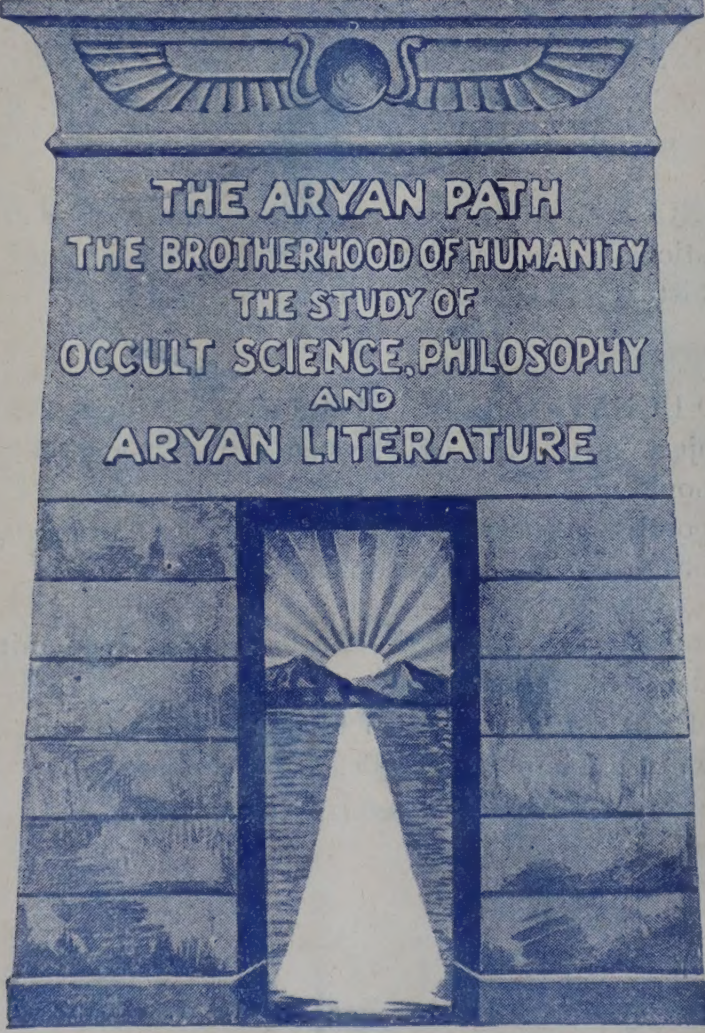




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XX No. 1

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Reticence does not always mean ignorance: if we dig out the knowledge we drag down at the same time rocks and debris of other sorts, whereas, if a miner hands us the nugget, that is all we get at the time. So a slight reticence often results in our going at the digging ourselves.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (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 November 1949.

VOL. XX. No. 1.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1949.

VOL. XX. No. 1

ONE MORE TURN OF THE CYCLE

“Thou art Man in Name : Why dost thou call thyself of this caste and that clan ?

“Thou art Man in Form : Thy Heavenly Self has made thee straight and erect that thou mayst look upwards at the star whose immaculate beam thou art. Why dost thou decline and pry downwards—crawling like a maggot, creeping like a reptile, hunting like the cunning fox ?

“Thou hast gained two boons from the Great Mother—She who rides the tiger, She who is the Consort of Naga, the Mistress of moving life. One—thou hast won to Human Form as thy dwelling—hard to win. And the Virgin Fathers have given thee Power to discern the real from the false. There is a third that awaits thee—To free thyself of mortality. The Great Gurus teach that. Seek the Path of Inner Fire, of Wisdom Sacrifice, of Joy and Peace, on which all anguish subsides, all pain resolves, all suffering ceases.

“Walk thou that Path.”

—*The Mirror of Magic*

Another year dawns for this magazine. It begins with this issue a new volume, its twentieth. THE THEOSOPHICAL MOVEMENT is the organ of and for the Theosophical student, aspirant and devotee. He not only finds it suitable for the dissemination of the true ideas of the immemorial philosophy recorded in the writings of H. P. Blavatsky, of her illustrious predecessors, and also of her true heirs and genuine beneficiaries—but more, he finds it a worth-while instructor, which throws light on the inner path of the mind which is learning to purify and elevate itself.

In the task of disseminating the great ideas, all of us at all times need genuine enthusiasm born of the conviction that the good of the human race depends on the race-mind acquiring the perception which Theosophy has to offer. Lukewarm Theosophists suffer from their weak conviction. Their erstwhile enthusiasm has evaporated and a dullness of spirit has ensued because the value of Theosophy as the enlightener of the heart-mind is not accurately perceived. H. P. B.'s *Key to*

Theosophy stresses the value of this enthusiasm ; she quotes Bulwer Lytton and Ralph Waldo Emerson and points to the truth that there is nothing “more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines.” But, she asserts, “Conviction breeds enthusiasm.” It is necessary to gain a firm knowledge of Theosophy as a preliminary to gaining such conviction.

What hinders our gaining it ? She recorded this priceless aid to the promulgator so that, learning, he may infuse enthusiasm in teaching the doctrines to others. If he does not learn he cannot teach. If he is not convinced he cannot pass on enthusiasm. What deters him ? Mental indolence.

To the mentally lazy or obtuse, Theosophy must remain a riddle ; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Many are the reasons advanced to cover up the mental laziness—the language of humility is used which makes Mr. Uriah Heep spring to our minds. Lack of time is put forward, when even a superficial examination reveals that to be a false excuse. There is none too dull of brain who recognizes at all that there is something in Theosophy. He who sees its value can never be incapable of study and service of the Great Cause. A brain which is capable of understanding the simple truths—of the Soul as the Inner Ruler, of its unfoldment through Reincarnation according to the Law of Karma, and of the Law of Brotherhood which knits all souls into one family—is capable of proceeding from that simple basis; and the Esoteric Philosophy boldly avers that for such a person there is no limit to the possibilities of plumbing the depths of the Ocean of Wisdom.

He who neglects the study of Theosophy very often does so in the face of his capacity to acquire knowledge and of his ability to find time. He uses his intelligence and spends his time otherwise because he does not exert the will which would show him the way. His sense-living, his personal egotism, or his other blemishes are allowed to overpower him. He plays with Theosophy instead of making it his one business in life.

But—he need not even make Theosophy his sole business in and of life; he need not make Theosophy his one and only friend, in order to benefit in proportion to his efforts. Were he to do even a little of the study and apply the cardinal precepts of Universal Brotherhood he would feel enthusiasm beginning to bubble forth from the hidden springs of his own Inner Divinity. For who is there so obtuse, so wicked, so foolish, as not to possess within himself that gem of gems—the sparkling diamond of the Spirit, Atman? Feeling that to be present, the difficulties are not unsurmountable.

Mental laziness and neglect of the Soul and the Spirit indicate that sensuous activity and its selfish modes are active. Two things cannot occupy at the same time the same brain which is the receiving station of all impresses from the outside world of the senses as well as from the inner world of the Spiritual Soul. If one cannot

at all times open himself to the Inner Ruler's benign influence, he can in most cases do so at least now and then, can every day—at least for an hour—study and reflect upon the great ideas. And when he cannot do even so much every day he can prepare himself every alternate day to come to the meetings of the United Lodge of Theosophists. He allows his lower and personal self to fool and beguile him into a life of selfish and ambitious efforts.

THE THEOSOPHICAL MOVEMENT has among its functions that of a reminder. Launched in 1930 on the same date—the 17th of November—on which H. P. B. inaugurated the public Theosophical Movement in 1875 in the city of New York, on the 17th of every month this small magazine brings a message to every enquirer, every student, every aspirant, every devotee. It is a Message which but echoes one or another aspect of the grand Message of H. P. B. She came on a Mission of Mercy to deliver that Message—sent by those Holy Ones with whose Light of Knowledge and whose Power of Love that Message is surcharged.

What, then, is the Message of this coming year?

For the individual himself we would say—Enhance your Enthusiasm. If it has grown weak try to remove the causes which obscure it. You have faith—then increase your faith in the True. Learn to see that *you* have a place in the Great Service. For all humanity which is starving and slaving and dying the meaning and purpose of life are lost. Theosophists have to endow evolution and growth with a purpose, have to explain the meaning of the struggle for existence from the moral point of view.

For this dual task the student of Theosophy must refresh his memory of the stages of evolution left behind in the past in order to make real that which lies ahead. This is to be glimpsed in the words at the beginning of the article. Are we living up to what we have already acquired? Or are we debasing the gift which we have gained? Are we embracing the opportunity created for us by H. P. B. and Those whose spokesman she was?

TIBETAN TEACHINGS

[Below we print two articles which appeared under the above heading in *Lucifer* for September and October 1894. The first of these was published under the sub-heading, "A Long-Delayed Promise Fulfilled," and the second under the sub-heading, "The Doctrines of the Holy 'Lha.'"]

We bring them together here for the benefit of our students, as we think the present the most appropriate time because of the changes which are now taking place in the political world of Asia. These articles contain chiefly instructions about after-death states and Spiritualism, but side by side with these will be found also some hints of vital importance on the history of the Theosophical Movement, hints to which every intuitive student of the Esoteric Philosophy will readily respond.—EDS.]

I

"They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal."

—From the *Tched-du brjod-pai tsoms* of the BKAH-HGYUR.

In the January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loi and Ta-shü-hlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is

"in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of the Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraph from *Buddha and Early Buddhism*:

I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain "fields of the Buddhas"

to commune with earth.

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thou-

sand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

"In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original

design put for some time in practice by the great Song-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brâhman brothers in the pre-historical emigration from Lake Mânasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan esoteric doctrine and our Arahat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwân-yin, was heard but in the sacred solitude of the preparatory mysteries.

“Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that ‘every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of

obtaining the condition of Anuttara Samyak Sambodhi’—the most merciful and enlightened heart.

“There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folklore than an exposition of the Wisdom Religion as preached by the world’s Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch’an, of Pekin; *The Shing-Tao-ki*, or ‘The Records of the Enlightenment of Tathâgata,’ by Wang-Puh, in the seventh century, *The Hi-shai Sûtra*, or ‘Book of Creation,’ various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an afterthought.

“But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The ‘Lha’ of whom Della Penna speaks but to deride the fable, they who ‘have attained the position of saints in this world,’ were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on ‘the Supreme Âtman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,’ it is stated that ‘Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden

knowledge called Alaya Vijñâna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Hopahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chüb,"' which—he adds in a footnote—means 'the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.'

"This shows that these presumably dead 'chang-chübs' are living Bodhisatwas or Bhanaté, known under various names among Tibetan people; among others, Lha, or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however

pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhûta' or 'ro-lang' at best—the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become a proficient in the Alaya Vijñâna, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his

fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby, hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a

thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîshvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîshvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brahmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

II

"The forms under which any living being may be reborn, are sixfold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT, *Buddhism in Tibet.*)

The notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the Western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules

will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dën-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of Western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the Western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang—ghosts—or the apparitions of dead men; and, secondly, that the Bhan-té—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept Western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them

into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the West-

ern Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherialized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhûta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to

higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-tsiub,' or the 'Bodhisatwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

Further on Della Penna writes:

"These chang-chüb—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation."

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become

saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i. e.*, the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming a Dhyana-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call 'a planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvâna is the 'unconscious whole.' He who becomes a Tong-panyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in

'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or lifelong—in the body of a living human being; for he is a 'Dang-ma,' an absolutely purified soul. Henceforth he is free from the danger of 'Dal-jor,' human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. 'He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,' says the Book of Khiu-ti.

"But, as 'there is more courage to accept being than non-being, life than death,' there are those among the Bodhisatwas and the Lha—'and as rare as the flower of udambara are they to meet with'—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

"Some of them prolong their life on earth—though not to any supernatural limit; others become 'Dhyan-Chohans,' a class of the planetary spirits or 'devas' who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth."

H. P. BLAVATSKY

AFRICAN NUMERALS

Interest in India has recently been focused on numerals by the debates in the Constituent Assembly, terminating in the decision to make the

familiar so-called Arabic numerals official for the country. An interesting point in this connection was brought out at the Indian Institute of Culture, Basavangudi, Bangalore, on August 30th, when Mr. Peter Koinange of East Africa lectured on "Cultural Contact with Kenya."

His people have an ancient culture, reflected in their customs and ceremonies, in belief in a God who is unknowable and indescribable in terms of any known thing, and in a social system which has family stability, a system in which the aged are revered and women honoured. They have no written language, but, curiously, the symbols for the numbers up to 10, made with their fingers, are recognizably the "Arabic" numerals, Indian in their remote derivation. From the upright figure for 1 to the same and a circle for 10, the parallels are close. Thus the 6 and the 9 have the circle at the bottom and the top, respectively, of the upright stroke; the 3 is unmistakable, made with the thumb and the first two fingers, etc. These number symbols have been used by the Kikuyus for ages, their origin being lost in the night of time.

Madame Blavatsky states in *The Secret Doctrine*:—

...we know that the decimal system must have been known to the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the Pyramid of "Cheops" is built upon the measures of this decimal notation, or rather upon the digits and their combinations with the *nought*.
(I. 362)

Can any doubt that the ancestors of the Africans of today were sharers in the wisdom which these numerals symbolize, that Secret Doctrine which "is the common property of the countless millions of men born under various climates," the "one identical system and its fundamental traditions" of which modern Theosophy is the partial reformulation?

THE THEOSOPHY OF EDGAR ALLAN POE

[We publish here the first part of a lecture delivered at the United Lodge of Theosophists, Bombay, on October 6th, 1949.—EDS.]

I

The American poet, critic and essayist Edgar Allan Poe, who died a hundred years ago, on October 7th, 1849, at the age of forty, was a genius in his way, though falling far short of the Theosophical ideal of true genius displayed by "such a grand altruistic character as that of Buddha or Jesus." He was not, like them, "a true 'great soul' full of divine love for mankind, of god-like compassion for suffering man." And yet, if his creative powers were but the flowering of aptitudes cultivated in previous lives, they were *sui generis*.

Few, if any, have excelled Poe in the depiction of the macabre, the sinister, in the painting of ruin, the evoking of despair, of dread, of awe before the superphysical. Some of his poems, like many of his tales, are incomprehensible as to their motivation if considered out of the context of his unhappy life and of the alcohol to which he turned to forget his troubles. Some of his most thrilling and horrible tales, we are told in an unsigned review in Madame Blavatsky's magazine, *The Theosophist*, as also his most famous poem, "The Raven," were "written during the hours of maddening intoxication." A hint is thrown out there that is explanatory of this perverted aspect of his genius. It is written there of Poe that

the scenes suggested by his sombre, wild, and morbid imagination, are yet sketched with a most wonderful power of naturalness. There is such a ring of truth about them, showing in the author such a subtle faculty of analysis, that to the really *spiritual* mind, they are fully suggestive of the psychological possibilities, nay—of the *realities* in the "Night-side of Nature."

Under the influence of opium or alcohol, it is explained, an abnormal disturbance takes place in the brain, tending to paralyze its functions for the time being and to banish moral sentiment, "during which period, those far keener perceptions of the so-called 'spiritual' mind, come into play." (*The Theosophist*, III. 177, April 1882)

Poe himself, in one of his sombre but not horrible tales, "Eleonora," puts in the mouth of his hero a suggestion of the value of

moods of mind exalted at the expense of the general intellect. They who dream by day are cognizant of many things which escape those who dream only by night. In their gray visions they obtain glimpses of eternity, and thrill, in waking, to find that they have been upon the verge of the great secret. In snatches, they learn something of the wisdom which is of good, and more of the mere knowledge which is of evil. They penetrate, however, rudderless or compassless into the vast ocean of the "light ineffable."

It is in one of the very tales mentioned in the *Theosophist* review already cited, "The Fall of the House of Usher," that appears the poetic allegory of "The Haunted Palace," which, George E. Woodberry remarks in his *Edgar Allan Poe*, is a "spirit-broken confession... which in intense, imaginative self-portraiture is scarcely excelled in literature." That poem reads:—

In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace—
Radiant palace—reared its head,
In the monarch Thought's dominion—
It stood there!
Never seraph spread a pinion
Over fabric half so fair.

Banners yellow, glorious, golden,
On its roof did float and flow
(This—all this—was in the olden
Time long ago);
And every gentle air that dallied,
In that sweet day,
Along the ramparts plumed and pallid,
A winged odour went away.

Wanderers in that happy valley,
Through two luminous windows saw
Spirits moving musically
To a lute's well-tuned law;
Round about a throne, where sitting
(Porphyrogene!)
In state his glory well befitting,
The ruler of the realm was seen.

And all with pearl and ruby glowing
 Was the fair palace door,
 Through which came flowing, flowing, flowing
 And sparkling evermore,
 A troop of Echoes whose sweet duty
 Was but to sing,
 In voices of surpassing beauty,
 The wit and wisdom of their king.

But evil things, in robes of sorrow,
 Assailed the monarch's high estate ;
 (Ah, let us mourn, for never morrow
 Shall dawn upon him, desolate !)
 And, round about his home, the glory
 That blushed and bloomed
 Is but a dim-remembered story
 Of the old time entombed.

And travellers now within that valley,
 Through the red-litten windows see
 Vast forms that move fantastically
 To a discordant melody ;
 While, like a rapid ghastly river,
 Through the pale door,
 A hideous throng rush out forever,
 And laugh, but smile no more.

This despairing poem was written when Poe was thirty and one is glad to think that before his death ten years later he had won his way through to a more hopeful and satisfying philosophy of life than was his in 1839. But it was only the next year, in 1840, that appeared Poe's unforgettable story, "William Wilson," in which he develops the idea of a dual nature in man, and the possibility of the lower shaking off forever the guidance of the higher aspect.

There is something of the autobiographical in the recollections of early youth, of a self-willed and capricious childhood, of the English school which Poe had attended in adolescence, before the rich Mr. Allan who had taken the two-year-old orphan into his family turned him out at the age of eighteen partly because Poe would not give up his literary ambitions for the study of law; but there the autobiographical feature ends.

The story is supposed to have been written by a dying man who had lived a terribly evil life. He recalls his school-days, when he had first been harassed by a boy bearing his own name who looked very much like him and resembled him in every way except that he could not raise his voice above a low whisper. He had felt drawn to this

double but resented his interference, though his suggestions were on the side of good. At about the same period he had been oppressed by the sensation that he had been acquainted with this other William Wilson "at some epoch very long ago—some point of the past even infinitely remote."

The narrator describes how, going to Eton, he had plunged into dissipation, at the height of which one night someone was announced as wanting to see him, and, going out, he had found the other Wilson, who whispered a warning and disappeared. At Oxford, he had pursued the same evil courses, even sinking to gambling and cheating at it, until the other Wilson had appeared and exposed him publicly and he had had to leave in disgrace. He writes:—

I fled in vain... Scarcely had I set foot in Paris, ere I had fresh evidence of the detestable interest taken by this Wilson in my concerns. Years flew, while I experienced no relief....

It was noticeable, indeed, that, in no one of the multiplied instances in which he had of late crossed my path, had he so crossed it except to frustrate those schemes, or to disturb those actions, which, if fully carried out, might have resulted in bitter mischief. Poor justification this, in truth, for an authority so imperiously assumed! Poor indemnity for natural rights of self-agency so pertinaciously, so insultingly denied!

"Thus far," the narrator continues, "I had succumbed supinely to this imperious domination."

The sentiment of deep awe with which I habitually regarded the elevated character, the majestic wisdom, the apparent omnipresence and omnipotence of Wilson, added to a feeling of even terror, with which certain other traits in his nature and assumptions inspired me, had operated, hitherto, to impress me with an idea of my own utter weakness and helplessness, and to suggest an implicit, although bitterly reluctant submission to his arbitrary will. But, of late days, I had given myself up entirely to wine; and its maddening influence upon my hereditary temper rendered me more and more impatient of control. I began to murmur,—to hesitate,—to resist. And was it only fancy which induced me to believe that, with the increase of my own firmness, that of my tormentor underwent a proportional diminution? Be this as it may, I now began to feel the inspiration of a burning hope, and at length nurtured in my secret thoughts a stern and desperate resolution that I would submit no longer to be enslaved.

His chance had come at a masquerade in Rome, when he had been drinking heavily and was trying to push his way through the crowd to the beautiful young wife of his host.

"At this moment I felt a light hand placed upon my shoulder, and that ever-remembered, low, damnable *whisper* within my ear."

He had turned in a frenzy, dragged the other Wilson from the room, commanded him to draw his sword. "He hesitated but for an instant; then, with a slight sigh, drew in silence, and put himself upon his defence." The brief contest had soon been over and he had plunged his sword repeatedly in his opponent's breast. With a shock he had seen the wounded man exactly as if he were looking at himself in a mirror, with his features pale and dabbled in blood.

It was Wilson; but he spoke no longer in a whisper, and I could have fancied that I myself was speaking while he said:—

"You have conquered, and I yield. Yet henceforward art thou also dead—dead to the World, to Heaven, and to Hope! In me didst thou exist—and, in my death, see by this image, which is thine own, how utterly thou hast murdered thyself."

He had lived years "of unspeakable misery and unpardonable crime" since that moment when, he writes, "from me, in an instant, all virtue dropped bodily as a mantle."

Oh, outcast of all outcasts most abandoned!—to the earth art thou not for ever dead? to its honours, to its flowers, to its golden aspirations?—and a cloud, dense, dismal, and limitless, does it not hang eternally between thy hopes and heaven?

When have the miseries of the "lost soul," or rather, the personality whom the Soul has been forced to abandon, been more graphically described? Madame Blavatsky confirmed the dire possibility in *Isis Unveiled* but who in the West knew of it when Poe penned this tale? Bulwer-Lytton's *Strange Story* appeared only in 1862, thirteen years after Poe's untimely end. It is indeed a true intuition that Poe has dressed in allegorical form in the nightmare tale of "William Wilson."

But if Poe's approach to the Theosophical teachings had been only from the "Night-side of Nature," though he might have stood as a warning to those who knock at the wrong door in their

quest of knowledge, it would hardly be worth while to devote an hour to considering "The Theosophy of Edgar Allan Poe."

Poe was a worshipper of Beauty from his early youth. He was nineteen when he wrote, "I *am* a poet—if deep worship of all beauty can make me one." And throughout his life, side by side with the muddy torrents of morbid fancy and of inky gloom, of, in Poe's own phrase, "that species of despair which delights in self-torture," flowed a clear and sparkling stream of aspiration and of intuition that found expression now in breathtaking descriptions of sheer loveliness, again in random intimations of truth and, near the end of his short life of forty years, in the profound philosophy, on many points so Theosophical, which he worked out through deep introspection and in silent communion with Nature and presented in *Eureka*.

Madame Blavatsky writes that "The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity," and one of her great Teachers wrote of "silence for certain periods of time to enable nature herself to speak to him who comes to her for information." Consider in the light of these statements what Poe writes in his poem, "In Youth I Have Known One":—

In youth I have known one with whom the Earth
In secret communing held—as he with it,
In daylight, and in beauty, from his birth;
Whose fervid, flickering torch of life was lit
From the sun and stars, whence he had drawn forth
A passionate light—such for his spirit was fit....

...is it of a thought

The unembodied essence, and no more
That with a quickening spell doth o'er us pass
As dew of the night time, o'er the summer grass?

Doth o'er us pass, when, as th' expanding eye
To the loved object—so the tear to the lid
Will start, which lately slept in apathy?
And yet it need not be—(that object) hid
From us in life—but common—which doth lie
Each hour before us—but then only bid
With a strange sound, as of a harp-string broken
T' awake us—'Tis a symbol and a token—

Of what in other worlds shall be—and given
In beauty by our God, to those alone
Who otherwise would fall from life and Heaven
Drawn by their heart's passion....

It was no mere titillation of the senses that Poe meant by Beauty.

He wrote in "The Philosophy of Composition":—

That pleasure which is at once the most intense, the most elevating, and the most pure is, I believe, found in the contemplation of the beautiful. When, indeed, men speak of Beauty, they mean, precisely, not a quality, as is supposed, but an effect—they refer, in short, just to that intense and pure elevation of soul—not of intellect, or of heart... which is experienced in consequence of contemplating the "beautiful." ... the peculiar elevation alluded to is most readily attained in the poem.

Poe's tendency to morbidity comes out in his adding that the tone of Beauty's highest manifestation "all experience has shown... is one of sadness." But he defines the "Poetic Principle," in his essay on that subject as "strictly and simply the Human Aspiration for Supernal Beauty." Its manifestation, he says,

is always found in an elevating excitement of the soul, quite independent of that passion which is the intoxication of the Heart, or of that truth which is the satisfaction of the Reason. For in regard to passion, alas! its tendency is to degrade rather than to elevate the Soul. Love, on the contrary—Love—the true, the divine Eros... is unquestionably the purest and truest of all poetical themes. And in regard to Truth, if, to be sure, through the attainment of a truth we are led to perceive a harmony where none was apparent before, we experience at once the true poetic effect; but this effect is referable to the harmony alone, and not in the least degree to the truth which merely served to render the harmony manifest.

Poe claimed "as deep a reverence for the True as ever inspired the bosom of man," and one of his characters comments in "Monos and Una" on his hypersensitive state which made "the slightest deviations from the true proportion" in the ticking of clocks and watches affect him "just as violations of abstract truth were wont... to affect the moral sense." He maintains in *Eureka* that a "perfect consistency can be nothing but an absolute truth," but it is primarily to Beauty that he looks for rapport with the Divine. In his poem "Al Araaf" Beauty is personified as a maiden, Nesace, whose handmaid is Ligeia, the personified harmony of Nature.

Defining poetry as "the rhythmical creation

of beauty," he wrote of the "Sentiment of Poesy" that it

is the sense of the beautiful, of the sublime and the mystical. Thence spring immediately admiration of the fair flowers, the fairer forests, the bright valleys and rivers and mountains of the Earth—and love of the gleaming stars and other burning glories of Heaven—and, mingled up inextricably with this love and this admiration of Heaven and of Earth, the unconquerable desire to know.

And goodness, no less than truth, was admitted to Poe's concept of the beautiful. He includes in his enumeration of the things in which the poet finds "the ambrosia which nourishes his soul," "all noble thoughts,... all unworldly motives,... all holy impulses,... all chivalrous, generous, and self-sacrificing deeds." His own standards were high, however far he fell below them under the domination of alcohol. He makes one of his characters, the detective Dupin, say in "The Purloined Letter":—

"In the present instance I have no sympathy—at least no pity—for him who descends. He is that monstrum horrendum, an unprincipled man of genius."

"Delicacy," he declared, is "the poet's own kingdom," and Poe's innate delicacy and refinement, his gentleness and courtesy, are amply testified to. He was romantic, even sentimental, and had several affairs of the heart, but apparently even his bitterest enemies never charged him with immorality or grossness, and his home life would have been idyllic but for the temptation to drink which now and then overcame him and the dire poverty which the little trio (of Poe, his deeply loved, young and beautiful wife and her mother, who was Poe's paternal aunt and his guardian angel from his early manhood on) had sometimes to endure, in the sad years when his wife was slowly dying of tuberculosis. Poe had married his cousin Virginia Clemm when she was barely fourteen; she died at twenty-six, two and a half years before her husband's death. She was the "Annabel Lee" of the poem published almost simultaneously with Poe's death, in which he affirms positively his assurance of immortality. One stanza of that poem may be quoted here:—

*But our love it was stronger by far than the love
Of those who were older than we—
Of many far wiser than we—*

And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee.

It was not a new conviction that consciousness survives death. In one of his fanciful tales of horror, "The Pit and the Pendulum" published in 1843, he declares through the hero, who had swooned, that not all of consciousness was lost.

In the deepest slumber—no! In delirium—no!
In a swoon—no! In death—no! Even in the grave
all is not lost. Else there is no immortality for man.

And one of the characters in "The Assig nation" refers to death as "that land of real dreams." And, speaking of dreams, the higher and the lower types of dreams are clearly differentiated in Poe's poem "To—" in which he writes:—

... I wake and sigh
And sleep to dream till day
Of the truth that gold can never buy—
Of the baubles that it may.

We have to remind ourselves when we read what Poe writes of the inner body in his tale entitled "Mesmeric Revelation," that it was published in 1845, three decades before the Theosophical teachings began to be given out by Madame Blavatsky, and marvel at the intuition which Poe displayed. He has his mesmerized man explain:—

There are two bodies—the rudimental and the complete, corresponding with the two conditions of the worm and the butterfly. What we call "death" is

but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design....

The matter of which our rudimental body is composed, is within the ken of the organs of that body; or, more distinctly, our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls, in decaying from the inner form, not that inner form itself; but this inner form as well as the shell is appreciable by those who have already acquired the ultimate life.

With Theosophy, Poe exalts intuition above reason. He writes in the metaphysical "Colloquy of Monos and Una" of

the poetic intellect... which we now feel to have been the most exalted of all—since those truths [which] to us were of the most enduring importance could only be reached by that *analogy* which speaks in proof-tones to the imagination alone, and to the unaided reason bears no weight.

True science, he declares, "makes its most important advances—as all History will show—by seemingly intuitive leaps." He deplores the

pompous and infatuate proscription of all *other* roads to Truth than the two narrow and crooked paths—the one of creeping and the other of crawling—to which, in their ignorant perversity, they have dared to confine the Soul—the Soul which loves nothing so well as to soar in those regions of illimitable intuition which are utterly incognisant of "path."

(To be continued)

OUR DECLARATION—A STUDY

H. P. B. in the first of her Messages to the American Theosophists wrote of the need for each student to become a centre of work in himself, round which a nucleus might eventually form from which spiritual influences would radiate and towards which higher influences would be directed. It is by becoming such a centre that we can fulfil our duty not only to the U. L. T. but also to humanity and to ourselves. The signing of the associate's card contains the germ of that future centre. It is an undertaking, with one's Higher Self as witness, that one will try: (1) to be

independently devoted to the cause of Theosophy; (2) to be loyal to the Masters; (3) to disseminate Theosophy; (4) to exemplify Theosophy in life; (5) to unite with other students on the basis of similarity of aim, purpose and teaching; (6) to regard as a Theosophist him who Theosophy does and (7) to become a true friend of all creatures. Each of these items has its application in the home, in business, in leisure as well as in the U.L.T. We ignore them at our peril for, while the Movement is independent of us we cannot go forward without the help of the Movement.

To be independently devoted to the Cause of Theosophy is to light one's lamp at the central fire of the Movement instead of remaining dependent on the borrowed light of others; to nourish and not to vampirize the Lodge, one's home, one's business and one's friends; to be independent of leaders and of outer forms, of self-identifying attachments, of accepted practices, of the desire for personal advancement and of those *rajasic-lamasic* elements pandered to by modern forms of entertainment. Independence is not self-sufficiency but a limpet-like adherence to the metaphysical principles which are the basis of ethics, a reaching out to the appropriate principle of the Philosophy before acting. Such independence is the only vantage-point from which we can approach our duty to ourselves, to the U.L.T., to our home and to our friends.

Loyalty to Masters implies an ever-present consciousness of that "long chain of influence which extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth," a consciousness which forms the frame and setting for every act. Gratitude to the Masters; loyal support of all, however great or however humble, who may be carrying out some of the Masters' work; giving in return by making the most apparently trivial act a sacrifice—these are of the essence of that loyalty; the U.L.T. and the home, centres in which is reflected the spiritual-life-giving sacrifice of the Masters; all actions everywhere, links in that long chain of influence. Thus we may receive benefit from the great Founders of the Movement and give benefit to others.

To disseminate Theosophy is not to proselytize, which is but a bolstering up of our personal ego. "No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only an 'extension of previous beliefs.'" A Theosophist is one of vigorous and liberal mind who appropriates rather than accepts Theosophy. Wise dissemination is the sowing of the right seed, at the right time, in the right soil. Home, business and leisure provide opportunities for such sowing, but most of all the U.L.T. does so, for here the conditions are vastly more favourable for imper-

sonal presentation, free from the obstacles thrown up by the subtle interplay between personalities. Such impersonal presentation is not only of service to others but also of immense benefit to ourselves, for it forms an indispensable part in the growth of our own understanding of Theosophy.

"Union is strength." "We need all our strength to meet the difficulties and dangers which surround us." That union is the "acquisition of a feeling of identity with each and all of our brothers," a feeling of identity whose soul is the realization of the One Self, and whose body is the recognition of the sinner, the thief, the renegade and the prostitute within ourselves as well as the saint and the devotee. Such an acquisition is as much a duty to ourselves as to others, for without it we risk being the single broken stick; with it we become open to those higher influences spoken of by H. P. B., and a source of strength to all we meet in the home, in business and in our leisure hours.

An inner attitude of loyalty to the Masters and of conviction of Universal Brotherhood has to be acquired and maintained in lives enmeshed in the fine threads of our thoughts, motives and actions which are so inextricably interwoven with those of others that a disturbance at one point is a disturbance at all. It is a pious hope that we can ever so disentangle the threads as to form a completely harmonious pattern. In every human relationship we need a common understanding, a common aim and a common purpose so that the friction arising out of our common humanity may not divert the main current of our energy.

Our position in the U. L. T. is the pattern for all our other relationships, for there we have the ageless Wisdom-Religion as a common link. In the home the common understanding should be that each member is primarily a soul with the opportunity which the home offers to discipline and cleanse his feeling nature; the common aim, that of making the home a spiritual centre; the common purpose, that of using the opportunities which the home offers to the soul. In business or a profession the common understanding should be of the true function of that business or that profession in the community; the common aim, the corporate good; the common purpose, service. In leisure there should be a common understanding that it represents an opportunity, not to "let go," but to re-create, to restore equilibrium by a change of activity, to express some different part

of ourselves. Then also there should be some basis of mutual respect between associates of leisure hours.

To regard "as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization" is not to make a mental classification of the world into Theosophists and non-Theosophists. Essentially, such regarding is an inner and unerring discrimination between soul and its vehicles; between soul power and the power of money, of position, of prestige or of loud talk; between inner motive and outer action. Such discrimination has first to be acquired with regard to ourselves before it can be applied to others or to institutions. That it is to be so applied does not mean that we dare sit in judgment, but that we may know at what point our sympathy or our active support should be given. To be detached from the trivial and the bad and to give warm support to that which is soul-born is our duty to ourselves and to others.

From this point of view the first clause of the U. L. T. Declaration may be considered as the starting-point and the last clause as the culmination of our embodiment of that Declaration in ourselves. Independent devotion, loyalty to Masters, impersonal presentation of right ideas gained by study, realization of the One Self, co-operation with others on a sound basis, discrimination between the permanent and the impermanent—these create the intelligent heart and the gentle mind which radiate, unconsciously, a welcome to the U. L. T., to the home, to all soul-born thought and effort in every walk of life. They create the friend of all creatures who "transcends the unworthy vehicle" to glimpse the soul behind.

LIKE SEEKS LIKE

As every Theosophical student knows, our bodies are composed of millions of little "lives" that are drawn into our organism, stay there for a longer or shorter period and leave us again impressed with the mark of our characteristics. Having left us they seek harbourage in another body, being attracted to an organism con-substantial with themselves. Those emanating from the gluttonous, for instance, will combine with others that are gaining experience in the bodies of men or animals of a gluttonous nature; those stamped with kindness will join up with the kindly, and so on, like always seeking like.

It therefore comes as a surprise to many to read in the article entitled "The Persian Students' Doctrine," reprinted in our pages in July 1937,

that the stream of atoms emanating from the Sage, "full of his virtue, his hopes, aspirations, and the impress of his knowledge and power," not only "flowed out to other Sages, to disciples, to the good in every land," but "even fell upon the unjust and the ferocious," with the result that "thoughts of virtue, of peace, of harmony grew up where those streams flowed. How, one wonders, can these "virtuous" atoms be attracted to and find a field of expression in the organism of the vicious man? This seems at first sight quite contrary to the law of affinity referred to above.

Presumably this is once more a question of man's dual nature. There is the personality and there is the Inner Ruler. As applied to the former the law of affinity is quite easy to understand. The good or the bad man emits good or bad "lives" as the case may be and these seek incarnation in the personal aspect of good or bad men, and so on. But in the case of the Sage's atoms it is no less, though not so obviously, a case of seeking like: the wise man's spiritual atoms are drawn to spiritual men but they also find a congenial home in the spiritual core that is to be found even in vicious persons. In the heart of every creature dwells Ishwara, the Great Lord, who responds to such influence as is carried by the atoms which bear the impress of the Wise.

Perhaps this strengthening power of the Inner God is one of the factors involved in the redemption of those—fortunately very exceptional—cases where men are deliberately concentrating, life after life, on selfish and earthly interests to the point where they are losing contact with their spiritual aspect. We are taught that a left-oriented man can be saved even after he has gone some way down the all-too-easy decline—whether inadvertently or of deliberate choice; that a knowledge of the "Name" or "Word," as it is called, may re-establish upon the right-hand path the erstwhile traveller down the road that leads to destruction. "Conversion" then takes place and a kind of behaviour follows which is entirely new to the observer and is not to be traced to the known character or past actions of the subject. A paraphrase by Mr. Crosbie in *The Friendly Philosopher* (p. 152), seems to cast light on this mysterious problem:—

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The *Avatara*, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great men give salvation to those only who have the waters of piety hidden in themselves, but the *Avatara* saves him too whose heart is devoid of love and dry as a desert.

IN THE LIGHT OF THEOSOPHY

On October 2nd, the birth anniversary of Gandhiji, appeared Hindi Free Tract No. 4, published by the United Lodge of Theosophists, Bombay. It contains translations into Hindi of the editorial "India and the World" from the Special Hind Swaraj Number of *The Aryan Path*, (Vol. IX, p. 421) brought out in September 1938, with a message from Gandhiji himself; and of the editorial, "Self-Rule Is Self-Shining," from the September 1931 THEOSOPHICAL MOVEMENT (Vol. I, p. 41)

Sympathizers with the work of the U. L. T. can help the Cause by giving or sending the Hindi as well as the English Free Tracts to those to whom they might be expected to appeal.

The Buddhist injunction "Respect the religions of other men and remain true to your own," which H. P. B. quotes with obvious approval in *The Key to Theosophy*, is implicit in the letter of His Excellency Shri C. Rajagopalachari, Governor-General of India, which appears in *The Pilgrim* (Egmore, Madras) for September:—

It is stupid... to be presumptuous or to look down on any religion to which any people are devoted. We should approach all religions with equal reverence and humility as a botanist approaches all flowers and plants.

That is the spirit in which the second object of the Theosophical Movement is to be carried out, for, as H. P. B. writes:—

...it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiassed mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result, for their inner meaning... almost in every case... expresses some great Truth in Nature.

How true, therefore, is Shri Rajagopalachari's reminder that "what we discarded at first in a hurry often proves on later thought and greater experience to contain much wisdom and truth."

The "deeply sympathetic and understanding approach" of this little "Quarterly Journal of the Christian Society for the Study of Hinduism,"

which must gratify every sincere student of Theosophy as highly as it does Shri Rajagopalachari, will not surprise those who remember the thoughtful series of articles, "A New Critique of Theism" which its Editor, Shri P. Chenchiah, Retired Chief Judge of Pudukottah State, contributed to *The Aryan Path* in 1946.

Under the title "Theology vs. Mysticism," Mr. Claude Houghton contrasts in a review article in the October *Aryan Path* Bishop H. L. Martensen's *Studies in the Life and Teachings of Jacob Boehme* with Dr. Howard Brinton's earlier work on Boehme, *The Mystic Will*. The Martensen volume is described as showing "how rational theology regards Boehme." The Brinton study is recommended to the reader if he

wishes to learn why the shoemaker-mystic of Silesia is "one of the most interesting figures in the history of European thought"...if he wants to learn all that Boehme can teach about man, "that half-dead Angel"; and about God, who "is no person except in Christ."

Though the authoritative character of Boehme's teachings is challenged in an unsigned review in *The Theosophist* (III. 167) for April 1882, H. P. B. refers to him as "the nursling of the genii (*Nirmanakayas*) who watched over and guided him" and as one able to reach "in mystic visions the plane of the higher Manas," being

a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship.

She calls him in *The Theosophical Glossary* a "great Theosophist," "a natural clairvoyant of most wonderful powers," and

a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego.

It was, she adds, this *Ego* which he, "like so many other untrained mystics, mistook for God."

"Jacob Boehme," she writes, "by insisting on the fundamental doctrine of the seven properties

of everlasting mother Nature, proved himself thereby a great Occultist."

Mr. Judge mentioned in his article, "Plain Theosophical Traces," published in our pages in May 1936, that Boehme's life had "many indications in it of help from the Masters of Wisdom." His long article on "Jacob Boehme and the Secret Doctrine" reprinted from *The Theosophist*, Vol. VII, p. 417, was published in THE THEOSOPHICAL MOVEMENT for December, 1940 (Vol. XI, p. 27) and also in *Vernal Blooms*.

A paragraph in "The Progress of Medicine" section in *Science Digest* for September refers to the puzzle which is posed by periodic disease, and especially the fact that the duration of the cycles was reported by two Stockholm doctors to have been approximately seven or multiples of seven days. Dr. Hobart A. Reinann of the Jefferson Medical College and Hospital, who discussed the problem of periodic disease at a meeting of the American Medical Association, remarked in connection with the Stockholm doctors' finding:—

Allusion was made to a possible association with the seven-day week as established in ancient times on an astrologic or religious basis, or possibly on the basis of the natural rhythm of human life....

Periodicity of disease was known to the ancients and was ascribed to the influence of solar and lunar cycles. Knowledge of its cause has not progressed much further.

Madame Blavatsky has pointed out the correspondence of the crises of certain diseases with lunar changes. The number seven, she writes, "is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods." For modern science to discover the full explanation of the septenary cycle in disease it would have to go into the whole question of the potency of the moon and also of the number seven, which not only governs "the periodicity of the phenomena of life" but also "is found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour." (*The Secret Doctrine* II. 627) The full knowledge of the septenary division of Nature and of Man will never be discovered by

science until it abandons the old materialistic lines, because "to make of Science an integral whole necessitates, indeed, the study of spiritual and psychic, as well as physical Nature." (*Ibid.*, I. 588)

Writing on "Social Leadership in the Light of the Gita" in the "Half-Yearly Journal of the Mysore University," Arts Section, for September 1949, Shri G. N. Chakravathy rightly declares that the salvation of the world depends on the introduction of a spiritual conception into social and political life. Only "ideal individuals who are released from divided loyalties and actions and whose nature is subdued to the universal vision and irradiated by the spiritual light" can, he writes, formulate such ideals of human behaviour as will mean the "rise of the ethics of absolute principles."

The philosophy of the *Gita*, Shri Chakravathy maintains, though apparently highly individualistic, yet "imposes a necessary and immediate social obligation upon each individual."

The real problem of the *Gita*... is the problem of the individual and social life, of harmonious living, of a proper balancing of an individual's inner and outer life and of social development.

Shri Chakravathy protests Professor Toynbee's setting of the ideal of detachment over against the ideal of love, as being mutually incompatible. The deep repose of *Samadhi*, he insists, does not mean permanent withdrawal from the social world. "Individual perfection and inner completeness" are shown in the *Gita* as "the first essential condition of a perfect life. "But this should lead to complete universality and oneness with all life."

There still remains a third desideratum, a new world, a change in the social life of humanity. This calls for the appearance of the isolated evolved individual acting in the midst of (the) unenlightened mass... the soul of the Yogin which has acquired wisdom and peace is also the soul of love and compassion.

This is true, Theosophy confirms, of those who choose the highest path, that of Renunciation.

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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.

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