goal of man on his upward path is to recover the lost memory of his oneness with the Supreme and regain the Higher Devotion to the Immortal God within him, by transmuting the selfish desire to live for his separate self into the single urge "to live to benefit mankind." One has to tread a hard and thorny path before the heavy lead of passion can be turned into the pure gold of an all-embracing love; before *Kama*, "the constant enemy of the wise man," can be transmuted and can become once more the energy of Spiritual Devotion. Before such perfect transformation is possible, man has to understand, fight and overcome the many manifestations of *Kama*, the numberless aspects of love, from lust, passion, infatuation, personal affection and attachment, to impersonal love, devotion, mercy and Compassion Absolute. Having fallen under the domination of his animal nature, he has to learn to free himself from fleshly appetites and all selfish desires. A difficult task to accomplish, but H.P.B. assures us that "the *animal* will be tamed one day, be-

cause its nature will be changed"—lust will be transformed into love, passion into compassion.

Though the lives of most people in the world today are governed by lust and animal passion, the student of Theosophy ought to have left such vices behind. But let him not be too sure of having risen above them and become passion-proof. Temptations are sure to arise and in a weak moment he may slide down and give way to his lower nature. In *The Voice of the Silence*, recorded not for the man of the world, but for the daily use of disciples and "dedicated to the few," we are warned not to identify sensuous desires with love, not to "mistake the fires of lust...for the sunlight of life." In H.P.B.'s article, "Chelas and Lay Chelas," we learn of the many probationers under trial in the early days of the Theosophical Movement who failed most ingloriously and fell victims to lust, passion and gross selfishness. She recalls the statement in the Bible: "Let him that thinketh he standeth take heed lest he fall." The student, however, knows that to give way to lust and passion is fatal and he is therefore on his guard against such failings. To some extent he has conquered his fleshly appetites and lower passions, but he is still under the sway of personal affections and human emotions. Quite often, unconsciously to himself, he falls into the net of personal attachment and infatuation, and, having fallen from the path, has to start the climb anew. "Such are the falls and rises of the Karmic Law in nature." Just as the lower desires have to be overcome and sublimated, so too personal love has to be purified of its selfishness and transformed into an impersonal force for the good of all beings. Step by step the student has to climb the scale of the many phases of human emotions.

Let us then trace the steps of the ladder of love indicated in the quotation at the head of this article.

He who loves lives. Desire is the motive force behind all action. No one does anything unless moved by desire. Love creates and unites, which means life and progress. Without love there can be no unfoldment, no growth. Its opposite, hatred, separates and destroys and leads to final

annihilation.

He who loves himself lives in hell. One of the characteristics of a man born with the demoniacal disposition, as described in the 16th Discourse of the *Bhagavad-Gita*, is self-conceit or pride—pride in his own greatness, his attainments and possessions: "I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me?" Such a self-satisfied and deluded man finds himself alone in hell, for hell is within himself. Esteeming himself very highly, he is like the fool depicted in *The Voice of the Silence*:—

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself. (p. 29)

Also, the self-centred man, who lives for the gratification of his own selfish desires, who takes all and gives nothing, who inflicts injury on others for his own comfort and gain, by his lustful, egotistic and heartless deeds, is in a state of hell.

Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. (*Gita*, XVI. 16)

He who loves another lives on earth. Mutual love—to love and be loved in return—is the most common expression of love in present-day humanity, a love which brings earthly happiness, but a happiness that comes and goes, a pleasure "which in the beginning is sweet as the waters of life but at the end like poison." Those who love in return for love are motivated by self-interest. Personal love seeks enjoyment for itself, craves some kind of gratification. It is a subtler form of selfishness. "For if ye love them which love you, what reward have ye?"

Earthly love means attachment to persons, be they blood relations or friends, and such personal affections must, in the course of man's evolution, give way to a higher form of love. Every attachment is a hindrance to the man who wishes to live a spiritual life. He must finally reach "an equilibrium which cannot be shaken by personal emotions." In the words of a Master of

Wisdom :—

The passions, the affections are not to be indulged in by him who seeks TO KNOW: for they wear out the earthly body with their own secret power.

How can personal love be transformed into love immortal? We cannot touch the higher love until we have lost hold of the lower. Personal attachment and love immortal cannot co-exist. "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." We have to give up the life of the personality and "sacrifice the personal to Self impersonal." The desire to give, not to take, to renounce all personal gain, has to take root within us.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none. (*The Voice of the Silence*, p. 73)

We have to cease to be moved by *Ahankara*—the thought of separateness—and cultivate sympathy towards all, an unselfish love for collective Humanity. We must learn to identify ourselves with the joys and sorrows of others, to "thrill in response to every sigh and thought of all that lives and breathes," and thus rise from the love of one to the love of many. Says a Master of Wisdom :—

...human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection will all give way to become blended in one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

He who loves others lives in heaven. The man who generates an unselfish, impersonal love for his fellow men, who loves without being loved, who sacrifices his own good for the welfare of others, is in heaven, for sacrifice always begets joy. Such a man has expanded his love from the narrow circle of family life to the wider sphere of "the great orphan—Humanity," has overcome the false attachments to family and nation. He has eradicated the grasping tendency of his nature; instead of taking and holding he now gives of

himself and pours out his love and sympathy on all, good and bad alike. He has learned the lesson taught by Kabir :—

Love may not be hoarded,
Love thou must hand on.

The wise Lao Tzu gave the same counsel, paradoxically :—

The Sage does not care to hoard. The more he uses for the benefit of others, the more he possesses himself. The more he gives to his fellow men, the more he has of his own.

True love never claims; it asks for no return, no gratitude; it is of an immortal quality, not affected by time and space. With such pure love everything is conquerable. "There is no fear in love; but perfect love casteth out fear," taught the Apostle John. "Hatred ceaseth not by hatred but by love," taught the Buddha.

The first of the seven Paramitas given in *The Voice of the Silence* is "DANA, the key of charity and love immortal." Without true impersonal love we cannot really be charitable to others; we cannot help them in the true sense of that word. But with the light of love which is understanding, we perceive the cause of their difficulties and assist them to remove it. We can teach a man the highest philosophy, but we cannot truly help him without love. There is an immense difference between the help given by one who looks on it as mere duty and obligation and that rendered by one inspired to serve, out of love and compassion for his brother men. Such an action is performed willingly, with joy and spontaneously. "Generosity and love are the abandonment of self," says Mr. Judge. *Dana* is the means whereby the giant weed of egotism can be eradicated. As put by H.P.B. :—

For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods—Humanity—shall blossom as a rose. (*The Key to Theosophy*, 2nd Indian ed., p. 53)

He who silently adores the Self of all creatures lives in that Self; and It is eternal peace. Even the satisfaction of helping others, the enjoyment of that heavenly bliss, must be given up. There is

a higher life than that of altruism, the life of self-identification with the Supreme. From the love of many we have to proceed to union with the One, union with the Self of all creatures. One who does so recognizes the One in the many, sees and loves the Self in everyone and everything. In the words of the *Brihadaranyaka Upanishad*:—

Not for the sake of the husband is the husband dear;
but for the sake of the Self is the husband dear.
Not for the sake of the wife is the wife dear;
but for the sake of the Self is the wife dear.
Not for the sake of the all is the all dear;
but for the sake of the Self is the all dear.

Being the friend of all creatures he is in harmony with Nature, in accord with all that lives, a true practitioner of *ahimsa* or harmlessness, injuring none, protecting all, man and beast alike. His every action is a sacrifice to the Self within. Once again to quote the Upanishads:—

They waste their life who find love in the

outward; but service of the Eternal finds love in the hidden.

Such love is of a divine character, referred to in the great scriptures of the world as Spiritual Devotion or Worship. A man endowed with this Devotion has but one single object of Worship—the Self of all creatures. Says Krishna in the *Bhagavad-Gita*:—

The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. (II. 59)

Having abandoned all attachments, he attains through love to that Supreme Devotion which enables him to take the final step and accomplish the Great Renunciation. Having reached Nirvana's bliss, he renounces it, for the sake of others, for suffering fellow men.

SEEKING AND BEING*

In "Living the Higher Life" (*U.L.T. Pamphlet No. 34*) Mr. Judge wrote:—

...suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then...the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle...

He adds that it is equally necessary to fulfil one's national duties and those to mankind, which are the same as one's duties to one's own self.

This is recalled because of two recent books: *Man's Search for the Good Life*, by Scott Nearing, and *Living the Good Life*, by Helen and Scott

* *Man's Search for the Good Life*. By Scott Nearing. (xii + 146 pp. 1954); *Living the Good Life: Being a Plain Practical Account of a Twenty-Year Project in a Self-Subsistent Homestead in Vermont, together with remarks on How to Live Sanely and Simply in a Troubled World*. By Helen and Scott Nearing. (xii + 209 pp. 1954) (Published by the Social Science Institute, Harborside, Maine, U.S.A.)

Nearing. The second records their experiment in actually practising the principles, ideas and theory set forth in the first book. Both volumes are of unusual interest, describing as they do a 20th-century pioneering adventure in true philanthropy which must have far-reaching significance.

Scott Nearing writes that he was concerned about living "the good life" since high-school days. This civilization, he states,

does not represent the ultimate good life. He [the author] was a student of social science, trying to learn the truth about social relationships and to build the truth into the social environment. His studies had brought him face to face with folly, inefficiency, corruption and wickedness in the society in which he was a responsible member.

"He objected, protested, suggested," and society retorted by taking away his means of livelihood, his influence and his reputation.

Finally, in 1932, he and his wife moved from New York to the backwoods of Vermont in the

Green Mountains, to start their experiment in living the good life.

We are opposed to the theories of a competitive, acquisitive, aggressive, war-making social order, which butchers for food and murders for sport and for power.... Since we reject it in theory, we should, as far as possible, reject it also in practice. On no other basis can theory and practice be unified. At the same time, and to the utmost extent, we should live as decently, kindly, justly, orderly and efficiently as possible. Human beings, under any set of circumstances, can behave well or badly. Whatever the circumstances, it is better to love, create and construct than to hate, undermine and destroy, or, what may be even worse at times, ignore and *laissez passer*....

The society from which we moved had rejected in practice and in principle our pacifism, our vegetarianism and our collectivism. So thorough was this rejection that, holding such views, we could not teach in the schools, write in the press or speak over the radio, and were thus denied our part in public education. Under these circumstances, where could outcasts from a dying social order live frugally and decently, and at the same time have sufficient leisure and energy to assist...society...?

Their aim always was, through self-discipline and living up to their ideals and principles, to be of help to others; to demonstrate that clean, honest, harmonious and creative living was possible, even amidst the prevailing social corruption.

All this recalls the words of the *Vishnu Purana*, describing prophetically the horrors of this dark age. Yet it is in *Kali Yuga* that the way must be prepared for the advent of a favourable *Yuga*, and, as Mr. Judge points out, that way "is to establish gradually the conditions for the leading of a true household life."

The Nearings, having taken refuge in a mountain valley, proceeded to plan and carry out over a 20-year period a most amazing, rich and rewarding experiment in living the good life.

...after taking over some rough land in a denuded, eroded Vermont valley, after planning the project, building a home of native rock, turning a piece of depleted soil into a

productive garden, selecting a source of cash income and making the entire project into a going concern, we are convinced that anyone can follow suit by selecting a site, planning a project and sticking to it until it has produced results. The experience will be educative, interesting, health-giving, exciting, inspiring.

Individually and economically their experiment was a success, yet, they say, "Socially our experiment was a failure," adding:—

...if we had it to do over again we would attempt the Vermont project in its social as well as its economic aspects...because the value of doing something does not lie in the ease or difficulty, the probability or improbability of its achievement, but in the vision, the plan, the determination and the perseverance, the effort and the struggle which go into the project.

Their social failure, they write, was due to the existing social set-up, the "determined, stubborn resistance of Green Mountain dwellers...to every attempt at community integration and collective action."

There is no positive force, in rural Vermont or in rural America, drawing communities together for well-defined social purposes.

The programme for the good life must be worked out on two levels,—the individual and the collective. These two levels are interdependent, acting and reacting upon one another.

In the light of Theosophy this is the crux. On reading their books carefully it seems that, although the Nearings had sufficient vision, faith, wit and will to make the living of the good life possible and rewarding for them, they were unable to impart to others enough of their inspiration to make them desire to do likewise.

Perhaps this is because they used exclusively the modern scientific method and believed that "an approach to the good life should be dominated by reason," that reason should play the "leading role." The Buddha also enjoined the development of reason to protect against blind, mechanical, conventional beliefs and superstitions and to harmonize impulses and emotions. And for these purposes it seems that the Nearings

used it with splendid effect upon themselves. But reason, however useful in its own sphere, pertains but to "lower knowledge"; whereas there are other qualities, above reason, declared necessary by the Nearings: "understanding, discrimination, willingness to assume responsibilities and to take consequences." How are these indispensable qualities to be aroused, cultivated?

It is impossible to induce others to live the good life—which means, first of all, inducing them to have a vision of it—without a clear, self-evident metaphysical basis for morality, thought and action. The true metaphysical, philosophical basis is provided by "higher knowledge." It gives a foundation and validity to reason, thus truly rationalizing action. Men need to know *why*, not only what, when, where and how, they should live the good life. A self-compelling basis for ethics is indispensable. Nothing less will do; nothing less will supply the vision that compels a man from within his own heart.

That a complete body of knowledge exists, that the ways and means for living in harmony with Nature's laws have been indicated to us, is a fact difficult for even the most earnest modern philanthropists to credit because all modern education obscures it. Yet all those who study Theosophy accept it as a verifiable fact. This Philosophy embraces all the fine ideas that the Nearings have used and many more that they, and all others who would serve their fellow men, need in order to round off their ethical ideals and make their practical efforts more widely fruitful. The Higher Knowledge supplies what the Nearings perceive as lacking, *i.e.*, a "force" to draw people together. It would appear that grave metaphysical insufficiencies in their ideation are the cause of the "social failure" of the Nearings' project. Their "good life" involves so much personal discipline, assuming of individual responsibility and ethical integrity that it will be acceptable only to a few, and even they may demand *why* one should bother about it all—to answer which intelligently and convincingly metaphysics is indispensable. Man, like Nature, works from within without; right ideas beget harmony, false ideas pervert, corrupt and destroy;

good but incomplete ideas dissatisfy in the long run and are not fruitful. This is the Law.

Therefore spiritual, universal principles must back and energize demonstrations of moral and social living. Nothing less than perceiving Universal Unity and Causation as the foundation of Universal Brotherhood, and Reincarnation and Karma as the *modus operandi* of evolution, will convince people of the need to change their lives and arouse in their hearts the desire to unite and to sacrifice for others.

Scott and Helen Nearing are true pioneers and their work will surely have greater and wider influence, even social influence, than they think or than appears on the surface.

The scent of flowers travels not against the wind—be it tagara or mallika, or even of the sandalwood tree. But the fragrance of the good wafts even against the wind. The fragrance of the good man pervades all his ways. (*The Dhammapada*, verse 54)

OCCULTISM

[Reprinted from *The Vahan* for June 15, 1891.—EDS.]

Q.—Is it well to talk about Occultism to the ordinary enquirer into Theosophy?

W.Q.J.—It is better not to do so. Ordinary enquirers may be attracted to Theosophy because of its mysterious appearance, but that is no reason for giving them just what they demand. For surely later on they will find that the pursuit of the mysteries and the occult is hedged about with many difficulties and that it demands an acquaintance with every other philosophy that ought to have been offered to them when they first enquired. Furthermore it is not the many who are fitted for Occultism, but rather the few, and those few will soon find their way into the path, no matter how they may have approached it. Enquirers will then be directed to this philosophy and the ethics of the Theosophical system, as true Occultism springs from philosophy, and its practice is alone safely possible for those who have a right system of ethics.

ALCHEMY IN THE NINETEENTH CENTURY

[This is the concluding portion of an article by H. P. Blavatsky, which first appeared in the French journal, *La Revue Théosophique*. It has been translated by Thomas Williams.—EDS.]

II

In his *Magie Naturelle* Baptista Porta tells us clearly: "I do not promise you mountains of gold, nor the philosopher's stone, nor even the golden liquor which renders immortal him who drinks it.... All that is only visionary; for, the world being mutable and subject to change, all that it produces must be destroyed."

Geber, the great Arabian Alchemist, is even more explicit. He seems, indeed, to have written down the following words with a prophetic forecast of the future: "If we have hidden aught from thee, thou son of science, be not surprised; for we have not hidden it especially from thee, but have made use of a language which will hide the truth from the wicked in order that men who are unjust and ignoble may not understand it. But thou, son of Truth, seek and thou wilt find the gift, the most precious of all. *You, sons of folly, impiety and profane works, cease endeavouring to penetrate the secrets of this science; for they will destroy you and will hurl you into the most profound misery.*"

Let us see what other writers have to say on the question. Having begun to think that Alchemy was after all solely a philosophy, entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man, freeing him of his hereditary evils and of his infirmities in order that he might attain to a degree of regeneration which would elevate him into a divine Being.*

This in fact is the synthesis of transcendental Alchemy and is its principal object; but this does not for all that represent every end which this science has in view. Aristotle said in Alexandria that "the philosopher's stone was not a stone at all, that it is in each man, everywhere,

at all times, and is called the final aim of all philosophers."

Aristotle was mistaken in his first proposition, though right with regard to the second. In the physical kingdom, the secret of the alkahest produces an ingredient which is called the philosopher's stone; but, for those who care not for perishable gold, the alkahest, as Professor Wilder tells us, is only the *allgeist*, the divine Spirit, which dissolves gross matter in order that the unsanctified elements may be destroyed.... *The elixir vitæ* therefore is only the waters of life which, as Godwin says, "is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely."

Dr. Kopp, in Germany, published a *History of Chemistry* 40 years ago. Speaking of Alchemy, looked at especially as the forerunner of modern chemistry, the German doctor makes use of a very significant expression such as the Pythagorean and the Platonist will understand at once. "If," says he, "for the word World we substitute the microcosm represented by man, then it becomes easy to interpret."

Irenæus Philalethes declares:—

The philosopher's stone represents the whole universe (or macrocosm) and possesses all the virtues of the great system collected and compressed into the lesser system. This last has a magnetic power which draws to it that which has affinities with it in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

Listen to what Alipile says in one of his translated works: "He who knows the microcosm cannot long remain ignorant of the macrocosm. This is why the Egyptians, those zealous investigators of Nature, so often said: *Man, know thy Self.*" But their disciples, more restricted in their powers of appreciation, took this adage as

* *Hermetic Philosophy*, by A. Wilder.

being allegorical and in their ignorance inscribed it in their temples. But I declare to you, whoever you may be, who desire to plunge into the depths of Nature, that if that which you seek you do not find within yourself you will never find it without. He who aspires to a first place in the ranks of Nature's students will never find a vaster or better subject of study than he himself presents.

Therefore following in this the example of the Egyptians and in agreement with the Truth which has been shown to me by experience, I repeat these very words of the Egyptians with a loud voice and from the very bottom of my soul, "Oh man, know thyself, for the treasure of treasures is entombed within you."

Irenæus Philalethes, cosmopolitan, an English Alchemist and Hermetic philosopher, wrote in 1659, alluding to the persecution to which philosophy was subjected:—

Many of those who are strangers to the art think that to possess it they must do such and such a thing; like many others we thought so too; but, having become more careful and less ambitious of the three rewards (offered by Alchemy), on account of the great peril we run, we have chosen the only infallible one and the most hidden. . . .

And in truth the Alchemists were wise to do so. For, living in an age when for a slight difference of opinion on religious questions men and women were treated as heretics, placed under a ban and proscribed, and when science was stigmatized as sorcery, it was quite natural, as Professor A. Wilder says, "that men who cultivate ideas which are out of the general line of thought should invent a symbological language and means of communication amongst themselves which should conceal their identity from those thirsting for their blood."

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did so and saw there the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm—a photographic copy to him who

understands. This is why Cornelius Agrippa, perhaps the most generally known of all the Alchemists, says:—

It is a created thing, the object of astonishment both to heaven and earth. It is a compound of the animal, vegetable and mineral kingdoms; it is found everywhere, though recognized by few, and is called by its real name by no one; for it is buried under numbers, signs, and enigmas without the help of which neither Alchemy nor natural magic could reach perfection.

The allusion becomes even clearer if we read a certain passage in the *Enchiridion* of Alchemists (1672):—

Therefore I will render visible to you in this discourse the natural condition of the philosopher's stone wrapped in its triple garment, this stone of richness and of charity, which holds all secrets and which is a divine mystery the like of which Nature in her sublimity has not in all the world. Observe well what I tell you and remember that it has a triple covering, namely: the Body, the Soul, and the Spirit.

In other words this stone contains the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality*.

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights of modern times the pleasure of wearing themselves out in the attempt to solve the two first. It is the "Word" or the "infallible name," of which Moses said that there was no need to seek it in distant places "for the Word is close to you; it is in your mouth and in your heart."

Philalethes, the English Alchemist, says the same thing in other terms:—

Our writings will be like a double-edged knife for the world at large; some will use them to hew out works of art, others will only cut their fingers with them. Nevertheless it is not we who are to blame, since we warn most seriously all those who attempt the task that they are undertaking to master the most elevated philosophy in Nature. And this is so whether we write well or badly. For though we write in English, these writings will be Greek to some who will, nevertheless, persist in believing that

they have well understood us, while in reality they distort in the most perverse manner that which we teach; for can it be supposed that those who are naturally fools should become wise simply by reading books which testify to their own natures?

Espagnet warned his readers in the same way. He prays the lovers of Nature to read little, and then only those whose veracity and intelligence is above suspicion. Let the reader seize quickly a meaning which the author may probably only darkly hint at; for, he adds, truth lives in obscurity; (Hermetic) philosophers deceive most when they appear to write most clearly, and ever divulge more secrets the more obscurely they write. The truth cannot be given to the public; even less in these days than in those days when the Apostles were advised not to cast pearls before swine. All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Outside of the schools of Adepts, almost unapproachable for Western students, there does not exist in the whole world—and more especially in Europe, one single work on Occultism, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. All treatises, which come from an Initiate or from an Adept, ancient or modern, unable to reveal all, limit themselves to throwing light on certain problems which are allowed to be disclosed to those worthy of knowing, while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should make a selfish use of their knowledge.

Therefore he who, complaining of the obscurity of writers of the Eastern school, should confront them with those of either the Middle Ages or of modern times which seem to be more clearly written, would prove only two things: first, he deceives his readers in deceiving himself; secondly, he would advertise modern charlatanism, knowing all the time that he is deceiving the public. It is very easy to find semi-modern works which are written with precision and method, but giving only the personal ideas of the writer on the subject; that is to say, of

value only to those who know absolutely nothing of the true occult science. We are beginning to make much of Éliphas Lévi, who alone knew probably more than all our wise men of Europe of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant have been read, reread and learnt by heart, how far are we advanced in practical Occultism, or even in the understanding of the theories of the Kabbala? His style is poetical and quite charming. His paradoxes, and nearly every phrase in each of his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from the beginning to the end, what, pray, has he really taught us? Nothing, absolutely nothing—except, perhaps, the French language. We know several of the pupils of this great magician of modern times, English, French and German, all men of learning, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he paid him for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer.

We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Éliphas Lévi to show us one single individual who would have become an Occultist even in theory, by following the teaching of the French magician.

Why is this since he evidently got his secrets from an Initiate? Simply because he never *possessed the right to initiate others*. Those who know something of Occultism will understand what we mean by this; those who are only pretenders will contradict us, and probably hate us all the more for having told such hard truths.

The secret sciences, or rather the key which alone explains the mystery of the jargon in which they are expressed, cannot be developed; like the Sphinx who dies the moment the enigma of its being is guessed by an Œdipus, they are only occult as long as they remain unknown to the un-

initiated. Then again they cannot be bought or sold. A Rosicrucian "*becomes, he is not made,*" says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; conquered it may be, but it never is to be had for the mere asking." This is exactly what the author of the Acts of the Apostles intended to convey when he wrote the answer of Peter to Simon Magus: "May thy gold perish with thee since thou hast thought that the gifts of God may be bought with money." Occult wisdom should never be used either to make money, or for the attainment of any egotistical ends, or even to minister to personal pride.

Let us go further and say at once that—except in an exceptional case where gold might be the means of saving a whole nation—even the act itself of transmutation, when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of Magic, nor of Occultism, nor of Alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever-increasing frenzy.

Therefore, of what value can those works be which promise to give us the key of initiation for any of these sciences, which are in fact only one?

We understand perfectly such Adepts as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second, that of physics. Roger Bacon, in his "Treatise on the Admirable Forces of Art and of Nature," shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of powder for cannons, and predicts the use of steam as a motive power. The hydraulic press, the diving bell and the kaleidoscope, are all described; he prophesies the invention of flying machines, constructed in such a way that he who is seated in the middle of this mechanical contrivance, in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which begin to beat the air in imitation of those of a bird. Then he defends his brother Alchemists against the accusation of using a secret cryptography:—

The reason for the secrecy which is maintained by the Wise of all countries is the general contempt and indifference shown for the profounder truths of knowledge, the generality of people being unable to use those things which are of the highest good. Even those amongst them who do have an idea which proves related to something of real utility, owe it generally to chance and their good fortune; so that failing to appreciate its full meaning they fall into scientific errors to the great detriment and ruin, not only of the few, but often of the many.

All of which proves that he who divulges our secrets is worse than foolish, unless he veils that which he discloses to the multitude, and disguises it so cleverly that even the wise understand with difficulty. There are those amongst us who hide their secrets under a certain way of writing, as for example using only consonants, so that those who read this style of writing can only decipher the true meaning when they know the meaning of the words (the Hermetic jargon). This kind (of cryptography) was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times especially by the Jews. This is proved by the Hebrew manuscripts of the New Testament, the books of Moses or the Pentateuch rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to Masorite and the Fathers of the Church, so it was also with Kabbalistic and Alchemical books. The key of both having been lost centuries ago in Europe, the Kabbala (the *good* Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern Kabbalists, the Zohar is a book of modern prophecies, especially *relating to the Catholic dogmas of the Latin Church*, and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that, both in the Gospels and in the Bible, each name is symbolical and each story allegorical, just as was the case with all sacred writings preceding the Christian

canon.

Before closing this article, which has already become too long, let us make a rapid *résumé* of what we have said.

I do not know if our argument and copious extracts will have any effect on the generality of our readers. But I am sure, at all events, that what we have said will have the same effect on Kabbalists and modern *Masters* as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horns. These *Masters* owe all their science to the dead letter of the Kabbala and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations, so that they are bound to defend them, tooth and nail. People will see only the raging fire of contest, and he who raises the greatest conflagration will remain the victor. Nevertheless—*Magna est veritas et prævalebit*.

1. It has been asserted that Alchemy penetrated into Europe from China, and that, falling into profane hands, Alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the Zohar, of which both Europe and other Christian countries possess fragments, is not the same as the Zohar of Simon Ben Jochai, but a compilation of old writings and traditions collected by Moses de Leon of Cordova in the 13th century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and Syria where he went to seek them. The real, old Zohar is only found whole in the Chaldean Book of Numbers, of which there now exist only two or three incomplete copies, which are in the possession of initiated rabbis.

One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real Hermetic books there only remains a fragment known as the "Smaragdine Tablet," of which we shall presently speak. All the works

compiled on the books of Thoth had been destroyed and burnt in Egypt by the order of Diocletian in the third century of our era. All the others, including Pymander, are in their present form merely recollections, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm them off as genuine Hermetic fragments. And, even if by chance these exist, they would be as incomprehensible to the "Masters" of today as the books of the Alchemists of the Middle Ages. In proof of this we have quoted their own thoroughly sincere confessions. We have shown the reasons they give for this: (a) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few Initiates; and they are also too dangerous to be trusted in the hands of those who might mistake their use; (b) in the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the greater glory of God and His Church.

The key to the jargon of the Alchemists and of the real meaning of the symbols and allegories of the Kabbala are now to be found only in the East. Never having been rediscovered in Europe, what now serves as the guiding star to our modern Kabbalists so that they shall recognize the truths in the writings of the Alchemists and in the small number of treatises which, written by real Initiates, are still to be found in our national libraries?

We conclude, therefore, that in rejecting aid from the only quarter from whence in this our century they may expect to find the Key to the old esotericisms and to the Wisdom-Religion, they, whether Kabbalists, elect of God or modern Prophets, throw to the winds their only chance of studying primitive truths and profiting by them.

At all events we may be assured that it is not the Eastern School which loses by the default.

We have permitted ourselves to say that many French Kabbalists have often expressed the opinion that the Eastern School could never be worth much, no matter how it may pride itself on possessing secrets unknown to Europeans, *because*

it admits women into its ranks.

To this we might answer by repeating the fable told by brother Jos. N. Nutt, Grand Master of the Masonic lodges of the United States for women, to show what women would do if they were not shackled by males.

A lion, passing close by a monument representing an athletic and powerful figure of a man tearing the jaws of a lion, said: "If the scene which this represents had been executed by a lion the two figures would have changed places." The same remark holds good for Woman. If only she were allowed to represent the phases of human life she would distribute the parts in reverse order. She it was who first took Man to the Tree of Knowledge, and made him know Good and Evil; and if she had been let alone and allowed to do that which she wished, she would have led him to the Tree of Life and thus rendered him immortal.

HARMONY IN WORD AND ACT

The root of *Shila*, "Harmony in word and act . . . that counterbalances the cause and the effect, and leaves no further room for Karmic action," is in the mind. We are in search of integrity, of wholeness, where thought, word and act make one harmonious whole, where desire is held in check and used by the mind, and the mind exercises control over words and acts and imbues them with *Dana*, charity and love immortal.

To "govern the lips as they were palace-doors, the King within"; to refrain from slander and untruth; to utter good words, kind words, true words, are all things to be striven after. But *Shila* means much more. Words are the outer expression of emotion-desire-thought, and actions have to become the expression of words, the moulding of thought into matter.

The counterbalancing of cause and effect does not mean that we seek a state of peace in our dealings with people and in our own inner environment. It implies acting and speaking in

such a way that the cause and the effect are counterbalanced. If we take the cause as being the circumstances we are placed in, then our reaction to them has to be perfect, neutralizing them, so to say. And lest we think of this teaching as applying to those who act in order to pay their debts to Karma and be free, we are further told that it is Karmic action that we leave no room for, *i.e.*, individual reaction. The motive behind the action we perform and the word we speak is based, it is taken for granted, on the heart quality of brotherliness, and that will rise from the incident as "winged flames" for the good of all.

The law of necessity comes into play: speak what is necessary, do what is necessary. This does not imply inaction but a knowledge of what is necessary at the right time.

Though each action should assail a fault, this is the negative side, as it were; the positive side is to have our words and actions accord with each other. The hypocrite is one whose actions belie his words; the good man is one whose "nay is nay and yea is yea." But in the higher sense action is the working out of words. Therefore we are asked to put our good intentions into practice. As Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The will, *Virya*, must come into play, for whatever we say we will do, we must do, or we certainly do not counterbalance the cause and the effect. We are taught exoterically not to take the name of the Lord in vain and not to swear; but we can use such holy words as "Lord" in a constructive sense and "swear," make a vow, to the higher in us. The lower virtues are not to be scorned, for, especially when using holy words, if the speech is impure and actions belie the words then the disharmony produced may be fraught with evil.

Shila is the bridge between *Kshanti* and *Dana*, between mind and action. Let us remember that words need not be actually spoken. We think in words, we plan in words. Therefore the mind has to be stilled. Mind, *i.e.*, lower mind, is

ensouled either by kama—desire and emotion— or by the heart—devotion. In ordinary usage the heart stands for both, and we hear that “out of the abundance of the heart the mouth speaketh.” Complete and absolute devotion to mankind, from the highest and noblest of beings to the lowest and most depraved, is essential and must form the inner character of those “living messengers called words.”

MAN, THE CREATOR OF HIS FATE

It often seems that much emphasis is placed by us on the “bad” Karma of the past which flowers in the present, and not enough on the present Karma which will flower in the future. Of this present Karma there are two aspects. All of us are aware that it is *how* we meet the effects of our past deeds that really matters and increases our spiritual powers. We know, too, that our actions, physical, emotional and mental, will bear fruit in the future.

But is this all we can learn from the phrase: “We are the creators of our fate”? Is there not a more constructive aspect which we often lose sight of?

Man is a thinker; by his thoughts he creates himself. Ought he not to find out just what he wants to create in himself? In fact, can we really begin our return journey in earnest until we know what the goal of our effort is to be? Hence the necessity for making our conceptions clean and clear. Reflection on our goal, on what we wish to bring about in ourselves, is therefore essential; otherwise we labour for either a nebulous goal or one which we do not in fact desire. The injunction to “search the scriptures” refers as much to this search for the real goal as to the search for a philosophy of life.

It is a difficult search. One danger is that our

ideas are always coloured by our concept of ourselves as we know ourselves now. If we visualize the goal, whether it be to become a true worker for the Cause or to become a Chela or to reach Buddhahood, it is always ourselves in *this* personality whom we have in mind. Herein lies a great error. The true goal has to be reached by the Ego in us whom as yet we do not know. The goal for any personality is to lose itself in the work of the Ego, not to make the Ego subservient to itself. Is it because so many of us try to push our personality forward that we fail to reach any real goal? Is this why so many of us fall by the wayside when it comes to losing our personality in the Work?

Should we not, then, seek earnestly by meditation and clear thinking just what it is that we desire and see if it is worthy? If it is, then by thought, imagination and will we can accomplish that which we desire. It has to become that on which the heart is set, so that all life revolves round it. It has to be the object of our search in all future incarnations, and if so it is obvious that we must not colour it with any of our present personal likes, dislikes, feelings or ideas. Knowing so little about the nature of the goal we must keep our idea about it fluidic and, as far as possible, abstract. The living out of the idea will be seen in our actions, in our thoughts and feelings. “Judge a man by his actions, not by his words,” is a good slogan for us if we wish to see our personality as it is.

The vision we should create—it will not come of itself—is to become better servants of the Cause of the Great Masters of the Race. We must watch the personality, check it when it fails, and direct it towards the true. At this stage of evolution we are too much tied by our desires and ideas. To change them, to create right ones and then put them into practice, is surely to make of ourselves creators of our fate in a will-ful, conscious way. No longer should we be creatures of ill-formed plans, ill-digested ideas, but carvers of our destiny.

“ THE JEWEL OF TRANSCENDENTAL WISDOM ”*

The *Vajrachhedika*, or the Diamond Cutter, said to be one of the most widely read and highly valued philosophical treatises in Buddhist literature, belongs to a class of Buddhist works called the *Prajnaparamita* (Perfection of Transcendental Wisdom). The *Prajnaparamita* Scriptures of Mahayana Buddhism comprise a large number of books, many of which are written in the form of dialogues between the Buddha and one or other of his chief disciples. These dialogues, as Mr. Price points out in his Preface, are not to be taken as records of actual discourses, for the Buddha left no written works. Nevertheless they are supposed to enshrine the deep teachings of the Master—teachings which were “passed down orally from generation to generation amongst those elect who proved the truths for themselves by practice.” When and by whom this oral transmission came to be recorded is not yet known with certainty.

The *Diamond Cutter Sutra* was written originally in Sanskrit, and in the process of time it was translated into the Tibetan, Chinese, Mongol and Manchu languages. It is from the Chinese version that issues Mr. Price’s English rendition. We must offer him our congratulations for rendering this short yet “extremely profound and extremely subtle” *Sutra* in as simple and clear a manner as possible. Of its rather striking title it has been said:—

As the diamond exceeds all other precious gems in brilliance and indestructibility; so, also, does the wisdom of *The Diamond Sutra* transcend, and shall outlive, all other knowledge known to philosophy.

In this “Sutra of Wonderful Effects” as it is sometimes designated, Buddha in a colloquial manner instructs Subhuti, one of his principal disciples, in the true meaning of the *Prajnaparamita*. The Discourse, which is divided into 32 sections, each of which has a distinct title

* *The Diamond Sutra, or The Jewel of Transcendental Wisdom*. Translated from the Chinese by A. F. PRICE; with a Foreword by Dr. W. Y. EVANS-WENTZ. (The Buddhist Society, London. 75 pp. Second Edition, 1955. 5s.)

and subject of discussion, starts with Subhuti’s inquiry: “World-honoured One, if good men and good women seek the Consummation of Incomparable Enlightenment, by what criteria should they abide and how should they control their thoughts?” It is significant to note that the Buddha expounds metaphysics in answer to this query, instead of enunciating ethical principles.

At first sight it may seem as if this treatise hardly deserved the world-wide reputation which it has attained. The teachings it sets forth may fail to convey any meaning and may strike as mere hollow repetition to those of immature and uninitiated mind. As Mr. Price says in his Preface:—

The reader who has heard the fame of this Buddhist scripture and quickly reads in the hope of finding arcane knowledge, is likely to be disappointed. We can say certainly that it was not the intention of the author to provide intellectual data. However, those who have many times carefully read and thoroughly meditated upon the sections in their proper order have found that the mind is reoriented in a striking way. In the light of this reorientation the problems of life assume different proportions, and a new and clearer perspective gradually takes the place of the old.

We have described the work as extremely profound and subtle. These qualities do not make for easy study, and after first reading, the newcomer may feel despondent about seeing more than a glimmer of light as to the meaning. But it should be realized that this ancient book does not belong to the class of flowing literature to which we are accustomed, conveying ideas as quickly as we can read. It can be read in an hour, but the thoughts which underlie its words are the outcome of centuries of genius.

Some devout Buddhists affirm that, by contemplating the “spiritual wisdom” of *The Diamond Sutra*, the mind would inevitably become “transfused with the mellow light of imperishable truth.”

The *Sutra* sets forth suggestively the doctrine

of the Voidness or *Shunyata*. Its teachings are for the purpose of emancipating man from worldly and conditioned existence, and, once man is thus emancipated, objects and their respective names appear unreal and illusory. Nothing pertaining to the phenomenal world is real, in the sense that it is permanent. Everything appears to be subject to the laws of change and decay. On this account it is said that all things are nothing. As the things which we see are temporal, it is essential for our intellectual and spiritual development that we focus our thoughts upon the things which are Unseen and Eternal. Many minds are susceptible of deception by the fleeting phenomena of life; but behind these phenomena there is an essential element, entirely spiritual, uninfluenced by arbitrary ideas or changing conditions, which pervades all things, and is pure and unchanging.

Throughout the *Sutra* is repeated the Tathagata's insistence upon transcending all appearances and realizing the untenability and delusiveness of the doctrine of ego or soul or separate selfhood. As the text states, "no Bodhisattva who is a real Bodhisattva cherishes the idea of an ego-entity, a personality, a being, or a separated individuality." Accordingly, "those who find consolation in limited doctrines involving the conception of an ego-entity, a personality, a being, or a separated individuality, are unable to accept, receive, study, recite and openly explain this Discourse."

The Buddha's "denial of the reality of all predicable things" runs throughout *The Diamond Sutra*. A living being, a virtue, a condition of mind, a Buddha, even *Nirvana* and *Samsara*, "are not really such"; they are just names. "The Perfection of Transcendental Wisdom" itself is no more than a human concept; and, like the human mind that conceived it, is "not really such." There is implied in each concept a spiritual essence, only imperfectly described, if not entirely overlooked, in the ordinary use of each particular name. Shakespeare inquired,

"What's in a name?" and, in a thought inspired by the rose and its sweet fragrance, suggested with Buddha that there is little, or nothing, in a name which explains the real nature of an object. Even a particle of dust, as taught by the Buddha, embodies a subtle spiritual element, inscrutable and incomprehensible.

Repeated all through the *Sutra* is also the idea of how merit may be won by practising and promulgating the *Prajnaparamita* teachings. The "World-honoured One" instructs his disciple:—

Subhuti, if there be one who gives away in gifts of alms a mass of the seven treasures equal in extent to as many mighty Mount Sumerus as there would be in three thousand galaxies of worlds, and if there be another who selects even only four lines from this Discourse upon the Perfection of Transcendental Wisdom, receiving and retaining them, and clearly expounding them to others, the merit of the latter will be so far greater than that of the former that no conceivable comparison can be made between them.

Dr. W. Y. Evans-Wentz in his able Foreword comments on this:—

The merit to be won is not to be taken as being like a reward given by one person to another or by a god to a devotee, but rather as a virtue, already innate, developed, and made active, as the direct result of endeavour rightly applied, and by means of which karma inimical to progression on the path may be neutralized.

Concluding his Foreword, Dr. Evans-Wentz suggests

to all to whom this precious *Jewel of Transcendental Wisdom* may come, the need of putting its teachings to the test of practice, and, as they do so, to treasure continually whilst incarnate here on Earth the admonition of the Sages:—

Time is fleeting, learning is vast; no one knoweth
the duration of one's life:

Therefore use the swan's art of extracting milk
from water,

And devote thyself to the Most Precious Path.

THE THEOSOPHICAL MOVEMENT—1875-1950

XVII.—THE GENTLE LIGHT OF UNDERSTANDING

Today we can look back over many years of Theosophical history since 1875, years full of incidents in many and varied places, years which have brought the joy of constructive effort and the anguish of apparent conflict of duties, years which have seen soul tragedies and soul successes. Through it all, like an unbroken thread, runs the central purpose of the Masters, who are the heart of this, our Movement. Over and over again has that purpose been stated by the Masters in their letters, and by H.P.B. and Judge.

In its broader aspect, that purpose is to introduce into this age of transition certain seminal ideas which, used by productive minds in the realms of religion, science and philosophy, will lead to a nobler morality.

In its deeper aspect, that purpose is to unite firmly a body of men of all nations in brotherly love and imbued with the Buddha-like spirit of seeking to relieve human suffering, wherever and however it may be found, by dealing with the cause of that suffering. Perhaps nowhere else did H.P.B. write so insistently of the aim and object of the Theosophical Movement as she did in her *Five Messages*. She discusses there many important topics, but she returns to this central purpose again and again. It is our holy and most important mission. If Theosophists could achieve such a unity they could move the world; no power could overcome them, no obstacle stay their course. Such unity is a *sine qua non* for entry into the inner life of the Movement and any attempt which does not have this unity as a basis will either be futile or lie blasted at the threshold.

To consider the broader aspect of the work of the Theosophical Movement: What are some of the seminal ideas introduced by Theosophy? One is the idea that all religions, sciences and philosophies, as well as all folklore, contain elements of truth, and by combining those elements which will harmonize and rejecting those which will not, one arrives at a record of a body

of knowledge which has always existed in the world. Another idea is that the power to recognize truth is innate in the human heart. Truth is not recognized because attention is directed elsewhere and the necessary faculties of attention and perception have atrophied. A third idea is the dynamic conception of unity and brotherhood which recognizes the unique contribution which every individual and every group must make to the common weal. In all healthy human institutions, family, school, hospital and so on, there must be great differences among the members, but at the same time there is at the core similarity of aim, purpose and knowledge. Real unity cannot be imposed but can only be evolved as a sufficient number of individuals devote attention and effort to these common factors instead of emphasizing personal differences. For example, the unity of a hospital can only be achieved by its members individually making deliberate efforts to devote their particular gifts to the common aim of the patients' well-being, and not allowing differences of religion, social background, political bias, etc., to interfere.

Other examples could be given—such as that the ideal man is more than a good man; he is a man of intelligent mind and compassionate heart—but the above should suffice. The essential point is that Theosophy does not seek to proselytize or to indoctrinate, but to provide the means by which the latent and little suspected powers of the human soul can develop. One value of *The Aryan Path*, of "In the Light of Theosophy" and of "On the Lookout" is that they enable the busy student to keep a finger on the pulse of our time and hence to help intelligently this broader aspect of the Movement.

To return to the deeper aspect of the Movement: Much has to be done before its central purpose can be achieved. Unity and brotherhood as conceived by the Masters run counter to notions and habits acquired by us during the course of many lives. This fact, together with

the essential freedom of belief and decision which must be left to every aspirant, provides one key to the understanding of Theosophical history. Each difficulty and crisis was brought about by this conflict between the soul's purpose and the notions, habits and desires of the person. To bewail our inadequacy, however, is not particularly constructive. Most of us have been pretty egotistical for a good many lives and are likely to remain so for some time to come, and we might as well reconcile ourselves to the fact that we must work with ourselves as we are.

This brings up the point that the various difficulties which have arisen from time to time out of attention to persons instead of devotion to the central purpose of the Movement have had at the same time a kind of therapeutic value. They have given the opportunity to students of Theosophy to eradicate that in themselves which stood in the way of a clear understanding of the fundamentals of the Wisdom-Religion and its exemplification through a profounder conviction of brotherhood.

It is impossible to obtain a true understanding of Theosophy through abstract study alone. What a college student learns from books or from lectures has to be complemented by practical work in the laboratory. There the basic principles learnt theoretically have to be applied so as to become part of the student's mental equipment. So too the student of Theosophy has his practical work in coping with personal and family difficulties, with personal frictions arising in the Lodge, in the carrying out of the discipline of Lodge meetings, and so on. It is up to him to seek the appropriate principles and then to apply them. Only when study and application complement each other can the profound verities of Theosophy be grasped and made our own.

This is the reason for the literary form of *Isis Unveiled*. It contains all that could be given out in the early years of the Movement, but not in a form to be intellectually grasped. It was only as difficulties arose and questions were asked that the Teachers were able to respond with further clarification of what had been given. The articles reprinted in *Raja-Yoga or Occultism*, for example,

were such a direct response and took advantage of opportunities to drive home certain lessons.

If we had sufficient breadth, depth and keenness of vision we could look back at the actions and attributes of H.P.B. and at the several events in the past to see how, in all their ramifications, they helped to clarify this point with one Theosophist, that with another, perhaps unrealized by themselves, even though so few achieved a comprehensive understanding.

For example, that which in H.P.B. was so incomprehensible to many, intimated in time a profound truth of soul life to William Kingsland. This comes out in words of his already quoted in an earlier article in this series:—

But perhaps also, while Mme. Blavatsky, the outer personality, chafed and raged under the stigma placed upon her, the *real* H.P.B. regarded the whole matter with those calm, deep, far-seeing eyes which look out on us from her portraits as from a soul untouched by the passing shows and storms of this life.

If today we understand a little more of the importance of loyalty to the teacher it is because we have seen the results of disloyalty; if we understand a little more of the magic power of duty it is because we have seen its work in America at the time of Judge.

The Declaration of policy of the U.L.T. states the responsibility of the individual Associate more explicitly than did the Three Objects in 1875. The policy of independent devotion to the cause of Theosophy, the exemplification in practice of the principles of Theosophy through a truer realization of the Self and a profounder conviction of universal brotherhood, and the basis of unity, throw upon the Associate the duty of work upon himself in the light of a knowledge of the Movement, its purpose, and its message; and such work for others first, last and all the time.

That it has been possible to form a strong association on the basis of this policy is evidence of an advance, for it would not have been possible in 1875. The efforts of H.P.B. and Judge, followed up by those of Crosbie, and the painful experiences of students of Theosophy themselves,

have combined to show at least a few students the kind of basis on which alone the deeper work of the Movement can proceed. That more could not be achieved in the past, because of the inability of sincere and devoted men to hold fast to the lines laid down, is a fact; but regret at this stage for things done and not done is futile.

Nor need we be fearful and apprehensive of the future. We can go forward with the confidence that if we meet our Karma with resignation and honesty of purpose, looking for the indication of our present duty, treating it all as pregnant with a meaning to be read with the help of the key given by our Teachers, that Karma will not be a stern nemesis but will unfold in terms of our highest aspirations. That is, the future will bring experiences of a kind and at a time and in a place which in a potent way will point the lessons of the Teachers to us.

It is our present task to keep the link unbroken, to maintain the continuity of visible effort in the world. The Masters are the real link, the link between the Movement in one place and another, between one person and another, in one era and another. They have spoken to us through the lips of H.P.B., but if we have ears to hear and are engaged in Their work then They must still be speaking to us, not only for the further clarification of the message already given, but in terms of the future efforts to be made.

If the 100-year cycle is a reality and if the ever-present thought of the Masters is the elevation of the race, then the rising tide of more tangible help from Them must seep into all channels open to it. The gates can be opened by waking up to two facts: first, that the Masters really exist, that They really do give help to us up to the limit that Karma allows; second, that as sincere students never can we return to that condition of irresponsibility in which we thought the meaning of life to be the aggrandizement of the personal "I." We can find it now only in that united spirit of life which is our only true self.

To enter into that spirit we need, among other things, understanding of ourselves and of our fellow men. Understanding softens and then

dissolves hard feelings towards others, tempers love with wisdom and sheds its gentle light all around, so that no suffering goes unheeded. One way to gain such understanding is to examine the years since 1875 in the light of Theosophy, but it is imperative to take the further step of applying what we gain to our own life's experiences. Our predecessors did not see themselves and the events of their day as we can see them now, but saw them through a veil of enchantment. So do we see ourselves and the events of our day. Calmly, without apprehension and in the spirit of learning we must try to see ourselves, our fellow students and events as they unfold themselves as they really are, in the gentle but penetrating light of understanding.

Students of the statistics of crime know that capital punishment is no deterrent. Public understanding of this fact is steadily mounting. Those interested will find a paragraph in *The Bookseller* for January 14th, 1956, under the title "Books on a Burning Public Issue." A number of British publications are listed. Mr. Victor Gollancz has published three books on this subject: Arthur Koestler's *Reflections on Hanging; Capital Punishment as a Deterrent: and the Alternative*, by Gerald Gardiner, Q.C.; and *Murder Story*, by Ludovic Kennedy. Messrs. Chatto and Windus are publishing Sir Ernest Gowers' *A Life for a Life*, while in June is scheduled to come out *Should They Have Died?* by Derrick Sington and Giles Playfair, the publishers being Messrs. Weidenfeld and Nicolson.

Theosophy teaches that exceedingly dire consequences are to be reaped by humanity when it prematurely separates an informing soul from its physical body. That is the main reason why capital punishment is not only no deterrent but may actually produce more crimes of violence. Statistics will demonstrate this strange phenomenon, the complete explanation of which is to be found only in the philosophy of Theosophy.

THE MYSTERY THAT IS GRAVITY

The New York Herald Tribune recently published a series of three articles by Ansel E. Talbert on new pure and applied research into the mysteries of gravity and the efforts to devise ways to overcome it. In many of America's top scientific laboratories and research centres, we are told, are being taken today the initial steps of "an almost incredible programme to solve the secret of gravity and universal gravitation." A number of major, long-established companies in the United States aircraft and electronics industries also are involved in gravity research. Scientists in general "bracket gravity with life itself as the greatest unsolved mystery in the universe." While some scientists believe that it may take a quarter-century or more before gravity can be controlled or "cancelled out," others feel that there must be "a physical mechanism for its propagation which can be discovered and controlled" in comparatively few years.

Should this mystery be solved it would bring about a greater revolution in power, transportation and many other fields than even the discovery of atomic power. The influence of such a discovery would be of tremendous import in the field of aircraft design—where the problem of fighting gravity's effects always has been basic.

One almost fantastic possibility is that if gravity can be understood scientifically and negated or neutralized in some relatively inexpensive manner, it will be possible to build aircraft, earth satellites and even space ships that will move swiftly into outer space, without strain, beyond the pull of the earth's gravity field.

Gravity and universal gravitation are indeed mysterious—mysterious to modern scientists, not to the Occultists. Modern science could make much headway in understanding gravity if it conducted research on a basis entirely new to it, a basis other than the physical. Physical explanations alone are inadequate to penetrate the mystery and do not attempt to elucidate the "ultimate

whereforeness of the thusly." Will our scientists attempting to solve the mysteries of gravity be willing to consider what H.P.B. has said on the subject in *The Secret Doctrine*? She wrote in 1888, but what she said then is equally true today, for Occult Science changes not with the passage of time:—

What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *causes* of the visible phenomena, including planetary motion, but themselves the *Secondary effects of other Causes*, for which Science in our day cares very little, but in which Occultism believes, for the Occultists have exhibited proofs of the validity of their claims in every age. (*S.D.*, I. 484)

H.P.B. further averred that attraction and repulsion in the physical universe, strange as the doctrine may seem to the scientific mind, are only the outcome of corresponding intelligent forces of antipathy and sympathy existing in the imponderable planes. She quotes no less a scientist than Sir Isaac Newton as saying:—

...there is some subtle spirit by the force and action of which all movements of matter are determined....It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material*, operate upon and affect other matter, without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it....That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance...is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent be material or immaterial* I have left to the consideration of my readers. (*S.D.*, I. 490-91)

To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? (*S.D.*, I. 513)

IN THE LIGHT OF THEOSOPHY

Recent tributes paid to Gautama the Buddha by leading men in this country, on the eve of his 2,500th anniversary, centre around the urgent need of his message of wisdom and compassion for uniting men and women into a bond of goodwill and love, thereby heralding the reign of peace into a troubled world. Buddha's message, it is being recognized, was not only for his age, but for all time.

Inaugurating the exposition of the relics of the Buddhist apostles which were recently brought back to India from the United Kingdom, Dr. Radhakrishnan stated at a ceremony held at the Buddha Vihara in New Delhi on February 6th:—

We have now received these relics and it must be our endeavour not merely to worship the earthly remains but to understand the spirit of Buddha and his followers, translate it into our life and practise it to the best extent possible. It is the only way to save the world and build a civilization and attain peace.

What Dr. Radhakrishnan and other leading men are declaring today is precisely what was stated over six decades ago by H. P. Blavatsky, who had the highest reverence for Gautama Buddha and for his saving message of light and love. In *The Theosophical Glossary* she wrote:—

...if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

Very different indeed would have been the face of the earth if the moral code left to us by this great Teacher of mankind had become a living and effective force in the guidance of our life, individual as well as national. Dr. Radhakrishnan did well to stress that "his morality was not one of outward conformity, but of inward cleansing." The Buddha asked people to abstain from injury to living beings, to refrain from taking other people's possessions, to develop chastity of body and mind, to stop telling falsehoods and to avoid intoxicants. He did not

merely say, "Do not kill," and so forth, but taught men and women to avoid the attitude of mind of anger, resentment, exploitation or lust. Our outer actions will be in conformity with our inner attitude.

Dr. Radhakrishnan brought out that in his quest for ways and means to eradicate suffering from the world, the Buddha came across an important truth—the need for self-reform. "The way to change the world is to change the nature of man." So long as violence and cruelty, lust for power and domination over others, reign in the human heart, they will be reflected in the outside world. Man's nature, however, does not change automatically. This change can only be effected through right knowledge.

The resolution adopted by the Congress Working Committee on February 9th, offering reverent homage to the memory of Lord Buddha, whose life and teachings illuminated not only the land of his birth, not only all Asia, but the whole world, is a highly commendable one. The resolution reads:—

In this age of growing violence and terrible weapons of destruction, the message of non-violence, tolerance and compassion of the Buddha is more needed than ever before.

Prime Minister Nehru, moving the resolution, said that the big question before humanity was whether or not it stood by the message of the Buddha and Gandhi, both in the international and national spheres. Humanity had to choose today between the message of the Buddha and the hydrogen bomb; there was nothing in between to choose from.

Referring to the recent exhibition of the "narrowest provincialism, parochialism, hatred and violence" inside the country, Mr. Nehru said that this was "an astonishing debacle of the nation" where people talked of *Ahimsa* and prided themselves on their spiritual heritage. To quarrel over provincial boundaries was entirely hostile to the spirit of the Buddha.

Mr. Nehru concluded:—

It would be an error to regard the message of peace and non-violence as something only to be talked about with no connection to our everyday affairs... The Mahatma had preached that non-violence if practised by us would give us strength in our day-to-day work.

Let the peoples of India and of the world dwell on the message of the great Enlightened One, finding applications of it to their own individual lives, as they prepare themselves to celebrate his 2,500th *Jayanti*. India honours herself in honouring the Buddha, even though Buddhism as a religion has for long lost its foothold in the country. Let us not make this important anniversary merely an occasion for paying lip-tributes to this Man among men. The greatest of all tributes one can pay to him is to invoke the right spirit of reverence within one's own heart, and to determine, now and for ever, to follow in the footsteps of the mighty Tathagata and to let the Buddha-light shine forth from within oneself with increasing splendour.

Bursts of violence and exhibitions of disgraceful behaviour in many parts of the country in the past few weeks must necessarily lead thinking men to consider their relations to some of the prevalent attitudes. Shri C. Rajagopalachari called for a recognition of the universality of the ethics taught in all religions, when he inaugurated the Viveka Marga Sangham at Madras, in January. His call was relevant, with its stress on *sanmarga*, the good way, in thought and action. This has been taught through the ages and is sorely needed by a people who, in spite of a tradition of non-violence and peace, have been behaving passionately and violently.

He also said that, though independence had been achieved, many people had grievances and were not happy, the cause of this being that they were following bad ways, were cheating others and giving vent to other evils. Without goodness there could not be happiness. The ideal of goodness and service of others would, he hoped, be promoted by the Sangham.

Rajaji explained that traditional ethics had their value, for they were the "result of experience gathered" from the past, and were meant for the good of man. They should, therefore, be examined rationally and not be thrown away, as is sometimes being done, because of a prejudice against traditional precepts. This was dangerous because once *sanmarga*, the good way, was abandoned, it was difficult to return to it.

Poetry Review for January–March, 1956, gives a very valuable message for the New Year in its opening paragraph:—

If we are as grateful for life as we ought to be, the coming of another New Year will be observed in a way that is different. Each First of January must seem "a special gift: something that might not have been.... Why am I allowed another?"

If, it is pointed out, we regard life as the true artist does, as a gift to be accepted gracefully and reverentially, and also give to it all that we have, never holding back anything, life will seem worth while and be filled with peace and the "inward glow." To feel life with an "inward glow" is to count the innumerable blessings with which we are all enriched. By devoting ourselves wholly to anything we do, we live, as it were, in the "Kingdom of Heaven" which is within us. As H.P.B. says:—

We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

To do this we must regard each day of the year as a new opening in our life, and start it as beautifully as Nature does, full of freshness and renewed enthusiasm, as if yesterday with its follies had never been and today was all that we

have. That will enable us to give to life all that we have and to be intensely grateful for all that we receive.

Some interesting facts were brought out by Dr. Bronowski, in his speech at the North of England Education Conference, on January 4th, at Harrogate. It is published in *The Manchester Guardian* (January 5, 1956). He said:—

... would the educated man in the future be a specialist, a scientist or technician with no other interests, who would run his fellow men by the mean and brutal process of efficiency of George Orwell's *1984*? Or would he be a statesman, an administrator, a humanist who was at home in the methods of science, but who did not regard them as mere tools to efficiency?

Dr. Bronowski thought that a world run by specialists, for the ignorant, would be a slave world. He also said that we ought not to think of scientists as "uncultured," adding: "You do not become a cultured person by happening to be a specialist in a humanistic subject rather than a scientific subject." Though the scientist had much to learn in language and thought from the humane arts, he had also something to give to culture. Humanism itself was doomed, he thought, if it did not learn the "living language and springing thought of science."

He said that science should be taught as an evolution of knowledge. This offered links with history, literature and geography. It also showed science as changing, questioning and argumentative; therefore it should teach a method of rational debate.

The great contribution of science has been that it has spread the concept of natural law and emphasized the need for rational thinking amongst men. But, as Dr. Bronowski indicated, science lacks a synthetic spirit and therefore fails to accomplish what it might. It also lacks the spirit of humility which, in the long run, inspires confidence and opens channels for discovery and progress.

Dr. Eric James, Head Master of Manchester

Grammar School, addressing a conference for young school-mistresses on January 4th at Oxford, said that children should be taught a certain sense of values, without which they are left with a sense of insecurity and will develop wrong values.

He held that the philosophy which teaches, "I know what I like—it is all a question of taste—my judgment is as good as yours," is monstrous. It is a teacher's duty to try to inculcate a certain sense of values, for a child likes to know what is wrong and what is right. Otherwise, when he comes up against the ambiguities of life, unprepared, he may flee for a sense of security to authoritarianism of the crudest type.

True, but we should also observe and remember that usually a child feels by means of its conscience what is wrong and what is right; what it needs is a rational confirmation of its innate moral sense. This aid cannot be given to children by teachers who have themselves not perceived and adopted a moral and metaphysical basis for thought and action. The answer to the question *why* one should be good can only be given by a philosophy firmly and scientifically based on metaphysical principles, as is Theosophy.

Dr. James said that a healthy society needs to create schools in which tolerance went side by side with strong convictions, where strong minority views were possible and where these were listened to with respect and seriousness and were discussed rationally. Students of Theosophy will be reminded of H.P.B.'s reference in *Five Messages* to differences of opinion and to the need for unity in diversity, and also of her statement in *The Key to Theosophy* that the purpose of education is to develop "free men and women," to

produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith.

Children should be taught "self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.... much if not all of this could be obtained by *proper and truly theosophical* education." Modern educators are coming nearer and nearer to the Theosophical ideas on education.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

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Light on the Path

Through the Gates of Gold

Because—For the Children Who Ask Why

The Eternal Verities

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Cycles of Psychism

Moral Education

Index to The Secret Doctrine

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The Dhammapada

What Is Theosophy?

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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume

The Aryan Path—Bombay—XXVIIth Volume

The Theosophical Movement—Bombay—XXVIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

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PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.