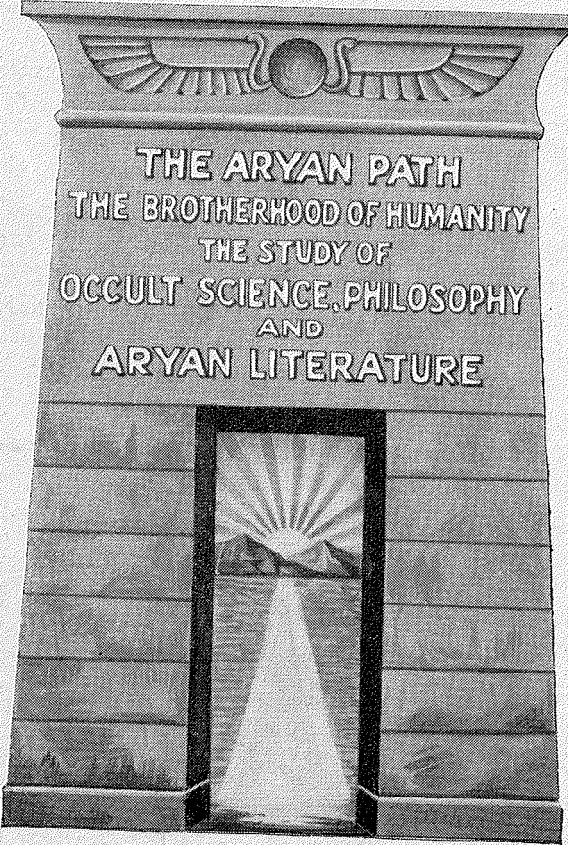




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. IX No. 7

May 17, 1939

Motives are vapours, as attenuated as the atmospheric moisture: and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

—MAHATMA K. H.

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th May, 1939

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THE THEOSOPHICAL MOVEMENT

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FOR THEOSOPHICAL STUDENTS SOME LESSONS IN CHARACTER BUILDING

From time to time H. P. B. wrote articles rooted in current events of her time affecting her and her mission.

Such articles have not only an historical value which aids the student to grasp facts and happenings in the annals of the Theosophical Movement of the 19th-20th century, they also give him practical lessons in the building of his own character. One of the useful services rendered by Theosophical history consists in its bringing home to us, in the present cycle, a basis for our own action. Such an article is the following; to grasp its historical significance the student should familiarize himself with the events which made it necessary for one of the Masters to precipitate a letter to Colonel H. S. Olcott on the 7th of August 1888 and for H. P. B. to pen a trenchant article "A Puzzle from Adyar" in *Lucifer* for August 1889 (Vol. IV, p. 506). In the former the Mahatma K. H. said:

"You have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now—on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard."

Twelve months later H. P. B.'s article contained the following:

"What does 'loyalty to Adyar' mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar?... It is pure nonsense to say that "H. P. B.... is loyal to the Theosophical Society and to Adyar (!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.... Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of loyalty of that society to the CAUSE. Let it break away from the original

lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. *disloyal*, will shake it off like dust from her feet."

Keeping the above in mind the student of to-day should read the following article from *Lucifer*, Vol. IV, page 265, June 1889, and he will profit greatly if he will think kindly and thankfully of those members of the T. S. to whom it was dedicated by H. P. B. for the lessons of the article we owe to their errors:—

"IT'S THE CAT!"

(Dedicated to those Members of the T. S. whom the cat may fit.)

"Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o'er the guilty page that holds thy legend,
And blots the noble work...."

—SHAKESPEARE

An excuse is worse and more terrible than a lie;
for an excuse is a lie guarded.

—POPE

"The woman gave me of the tree, and I did eat", said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been "*worse* than a lie" according to Pope, yet, in truth—it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D.—is not the *greatest* sin. The descendants of Adam improving upon their grandsire's transgression, invented lie and added to it excuse and pervarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been com-

mitted and a scapegoat was needed. But it required the postdiluvians to father on the "cat" even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us", but :

"Hail to the policy that first began

To temper with the heart to hide its thoughts",

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it:—"shifting off a sin from a diseased on to a healthy head". Oh *lie*—legion is thy name! Fibs and lies are now the cryptogamic excrescences on the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:—

"That will not sell its honesty, or tell a lie!"

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scape-goat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of "Esoteric Buddhism" mentioned, and oftener still that of "Mme. Blavatsky" taken in vain. The latter circumstance is really very, *very* considerate, and—in one sense at any rate—*overwhelmingly* flattering!

To find one's humble name collated with those of Sir Monier-Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make

a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes,—what happens? Forthwith, "Esoteric Buddhism" receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against "Blavatsky" & Co. is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. "Our Ancestors have saved Rome!" they cackle, "let us save the British Empire from these *pretenders* to Buddhist knowledge!" Again: a lucky "correspondent" gets admittance into the sanctum of Professor Bastian. The German ethnologist, "dressed like an alchemist of the middle ages" and smiling at "questions concerning the *trances* of famous Fakirs", proceeds to inform the interviewer that such trances never last more than "from five to six hours". This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads *presto*, in the American "Sabbath-breaking paper", to a stern rebuke to our address. We read on the following day:—

The famous Fakirs... however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the "correspondents" to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth*. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon that Yogis and these same "Fakirs", remain in deep, death-like trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When "correspondents" will have learned the meaning, as well as the spelling of the term *dhyana*—which the said "correspondent" writes *diana*—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind,

and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths, publish their own harmless fibs—"slight expansions of truth" somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T. S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mahomed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on popular and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral *hari-kari* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or *trying*, at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate *only what we fear*. Thus they will *invent a lie*, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!"...

Success in such a policy depends, you see, on temperament and—*impudence*. We have a friend, who will never go to the trouble of persuading anyone to believe him on his "aye" or his "nay". But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent to lie!*" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a

vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat".

Now the Theosophical Society has its own special, so to speak, its "family cat", on which are heaped all the past, present and future iniquities of its Fellows. Whether an F. T. S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry—whether in Europe, Asia, America or elsewhere—*It's the cat*. Look at this F. T. S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed—it is on the "cat" that he is now venting his wrath. "The grapes are sour", he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin*". Behold that other "star" of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—"till one be lost for ever"—rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall on to its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent *per se*—in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas".

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge*—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis

and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years back in all truth and sincerity, and—it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning :—

“Give not that which is holy to the dogs,

Neither cast ye your pearls before swine—”

is now impressed in letters of fire on the heart of those guilty of having made of the “Masters” public property. Thus the wisdom of the Hindu-Buddhist allegorical teaching which says, “There can be no Mahatmas, no Arhats, during the *Kali yuga*”, is vindicated. That *which is not believed in, does not exist*. Arhats and Mahatmas having been declared by the majority of Western people as non-existent, as a *fabrication*—do not exist for the unbelievers.

“The Great Pan is dead!” wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new “God”. Fools, both, who little suspected that *Pan*—the “All Nature”—could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the “god” of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making*. TRUTH can never die.

We greatly rejoice in thinking that the “Mahatmas” of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock’s feather in their hats—are also dead.

The “adepts” of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the “mysterious strangers”, and the *tutti quanti* transformed into convenient pegs whereon to hang—one, “orders” inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light—are now as dead as the “God Pan”, or the proverbial door-nail. They have vanished into thin air as all unclean “hoaxes” must. Those who invented the “Mahatmas” 1,000 years old, seeing the *hoax* will not pay, may well say they “have recovered from the fascination and taken their proper stand”. And these are *welcome* and *sure* “to come out and turn upon all *their dupes* the vials of *their sarcasm*”, though *it will never be the last act of their “life’s drama”*. For the *true*, the *genuine* “Masters”, whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any “opportunist”, whether inside or outside of the T. S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

This cry, “it is the cat!” will end by making the Theosophical Society’s “scape-goat” quite proud. It has already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

“Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.”

Dear, kind enemies of the “Tartarian termagant” how hard you do work to add to her eminence and greatness, to be sure!

MACHINE MINDS VS. LIVING MINDS

As Theosophical ideas spread, enlivening the mind, the hollowness and the falsehood of the ways of modern life become clearer to us. There is a great deal of mental laziness and much mental ado about this discovery and that point of view in modern knowledge. Actual clear thinking is rare. A sign of this is the increasing number of publications of all kinds—newspapers, periodicals and books. People fancy that they are instructing their minds by perusing much of this output. Good books are a necessity, but there is as little discrimination in the selection of reading-matter as there is in the choosing of food-stuffs. In spite of the fact that the schoolmaster is abroad, a very large number of minds are not living minds; they are machine-minds—the column of a newspaper or the page of a book sets those machines working and as a consequence they pour out everywhere tons and tons of talk, mostly about nothing or about plans which lead often to worse than nothing.

We speak of this as the Machine Age; the most objectionable kind of machine is the modern brain-mind; human cerebration has become a mechanical, non-creative process. It is not wrong to call the minds of most people dead units; they have not begun to breathe or to live. The viability of the mind often results from bodily pain, and most from anguish of the heart. But though anguished hearts desire to know the meaning of conflict and the purpose of life, they often are misled; in nine cases out of ten, the enquirers go astray and though they pass from pain to pain they learn little and their afflictions not only continue but increase.

One of the difficulties is that many authors and columnists assert that they are delivering messages for the healing of the nations. Among these "messengers" there are many sincere and earnest individuals. But their education has confused their own minds, which now need cleansing. The task, therefore, of the Theosophical worker becomes more complex. In addition to the slumbering minds which he encounters, he also comes upon ghost-minds—minds which are like the so-called "spirits" of the dead, who talk at random and who give messages which are meaningless and nonsensical. The Theosophical worker must be energetic and he must maintain the penetrating power of his own perceptions. It does little good to discuss what is wrong and how it is wrong; present the truth and leave it to the hearer to discern it. The practical difficulty is that often the Theosophical worker himself is not able to pierce through the crust of false ideas which conceal the mind of the enquirer; again, he is often

not sufficiently well-versed in his own philosophy to indicate the correct line of teaching. It is comparatively easy to enliven the uneducated and unsophisticated mind; to control the ghostly mind which shifts from subject to subject and which, having come to learn, remains to teach is a far more difficult task. How can the devotee of Theosophy prepare himself to meet these difficulties?

He can prepare himself by enlivening his own mind, by making it viable, so that he may begin to live intelligently. The Theosophical life is the intelligent life, for in living it we have to use the rational explanations which the science of Occultism offers for all phenomena. What we eat must be intelligently eaten; what we read must be intelligently read; the exercise of body and of brain must be intelligently performed. Every turn in our day-to-day life should be intelligently taken. One who is not familiar with our philosophy can excuse a mistaken course by the plea, "I did the best I knew." Not so the student of Theosophy, for he has within reach doctrines which can afford him the right basis for action. The first requisite is not even the will to act but the knowledge of the nature of human consciousness, the realisation of the mind as the organ of thought and of the Soul as the Perceiver of the mind's actions.

The world of phenomena is not only the world of objects, but also the inner, vital world wherein changes in those objects take place. For example, we observe a rock. That object is visible, but it has invisible properties which are continuously changing, thus affecting the character of the rock. So in all things. In us too the growth or the decay of the body takes place, and the process is invisible; only in the course of time do the changes produced become visible. The grooves in the brain, the quality of its grey matter are visible; but what made those grooves, what qualified that grey matter, is unknown to us. Occultism, however, informs us about the real causal forces which create these effects.

It is the study of our own brain actions, our own thoughts, our own mental images and the way in which our consciousness is entwined in these which gives us the clue. Our daily self-examination should help us in disentangling our consciousness from the processes of thought, will and feeling. To learn to perceive implies that the Soul as Perceiver, separating itself from its perceptions, is able to observe the play-*lila*, the illusion-*maya*, of those perceptions. We are responsible for our perceptions as much as a painter or a poet is responsible for his

pictures or his poems. Our perceptions affect other people and not only ourselves. "I see it this way", some one says, and often it is not recognised that his way of seeing affects others, or again that his way has been the way of others in the past. For modes of action are in accordance with the mental-emotional deposits of people, and just as the number of chemical elements is fixed, so also the number of alchemical or psychical elements is definite. However staggeringly vast the number of objects on earth, logically we can perceive that their total represents a definite number. So also with psychological phenomena. Men and women appropriate at any given time a certain number of tangible physical objects for their own use; so also their world of psychic phenomena, *i.e.*, their universe of perceptions, is peopled with a definite number of images resulting from the activity of thought-will-feeling.

The world is a stage, and each one of us plays the dual rôle of actor and spectator. The play is going on, and with the Soul as spectator we are witnessing the performance of the assemblage of our perceptions. When the student has learnt in some measure to witness calmly the play of his own perceptions, he is ready to enliven the minds of others, whether they be infant unsophisticated minds, or the ghostly minds of persons who have bartered away their psycho-spiritual wealth in the wilderness that they call civilisation.

TELEPATHY

The repetitive bent of modern psychic investigation is responsible for much of its sterility. Not only are the exhaustive findings of the psychologists of ancient India set aside, but not even most painstaking tests in modern times are accepted as conclusive. The national test of telepathy and clairvoyance sponsored by *John O' London's Weekly* with academic collaboration, which is announced in its issue of the 17th of March, is to all intents and purposes a large-scale repetition, under rather less controlled conditions, of the series of tests of Extra-Sensory Perception conducted by Dr. J. B. Rhine of Duke University in the U.S.A.

Participants in the preliminary home experiments equip themselves with sets of 25 cards, 5 of which are marked with a triangle, 5 with a round spot, 5 with a crescent, 5 with an X and the remaining 5 with the two short horizontal lines which mean "equals". Three participate in each test, the guesser being separated from the others by a screen. The sender looks at the card, which the

witness, without looking at it, has dealt from the thoroughly shuffled and cut pack, and tries to transmit his thought to the guesser, who is directed to concentrate, "keeping his mind a blank as far as possible, but in a receptive state". He calls his guess aloud and both he and the witness record it on their separate scoring sheets. Later, after comparing the guesses with the order of the actual cards, the daily score is sent to headquarters under seal. For the complete test 500 guesses are recommended, and a similar number for a test of clairvoyance, the slightly different conditions of which are framed specifically to exclude the possibility of thought transference, the diagram on the card not being seen by any of the participants until after the guess has been recorded and the test completed. The exclusion of the possibility of the exercise of clairvoyance in the telepathic test has admittedly not been possible. The normal expectancy of right guesses in either test is 5 out of 25. The average scoring of a higher number is taken as an indication of paranormal telepathic or clairvoyant gifts, and individuals giving indication of sufficiently remarkable powers will be invited to London for further tests in the laboratory of the University of London Council for Psychic Investigation.

The launching of this national test is of significance primarily as an indication of the growing interest in the powers latent in man, an interest which is further attested by the flood of letters on supernormal experiences which appears in *John O' London's "Letter-Box"*. People are coming forward in numbers to recount their own experiences with clairvoyance and telepathy, experiences which, if the credibility of the narrators be admitted, furnish proof positive of both telepathy and clairvoyance and offer challenges which only the formulæ of ancient Eastern psychology can successfully meet.

The rationale of telepathy is that if two minds vibrate alike or change into the same state they will think alike—one receiving the impression sent by the other. As H. P. B. explains in *The Key to Theosophy*, p. 243:—

When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this

latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance?

The correspondence in the "Letter-Box" shows that many have been conducting tests of telepathy with other individuals. In tests conducted with the sender and the guesser in the same room, remarkable results were obtained by two ladies, each of whom by turns concentrated on sending mentally a picture or a diagram to the other, the recipient drawing on paper the image received. One sent a picture of a Swiss chalet; the receiver started to draw the outline before getting the idea; then said: "It is a chalet." A picture of "Big Ben" was transmitted and, without getting the idea of what it represented, the receiver drew the outline with the circle representing the clock in the conical top. In one of the most striking of their tests the transmitter, trying to concentrate on the form of a rabbit, became uncertain what a rabbit did with its paws; she was still considering this when the receiver exclaimed, "I cannot get anything except a waving claw!"

Two other ladies, living respectively in Sydney and in Melbourne, conducted very careful telepathic tests over a period of several months. The number of correct exchanges, small at first, is reported to have become amazingly high towards the end of the tests, of which strict charts were kept. The tests were synchronized, and for five minutes each morning one "sent" while the other "received"; then for the next five minutes the former sender "received" while the other "sent". Every day for four days one friend sent the thought of a red rose. The chart showed that the first day her friend was all wrong; the second day she put down the colour red; the third day she put down a rose that seemed pinkish; the fourth day she recorded "red rose".

It is one thing, however, in the interest of impersonal scientific investigation, to test one's ability to catch the reflection of a thought in another's mind, with that other's consent and co-operation; it is quite another to impose one's thought upon another to make that other perform any action, however desirable. Several of the phenomena reported by correspondents bring out the dangers of the development of psychic powers on the one hand and of passivity on the other. Thus one correspondent mentions sending "one of my mental calls" asking a friend to ring him up, and having her respond soon afterwards, reporting that she had a strong impulse to ring him. The same individual, apparently with no misgivings, had been concentrating on chance passers-by to make them turn

their heads at his will. Another reports a forceful thought sent by a friend having compelled her, though she vainly resisted, to send that distant friend a particular book.

All psychic phenomena are of two main classes, those produced deliberately and at will and those which occur sporadically and without volition. The former are safe only in the hands of pure and utterly unselfish persons who possess accurate knowledge of the psycho-physiological constitution of man and of the laws of nature—knowledge which cannot be altogether empirically acquired by the untrained. The latter depend upon a native or acquired sensitiveness and passivity which, if encouraged, may well develop into the dangerous disease of mediumship.

The correspondence brings out several striking cases of non-voluntary telepathy. Thus a young man and his sweetheart conceived independently an identical plot for a story competition, paralleled, as it subsequently developed, by an actual happening recounted later to the young man by his father. In another case a ship's officer, while on watch between 4 and 6 a.m. on a certain morning, suddenly got the idea for a story of a collision between two vessels caused by the blasts on their whistles coinciding. A disastrous collision, he later learned, had occurred at just that time, and it was suggested in court that the blasts on the ships' whistles had coincided.

Non-voluntary telepathic impressions, in fact, are among the commonest of psychic phenomena and involve most human beings, including students of Theosophy. It goes without saying that no sincere Theosophical student will deliberately use the power of suggestion to impress another's mind, but any student is liable to be impressed and psychologized by others, however unconsciously to himself or to them, the law of consubstantiality determining in general the nature of the impression received. Positiveness and a careful watch upon what thoughts one admits to one's mind are necessary at all times.

If *John O' London's* test proves once more that the reading of another's mind is possible, it will add its testimony to the existence in man of a mind which is not wholly dependent upon a brain and to the existence of a medium through which the influencing thought may be sent. But will the investigators admit these logical corollaries of the proposition that telepathy does occur?

THE DEEPENING OF LOYALTY

Loyalty is a sum, not a fraction. In things spiritual loyalty cannot be divided. None can serve God and Mammon at the same time. But the test does not come openly, nor in so simple a form. In the student's first few years of contact with the philosophy of Theosophy he comes across other teachings that have glamour, other teachers who dazzle him with a show of their lower *iddhis*. It is a test of his strength. Subtle thoughts arise in his mind of studying Theosophy and of yet following a mortal Guru acclaimed high or holy. Caught in this delusion, the student sometimes barter his inheritance for a mess of pottage, and divides his allegiance to the Highest with that which is often allegiantic and psychically unclean.

This obvious defection comes mainly through ignorance. The meaning of loyalty is not understood, the *de facto* existence of the Masters is not recognized. For such an one, the Declaration remains mere words on paper. And yet that document exhales the life-breath of the Movement. Impersonality is its key-note; service and sacrifice are the logical applications of its message of brotherhood and fundamental unity. But behind all these, sustaining them and making the edifice strong and noble, is the undercurrent of loyalty. There is not a sentence but gains added import in the light of that quality. In the beginning, the impersonality of the Declaration puzzles. The newcomer wants personalities to worship just because he himself is intensely personal. He substitutes the Masters for God, Theosophy for his dogmatic creed, *The Ocean of Theosophy* for his *Koran* and abandons neither his attitude of propitiation nor his pathetic servility. He forgets that loyalty without knowledge is fanaticism, blind and sterile; and that loyalty without perception is a bubble that will not survive the slightest prick.

The difference between loyalty to mundane teachers and loyalty to the Founders of the Theosophical Movement is one of quality. When the student lights his lamp at the Masters' flame, he feels the strength of devotion surge up within him. Its potency cannot be denied, and once it is firmly established, it will ultimately force him to face his own soul. The time comes when the student deliberately places his devotion on record, be it in writing or mentally. By so doing, he brings about certain results. He deliberately chooses a mode of life which he promises himself will colour all his actions. Karma, which was hitherto acting in a general manner, now acts more swiftly and precipitates effects in a greater measure. This is so not because something miraculous has happened, but because the student's changed attitude furnishes a focal point

through which Karma can act. The heat thus engendered is the direct outcome of true loyalty. It is the heating agent applied to the student in the crucible of life. It brings out the best and the worst in him. So potent is the effect of becoming loyal even in the abstract that life changes its very timbre and pitch; existence becomes more purposeful. The very opposite effects result when homage is paid to strange gods and self-styled gurus, the reason being that attachment to the fallible and the mortal can never arouse the immortal and the divine.

True loyalty is therefore a seedling that springs up only in the heart of the faithful disciple. It represents the capital in his life-ledger. The beginner is a Sudra working and toiling to amass that capital. The student, like the Vaishya, trades his other wares to acquire it. The Chela-Kshatriya fights for its preservation in himself and others. The Brahmin Twice-born, the Narjol, he of the aristocracy of the Soul, points to others the way to its acquisition and use. Without devotion to H. P. B. and to her Masters, the Theosophical Movement must remain a club of intellectuals formed for the study of metaphysics and occult lore. The history of the Movement shows the failure or the success of students measured by the quality of their loyalty. Some have taken the husk for the kernel and worshipped their organization; others have sought other "masters" who had promised quicker results. Their loyalty was a shifting quantity, rising and falling with the measure of their own visible progress. In this regard especially, the present-day student derives great help from the fruits of Robert Crosbie's efforts. The Declaration of the U.L.T. was intended to be and is a help, and stands to-day as the emblem of hope for the future. It shows that true loyalty can be nurtured by promulgation of the Masters' philosophy, by exemplification of Theosophical principles in practice and by a truer realisation of the Self. This is the work of each member as a unit and the extent of his success is to be measured by the strength of his loyalty to the Masters. With the personality thus kept in abeyance, true loyalty can sift the good from the bad, can drive "the worthless husks from out the golden grain, the refuse from the flour".

It is said that the disciple's life is a series of progressive awakenings. His loyalty becomes progressive too and expands *pari passu* with his awakenings. Its import deepens with study, its potency widens with service. The loyal student becomes bound in brotherly bonds with other students as loyal as himself. Far apart though such students be, they represent collectively the band of the faithful, who, loyal to the Founders' programme, have offered themselves as candidates for woe throughout the coming cycles, and are builders of joy as members of a deathless spiritual Family.

PERFECT PHYSICAL HEALTH

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—ST. PAUL.

Among the qualifications to be acquired by one who has resolved to tread the Path of Chelaship the very first is “perfect physical health”; explaining it, H. P. B. states that “only in rare and exceptional cases” has the requirement been modified.

Despite the conscious or unconscious violation of physical laws, all men and women desire good health, but as selfishness is the key-note of all the pursuits of the average man his motives for desiring health are purely personal.

Every concrete phenomenon is an expression of some metaphysical principle; every ethical attribute is an aspect of the One Universal Law. The following quotations furnish the metaphysical background for this first qualification for Chelaship:—

“Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of Motion (the alchemical solvent of Life); Spirit and Matter are the two States of the One, which is neither Spirit nor Matter, both being the absolute life, latent.” (*Book of Dzyan, Comm. III, par. 18*)... “Spirit is the first differentiation of (and in) Space; and Matter the first differentiation of Spirit. That, which is neither Spirit nor Matter—that is It—the Causeless Cause of Spirit and Matter, which are the Cause of Kosmos. And That we call the One Life or the Intra-Cosmic Breath. (*The Secret Doctrine I. 258*)

Soul and body, like Spirit and matter, are not only interdependent; they are both indispensable to manifestation. Without Soul the body is a corpse; without body the Soul can gain no experience. To ignore or to misunderstand this fundamental truth is to fall prey to practices both questionable and dangerous. These practices may be roughly divided into:—

(1) Sense-indulgence rooted in the denial of Spirit.

(2) Torturing of the body, born of the delusion that matter *per se* is evil.

Both of these practices injure the lives of which the body is composed and disorganise the orderly working of its parts.

Said the Buddha:—

There are two extremes, O Bhikkus, which the man who has given up the world ought not to follow—

the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low way of seeking satisfaction, unworthy, unprofitable, and fit only for the worldly-minded—and the habitual practice, on the other hand, of asceticism or torture which is painful, unworthy and unprofitable.

There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathagata—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!

Health of the physical body results when its living cells work in union and harmony. Conversely, ill-health bears witness to the “sin of separateness”. Theosophy advocates the same Middle Path as the Buddha preached and teaches its students the art of right treatment of the body. To pamper the shadow mistaking it for the substance and to neglect the instrument in contemplating the Reality are equally unwise.

The description of perfect health according to the Esoteric Philosophy is very different from ordinary conceptions. Muscular strength is the ideal of the athlete. A body capable of digesting almost anything that tickles the palate or of indulging in almost anything that satisfies the senses is the popular conception of a healthy body. Esotericism defines health as that condition of the body which best allows the Soul to fulfil its dual task of (1) inner purification, which raises the matter that composes the body to a rarer state of being, and (2) outer service of humanity. For this dual task the two requisites are Adaptability and Receptivity.

True discipline demands that we work to secure perfect physical health—not for our own ease and comfort, but for the sake of humanity. The Chela's life is not his own—it is dedicated to the Cause; and so his body must adapt itself to the needs of humanity. To live to benefit mankind implies the embodiment of the six glorious virtues and the radiation of their powers through the orifices of the body. Good health is a great asset in that task.

Ill-health is a concretization of selfishness. Physical well-being is not only necessary for the Inner Man. The Individual cannot separate himself from the Race—this is true not only mentally and morally, but also physically. How do we injure others when our bodies are ill? Says H. P. B.:—

“Who forms Manu (the man) and who forms his body? The Life and the Lives. Sin and the Moon”. Here Manu stands for the spiritual, heavenly man, the real and non-dying Ego in us, which is the direct emanation of the “One Life” or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully. (*The Secret Doctrine* I. 248)

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. (*The Secret Doctrine* I. 248-9)

The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a life. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. (*The Secret Doctrine* I. 261)

These elemental lives fly out constantly from every human being. According to ancient Science each “life” is in turn Builder and Destroyer. Thus during illness not only does our own system suffer, but we become, so to speak, a centre for radiating destructive lives.

The *Secret Doctrine* quotations indicate that our body, whose microcosm is the brain, is a combination of elemental lives which we constantly impress. Their present quality renders them susceptible to impressions from the lower plane. While man is functioning objectively the physical brain has an indispensable part to play in cognising the Inner Reality. The task of the Theosophical student is to transform the brain from a gross into a sensitive instrument.

Here arises the question of diet. This is a basis for vegetarianism aside from the humanita-

rian grounds for it: a vegetarian diet clogs the bodily organs least. H. P. B. says in *The Key to Theosophy* :—

When the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this “coarsening” or “animalizing” effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

Far more injurious, however, is the drinking of alcohol, which must be avoided if the finer centres of the brain are to function. *Raja-Yoga* gives us the reason :—

Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.

But those outer practices are not enough,—nor are they the real starting-point. We must be far more particular about our inner diet of thoughts and feelings lest it be harsh, astringent, bitter, too hot. The animal nature in us gives its corresponding impress to our bodily cells. The manifestations of the animal soul are dual: (1) Kama-Krodha-Lobha, Lust-Anger-Greed, which spoil the brain as nothing else can, and (2) Day-dreaming, based on personal likes and dislikes. The passivity which day-dreaming develops is the opposite of true receptivity. To purify the brain the mind needs to be watchful over the ebullitions of the personality, in order to control the independent action of the animal soul and to cultivate intelligently the Divine Paramitas. This will give a higher impress to the tanhaic elementals and will make the brain receptive to impressions from the God within.

The awakened Soul cannot live in unity with its Higher Self without having cleansed and purified the lower nature. This involves the treatment of the Lives from another point of view. Writes H. P. B. :—

The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for

goodness jars upon the whole body of badness in his environment, and draws its fury upon him. (*Raja-Yoga*, p. 6)

The student is preparing himself for that stage. His accumulated Karma, activated by the force of his resolve, is bound to precipitate itself through his physical body, the ultimate plane for its manifestation. Thus the earnest practitioner has greater odds to face than other men have and therefore he should be even more particular than they in the care of the body so as to prepare himself by all possible means for the difficulties which are bound to arise. But exhaustion of old Karma in the case of a true Chela is always a *purificatory process*—a means to change his instruments for the better.

But while on the one hand the body is to be prepared and made a temple for the God within to dwell in, on the other, of what use is that temple if our fellow men do not gain any benefit, do not find the temple giving forth Light?

Spiritual life does not consist in withdrawing physically from the world or from humanity; it consists in separating our consciousness from the personal and in using our bodies to practise altruism. The law of interdependence shows us how the care or the neglect of the body inevitably reacts on the inner planes, just as thoughts and feelings have their repercussion on the body. If the latter is suffering it constantly demands attention. Therefore it is well-nigh impossible for the beginner to detach his consciousness from the transitory mask, either to elevate that consciousness to the plane of eternity or even to concentrate on the work in hand. Whatever the mode of service we may have chosen, it cannot be performed effectively and efficiently without the co-operation of our bodies.

Theosophy offers definite instruction also on the cure of the body; one of its precepts is to use physical-plane methods for physical ailments. Just as it would be foolish to attempt to decipher the workings of the human mind and heart by studying the organs of the body, so too is it unwise to practise mental healing for physical cures—and dangerous as well.

When the Temple is built and the God enshrined in it, when people perceive its light and aspire to get it, one part of our work is accomplished. "When the pupil is ready, the Master appears", says an Eastern maxim. As the God within the shrine becomes more and more active he will become the channel for the forces of health, mental, moral, bodily, of which the Perfect Blessed Ones are the bountiful spreaders.

THEOSOPHICAL SYMBOLISM IXE

[The following article, which is reprinted from *The Path*, Vol. 1, p. 51, for May, 1886, should prove useful to students of Theosophy and others interested in the subject of Symbolism.—Eds.]

The number 7 has, ever since the Theosophical Society was founded November 17, 1875, played a prominent part in all its affairs, and, as usual, the symbols which particularly relate or pertain to the Society are in number, seven. They are: first the seal of the Society; second, the serpent biting his tail; third, the gnostic cross near the serpent's head; fourth, the interlaced triangles; fifth, the cruxansata in the centre; sixth, the pin of the Society, composed of a cruxansata entwined by a serpent, forming together T.S.; and seventh, OM the sacred Vedic word.

The seal of the Society contains all of the symbols enumerated, excepting *aum*, and is the synthesis of them. It, in fact, expresses what the Society is itself, and contains, or ought to, in symbolic form, the doctrines which many of its members adhere to.

A symbol to be properly so called, must be contained in the idea or ideas which it is intended to represent. As a symbol of a house could never be the prow of a boat, or the wing of a bird, but must be contained somewhere in the form of the house itself; that is, it must be an actual part chosen to represent or stand for the whole. It need not be the whole, but may be a lower form or species used as the representative of a higher of the same kind. The word is derived from the Greek words meaning *to throw with*, that is to throw together. To be a just and correct symbol, it should be such as that the moment it is seen by one versed in symbolism, its meaning and application become easily apparent. The Egyptians adopted to represent the soul passing back to its source, after the trial in the Hall of Two Truths, a winged globe, for a globe is a symbol of either the Supreme Soul or a portion of it, and the wings were added to represent its life and flight to the upper spheres. In another branch of their symbolism they represented justice by a scale which gives a just balance; while even there in the Hall of Two Truths, they reverted again to the other mode and symbolized the man being weighed by justice, in the form of his heart over against the feather of truth in the opposite pan of the scales.

There is one very curious hieroglyph of the Egyptians which deserves some study by those of curious mind. Here we will merely point it out, remarking that there is a mine of great value in

the Egyptian method of picturing their ideas of the macrocosm. In one of the numerous papyri now in the British Museum, there is a picture of a globe being held up by a beetle by means of his head and two fore legs, while he is standing upon a sort of pedestal which has certain divisions, looking on the whole, like a section of an hour glass crossed by horizontal lines that project from each side. This pedestal represents stability; but what does the whole mean or shadow forth? Those who can follow up suggestions should direct their thoughts to the relation which the Sun bears to the earth in its orbital revolution.

To proceed with our analysis: the second symbol is, the serpent biting his tail. This is wisdom, and eternity. It is eternity, because that has neither beginning nor end and therefore the ring is formed by serpent swallowing his tail. There is an old hermetic symbol similar to this, in which the circle is formed by two serpents interlaced and each swallowing the tail of the other one. No doubt the symbolism in that is, in respect to the duality of the manifested All, and hence, two serpents inextricably entwined.

Furthermore, the scales of the reptiles form the figures of facettes or diamonds, which shadow forth the illimitable diversity of the aspects of wisdom or truth. This is not due to any want of coherence or congruity in truth itself, but solely to the diverse views which each individual takes of the one Truth. These reflecting facettes are the beings composing the macrocosm: each one has developed himself only to a certain degree, and therefore can only appreciate and reflect that amount of wisdom which has fallen to his lot. As he passes again and again through the form of man, he slowly develops other various powers of appreciating more truth, and so at the last may become one with the whole—the perfect man, able to know and to feel completely his union with all. This is when he has acquired the highest Yoga. So in our experience and in history and ethnology we find individuals, nations and races, whose want of responsiveness to certain ideas, and others whose power to grasp them, can only be explained by the doctrines of Re-incarnation and Karma. If those doctrines are not accepted, there is no escape from a blank negation.

It is not necessary to express the duality of the Supreme Soul by two serpents, because in the third component part of the Seal, elsewhere, that is symbolized by the interlaced triangles. One of these is white, that one with the point uppermost, and the other is black with its apex directed down-

ward. They are intertwined because the dual nature of the Supreme, while in manifestation, is not separate in its parts. Each atom of matter, so called, has also its atom of spirit. This is what the *Bagavad-Gita*¹ denominates Purusha and Prakriti, and Krishna there says that he is at once Purusha and Prakriti, he is alike the very best and the very worst of men. These triangles also mean, "the manifested universe". It is one of the oldest and most beautiful of symbols, and can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone.

The triangles thus combined form in the interior space, a six sided plane figure. This is the manifested world. Six is the number of the world, and 666 is the great mystery which is related to the symbol. St. John talks of this number. Around the six sided centre are the six triangles projecting into the spiritual world, and touching the enclosed serpent of wisdom. In an old book, this is made by the great head of the Lord rising above the horizon of the ocean of matter, with the arms just raised so that they make the upper half of the triangle. This is the "long face", or macroscopos, as it is called. As it rises slowly and majestically, the placid water below reflects it in reverse, and thus makes the whole double triangle. The lower one is dark and forbidding in its aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade into one another. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, and evil into good. In ourselves we find both, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do we cannot, and what we desire not to be guilty of, the darker half of man compels us to do. But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Caballah, the Hindu books, wherever you please, and there will you find the seven times seven meanings of the interlaced triangles.

OM is the Sacred Vedic syllable: let us repeat it with a thought directed to its true meaning.²

¹ *Bagavad-Gita*, ch. 13; id. ch. 10.

² *Path*, No. 1, p. 24.

Within the small circle, placed upon the serpent, is a cross with its ends turned back. This is called the Gnostic Cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diameters of the circle. The vertical diameter is the spirit moving down and bisecting the horizontal. This completed, the revolution round the great circle commences, and that motion is represented in the symbol by the ends turned back. In Chapter III. of *Bhagavad-Gita*. Krishna says : "He who in this life does not cause this cycle, thus already revolved, to continue revolving lives to no purpose, a life of sin, indulging his senses". That is, we must assist the great wheel of evolution and not oppose it; we must try to help in the great work of returning to the source from whence we came, and constantly endeavour to convert lower nature into higher, not only that of ourselves, but also of our fellow men and of the whole animated world.

This cross is also the symbol of the Hindu Chakka, or discus, of Vishnu. In the Mahabharata is described the conflict between the Asuras and Devas, for the possession of the vase of Amreeta which had been churned with infinite trouble, from the ocean, and which the Asuras desired to take for themselves. The conflict began when *Rahu*, an Asura, assuming the form of a Deva, began drinking the ambrosia. In this case the Amreeta was spiritual wisdom, material existence, immortality, and also magic power. The deceit of *Rahu* was discovered before he had swallowed, and then the battle began.

"In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narayan* beholding a celestial bow in the hands of *Nar*, it reminded him of his Chakka, the destroyer of the Asuras. The faithful weapon ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan* with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the Asuras in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens from whence he came." (*Mahabharata*, Book I, Chap. 15.)

was among the captives by the river Chebar in Chaldea. In a vision he saw the four beasts and the man of the Apocalypse, and with them "for each of the four faces", was a wheel, of the colour of a beryl; it was "as a wheel within a wheel", and they went wherever the living creatures went, "for the spirit of the living creatures was in the wheels". All of this appeared terrible to him, for he says : "And when they went I heard a noise like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host."

There are many other meanings concealed in this symbol, as in all the others.

In the centre of the interlaced triangles is placed the *Cruxansata*. This is also extremely ancient. In the old Egyptian papyri it is frequently found. It signifies life. As Isis stands before the candidate, or the soul, upon his entry, she holds in one hand this cross, while he holds up his hand that he may not look upon her face. In another there is a winged figure, whose wings are attached to the arms, and in each hand is held the same cross. Among other things we find here the horizontal and vertical diameters once more, but conjoined with the circle placed on top. This is the same as the old astrological sign for Venus. But in the seal, its chief and most important meaning is *the regenerated man*. Here in the centre, after passing the different degrees and cycles, both spirit and matter are united in the intelligent regenerated man, who stands in the middle knowing all things in the manifested universe. He has triumphed over death and holds the cross of life.

The last theosophical symbol is, the pin of the Society, adopted early in its history but not used much. It is the cross we have just been considering, entwined in such a way by a serpent, that the combination makes TS as a monogram.

The foregoing is not exhaustive. Every symbol should have seven meanings of principal value, and out of every one of those we have been considering can be drawn that number of significations. Intelligent study of them will be beneficial, for when a consistent symbol, embodying many ideas is found and meditated upon, the thought or view of the symbol brings up each idea at once before the mind.

NILAKANT

Ezekiel, of the Jews, saw this wheel, when he

“WHY DO YOU GO TO KASHI?”

Since one knows that one finds in any experience as much truth as one is capable of receiving and the actual help that one deserves to derive, one's mind continues dividing and putting together, shifting and reassembling old symbols for new, finding living connotations in outworn forms. The old force within one never ceases to search for the timeless through the mutations of time.

And so it is that one is impelled to return to Benares. Hoary and decaying the city stands, dusty and stinking, but one beholds the dust transformed into golden aureoles, the stench a base for incense.

The current shifts and swirls, tearing away walls, washing down ghats, undermining temples, building new sand-bars, fresh eddies piling silt. These mutations of time but bring one a deeper need of the immortal; something within one cries out: “Oh, Thou who changest not, abide with me!” A Kali-Durga among cities, Benares is terrible and sweet. It is best to be strong when one comes to this ancient city, for it will shatter the sensibilities, and if the roots of the tree of one's life do not reach deep, and in a wide circle, one will fall. Fortunate is he who comes to Benares, the city of Shiva, with a clear memory of the Nataraja statues in the Madras Museum, those bronzes which portray the cosmic dance. Although here this symbol which prevails throughout the south is replaced by the lingam and by Nandi, Siva's bull, the devotee is enriched by keeping in mind the significance of the dance of life. Over and over the dance-step seems about to begin in an ever-new, ever-old rhythm, destroying to create, creating to destroy, the play going on age after age.

“The wise man is he who recognizes this truth and knowing his freedom, yet plays out God's play, waiting for His command to change the methods of the game.

To those who demand from Him, God gives what they demand, but to those who give themselves and demand nothing, He gives everything that they might otherwise have asked or needed, and in addition He gives Himself and the spontaneous boon of His love.”

In few places is this more apparent than in Benares. By asking nothing, everything comes to one as a miraculous gift, wrapped in wonder.

The sun may blaze, as blaze it will; smallpox, plague, cholera, malaria, leprosy, dysentery, elephantiasis, enteric fever, like the poor, are ever present. Pestilence walks by day and by night

through the lanes of the aged city. And yet it is here that every good Brahmin would wish to spend the first years of his life and his last years.

The city may seem dead, lying in its dust from the crumbling past, but one must believe that it is waiting to burst forth into new life. An awareness of the undying gleams in the wildest fanatic. Some may prefer the calm remoteness of the white Himalayas but others will warm themselves by the fire in the heart of this holy city. Hawkers and vendors and rapacious money-lenders are mere moths to be consumed in that fire.

Here the River Ganges spreads broad and shining, wide and pure, to wash away sin and disease, or to bear the dead across to the other side. The river is the city where humanity lives and dies, death jostling life, the one hurrying to merge into the other. Stately on the banks stand the palaces for kings, broad lie the ghats for worshippers. Eyes cannot be sated with the river's beauty on a moonlit night when one drifts in midstream.

“All this world and every object in this world of Prakriti has been created as a habitation for the Lord.”

Wherever one looks, the *Upanishadas* are echoed.

What matter palaces and kings or devotees, for here is tangible a divine awareness of the transcendent. It throbs out of the air in hymns to the Lord; street brawls are waged over the gods and their attributes. Benares seems never to sleep; by day and by night it is murmurous with the names of the Lord and with His glories.

Although it might seem otherwise to one gazing at the throngs of naked ascetics with hard, glittering eyes and ash-smearred bodies, it is said that there are saints gathered here. It may need “the pure and spotless dharma eye” to recognize perfection but one divines how many can be the ways leading to fulfilment, trod by many holy men and women from many lands and of many experiences.

If one jostles a passer-by, he may be told, “I see you are in Brahmanic consciousness”. Beggars may come bringing the heavenly host with them, the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all life travels and progresses. Every approach seems to lead to the eternal.

If one is fortunate enough to be living in a broad-verandahed bungalow hidden in a garden

behind the road to the Durga temple, Benares has a way of opening the secret place in her heart and glowing. Wherever one looks, a temple spires against the skies, tipped with gold. In the compound a bo-tree rises, wearing a broad plinth of twisted roots, fold into fold stretching out a pattern of intricate gold. The old heart-shaped leaves fall in rustling heaps on the ground, where pale cadmium thistles blossom on spiked blue stems, for each dead leaf new hearts of lacquered emerald coming swiftly to birth. The bo-tree rises high, sweeping wide to shelter all who take refuge beneath its beneficence.

A slender raspberry-coloured Shiva temple is dwarfed by its overshadowing. At night in the moonlight the fresh leaves gleam in constellations, new stars twinkle.

If one crosses the compound by the lime trees, a few steps along the dusty road, past the wedding processions in yellow garments, one can enter a small garden where jasmine pours forth perfume from its white stars, where hibiscus drops pendants of burning scarlet bloom, near neem trees and bael trees and mango trees in blossom, surrounding a lotus-shaped temple of snowy marble. The shrine seems to hold the secret unfolded whiteness of a lotus. It can comfort the heart to sit near such an altar where one's eyes are soothed by silhouettes of trees leading to the adjoining Durga temple, where monkeys climb. A child squatting on the path delights one, as it twines white flowers in its hair.

Always the age-long procession of pilgrims passes on its way, all seeking truth, all asking for release from themselves, the endless march on foot, in clattering tongas, on jingling ekkas, among cows, dogs, goats and monkeys. Life bills and coos from the roof out of the mouth of turtle-doves; a blue jay perches on the ridge-pole; a brown-striped woodpecker spreads his crest and struts close.

Ramakrishna monks go about caring for the sick and the dying, carrying them to hospitals and doctors.

Religion finds scope for service; here there are as many helpers as there are bright toys of lacquer or of painted alabaster in the booths along the lanes; as many as the bronzes of piping Krishna or baby Krishna or dancing Krishnabalas tripping the *Lila* of bliss; as many as the gold-bordered saris and embroidered shawls; helpers everywhere, seen and unseen.

Calling on a sanyasini in her boat, anchored on the Ganges, one learns that she has spent the night sending her love out to comfort a distraught mother, who weeping paced the river's edge near the ghat where her son had been cremated; comforting now her, now a mother bereft of her daughter.

One drifts down stream full of grateful thought until the boat slips close to a burning-ghat. A procession bearing a body comes singing, "Ram-Ram-Ram, God alone is Being". They come near where, in a rose-pink sari, encircled in flames, lies a young woman with a smile on her face, wrapped in the ineffable peace of death.

Shiva the Destroyer, blue-throated from drinking poisons that He may save others from them; the Destroyer-Preserver everywhere seems to brood over this city.

One becomes aware of what a small cracked mirror one is and that Benares is each man's, twisted to fit his bias. A passing ascetic is singing, "Why do you come to Kashi to seek me, oh my soul, when I am within?"

Arrested by the query one asks oneself, "Yes, and why do you come?" One knows that as long as the human heart is torn by the pairs of opposites in this world of pleasure-pain, so long will it wish to come to Benares for the healing assurance of the God within. These thoughts which wander through eternity bring one back "where every object...has been created as a habitation of the Lord".

INDIA OR GREECE

In the article reprinted below Madame Blavatsky seeks to show that it is impossible to sustain the theory that India in her relations with the West and especially with Greece took everything and gave nothing. In this connection it is interesting to study the conclusions reached by Dr. Radhakumud Mookerji, the authority on ancient Indian history, in an article entitled "Indian Influence on Western Thought" which appeared in the April issue of *The Aryan Path*. Far from holding that nothing came out of India, Dr. Mookerji maintains that Western thought was greatly influenced by contacts with India. He believes that the early Ionian philosophers were in close touch with Indian thought, and shows the striking analogies between the doctrines of Pythagoras and Plato and the Indian conceptions of philosophy. Dr. Mookerji has based all his conclusions on carefully weighed evidence, and those conclusions strongly support the implication contained in Madame Blavatsky's article that India has given as much as if not more than she has taken from others.

H. P. Blavatsky wrote the following article in *The Theosophist*, Vol. I, p. 162 for March 1880, under the caption—"Which First—the Egg or the Bird?"

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his

researches to Peshawur valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, "Buddhist Architecture: Jellalabad", enriched with seven illustrations. Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself, to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is, to quote the words of Mr. James Fergusson, F.R.S., *Past Vice-President*, that every "form of art was imported into India, and *nothing ever came out of it*", (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul river, are Corinthian, and "the bases and mouldings generally are such as are most unmistakeably derived from the far West", and finally that a "number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis", are also found in the caves of Karli, and other caves of India, as well as in the Valley of Peshawur.

I will not limit my protest in this case, to merely point to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it". But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would have to decide *a priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals", once so clear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archaeologists which of the two—the Egyptian Sphinx, called by them Harimukh, or Har-M-Kho (the Sun in his resting-place) or the lofty Himalay peak, also called Harimukh (the mouth of the Sun) in the range to the north of Cashmir, owes its name to the other.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H.P.B.

चित्रं वदतरोर्मूले वृद्धाः शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. Apropos of human suffering Mr. Crosbie writes: "Many who now suffer most pay the penalty for their transgression against the rest. But in time the compensation will come." This sounds to me like saying that we are rewarded for wrongdoing.

Ans. In a sense we may say that Nature rewards us for any kind of "doing" whether right or wrong. Only the lukewarm, those who are neither hot nor cold, neither good nor bad, that is, those who do nothing, does she spew out of her mouth, to use the words of the Old Testament. The others, the ones who act, are all recompensed or rewarded in that their actions and the results which flow from these actions furnish them with food for reflection and ultimately with knowledge and mastery over life. It is inevitable that we should make mistakes, and the result is always what we call suffering. The sooner we take the suffering as a warning and a lesson the sooner the compensation comes. Unfortunately we ourselves often prolong the period of suffering unnecessarily and involve others in our misery by taking the wrong attitude towards it. We try to get rid of the symptoms of our unhappy condition without having endeavoured to find and eliminate the cause of it. And so our ignorance remains as complete as ever, and in all likelihood we repeat the mistake at the next opportunity, go through the suffering again, and so on in a vicious circle. But once we see that pain, sorrow, dissatisfaction are guide-posts showing us where our vices lurk, we are on the way to progress and to an oasis of happiness. "The vices of men become steps in the ladder, one by one, as they are surmounted." During the period of struggle, as the earnest student tries to surmount these vices and to learn the lesson from the effects of his former ignorance and failure, he may comfort himself with the assurance that compensation will come. "The builders of joy are the children of sorrow."

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The United Lodge of Theosophists

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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.

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