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## PLANNING THE FUTURE

Humanity dreams of its future in terms of its present—the ideal future is the present made ideal. But as pointed out by Havelock Ellis, “Men have never known what the world is moving to . . . no one can foresee the next aspect of the Fountain of Life”. Men and women dreamed of a new world when the United Nations came into being—and not only dreamed of it, but worked, planned, tried to resolve national differences, struggled to create an enduring basis for world peace and co-operation among all nations.

The ideal as they visualized it may never come into being. Some entirely different concept may arise; the sovereign rights of nations may not merely be qualified and restricted as contemplated by them; nationhood itself as we know it may disappear in world citizenship.

If this should happen, it would not mean that the idealism and sacrifice which went into the building of the United Nations will be lost. Such efforts are never lost; they are stored in a karmic reserve bank to be drawn upon by humanity. Children now being born may use it in their adulthood and men of generations to come may draw upon it. As Aldous Huxley wrote “Means do determine ends” and while the ends may not come into being exactly as we have planned, and may not come in our little time cycle, the great Law of Compensation does work in its mysterious ways its wonders to

perform. There is a power in man higher than reason, a “mysterious” power for we are not aware of its methods and processes. That power is not supernatural; it will become the norm of humanity when we cease to be subnormal to it. This power is the spirit in man, the Lord seated deep in the heart, the immortal Self, of whom it is written “The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.”

Whose growth and splendour have no limit! This is what we forget when we try to build futures on presents. The mind can record past and present and can project on these, but it cannot foretell the future manifestations of the inner Divinity whose servant it is.

There is a significant verse in the *Bhagavad Gita* on this point. The Lord Krishna, who in the mystical sense is the inner Lord, said, “By whatsoever path a man approaches me, by that path do I advance towards him.” The path of the advancing Lord is what we cannot predict. We cannot foresee what glories will be unveiled, what powers will be liberated, with what divine nobility man will be clothed when the inner Self shines forth. The power of that Self is the unpredictable wonder-maker, and when it appears the mind can only bow before its master and say “This is the Lord’s doing and marvellous in our eyes.”

Let us dream high dreams for humanity,

strive with all our power to plan for the reign of the Universal Brotherhood of Man—and in the measure of our devotion and

labour for that sacred goal, the secret Lord will appear making all things new.

—D.W.B.

## A SYSTEM OF BUBBLES — THE “OCCULT CHEMISTRY”

ROBERTO FANTECHI

*If the “false prophets of Theosophy” are to be left untouched, the true prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the false prophets, the pretenders . . . or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects . . . each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of sham elements in Theosophy, because of the fear, forsooth, that if even “a false element in the faith” is ridiculed, the latter “is apt to shake the confidence” in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers.*

H. P. Blavatsky (“On Pseudo-Theosophy”, *Lucifer*, March, 1889).

The “sects” into which the T.S. was split were certainly less than three hundred, but the “monstrous exaggerations and idiotic schemes and shams” were many. Of these one of the most outstanding was certainly the so-called “Occult Chemistry”, welcomed as the needed tool to prove at last to a sceptic world the reality of the “powers” of the clairvoyant leaders.

“The apparatus which forms the only instrument of research of the scientists cannot even reach the confines of the ether, and they apparently never dream of the possibility of examining their chemical atom. There is in regard to both atom and ether a wealth of speculation but a poverty of observation—for lack, of course, of any means which would render observation possible.”

So wrote A. Besant and C. W. Leadbeater in the “Occult Chemistry” article in *Lucifer* for November, 1895. The words

quoted disclose a good deal about the clairvoyant standpoint and intentions: had they had less confidence in the impossibility for the scientists of examining “*their* chemical atom”, they would have refrained from their “observations”. Scientists did in fact dream of looking into the atom, and they were successfully working in that direction, preparing the “means which would render observation possible”. Things went differently from the clairvoyant hopes, and now the “Occult Chemistry” is put aside as an uncomfortable thing, or as an unpleasant dream of the past. And there we would leave it, were it not for the fact that its authors are still considered as enlightened Theosophic prophets, and that not a few believers are still hoping for a final—miraculous, we would say—vindication of their belief. That this is impossible we want to show in this article.

It is not uncommon to hear in Theosoph-

ical milieu that scientific "theories" are subject to change; that even H.P.B. denounced the scientific fallibility; that "Occult Chemistry" did in fact "discover" something before science—the "isotopes", for instance—so at least many say who believe themselves to be well informed. But they ignore the difference between *facts* and *theories*; they forget that science is approaching H.P.B.'s positions; they do not know what they speak about when they talk about isotopes. Also they say that scientists cannot form a reliable picture of an atom because they cannot observe it without disturbing it. This would rule out every possible knowledge, for the subject always interferes with the object in order to know it; but did not their clairvoyants stop the motion of their atoms? did they not "disintegrate" it? did they not "disturb" it? They also say that scientists, because of their high-energy bombardment of the atom, do it much more harm than could be done by a clairvoyant approach. But if the object is the same, the energy necessary to obtain the same effects, like disintegration, must be the same. And when scientists break the atom (as the clairvoyants claim to have done), and find always the same "pieces", they know that these pieces must be fundamental constituents of the atom. The atom does not break as a vase does. And if to break the atom high energies are necessary, this only shows how great the forces are which hold the various pieces together. Think of breaking a China vase, or a steel vessel. The fact is that in the "Occult Chemistry", which purports to have looked into a world where energies, and not *shapes*, must be fundamental, the concept of energy is absent.

But it is not our purpose to compare chemistry and physics with "Occult Chemistry", but to show that on close scrutiny the clairvoyant construction reveals itself as inconsistent, self-contradictory, utterly false.

(I) *The "Hydrogen" Atom.*

Let us suppose that we want to devise a

structure for the simplest known chemical atom, having in mind the "neotheosophical" tenet about the four "etheric subplanes". We have to take into account that:

- (a) Our "Hydrogen" (gaseous "subplane") must be divisible, and therefore composed of smaller particles;
- (b) the number of these cannot be arbitrary; in fact this number must be such as to give the "ultimate particle" at the fourth (because of the four etheric subplanes) disintegration.

The smallest entire number that satisfies the last condition is 16. In fact:

- 1st disintegration:  $16 = 8 + 8$
- 2nd disintegration:  $8 = 4 + 4$
- 3rd disintegration:  $4 = 2 + 2$
- 4th disintegration:  $2 = 1 + 1$

A smaller number would have missed the last "subplane". Let us try with 15:

- 1.  $15 = 8 + 7$
- 2.  $8 = 4 + 4; 7 = 4 + 3$
- 3.  $4 = 2 + 2; 3 = 2 + 1;$

that is, having to dispose of 3, we get the "ultimate particle" one subplane too soon.

Number 16 is then the first satisfactory number; but we can improve it. If we take 18, for instance, we have the additional advantage of its being divisible into two equal *odd* parts; as we have in mind positive and negative ultimate particles, an odd number of them gives a positive or a negative subdivision of our atom, as well as positive and negative smaller parts. For instance:

Positive half (that is first disintegration):

+ — + — + — + — +

2nd disintegration:

+ — + — + (pos.) and

— + — + (neutr.)

3rd disintegration:

+ — + and three — +

4th disintegration:

the ultimate particles + and —.

We see that number 18 offers us many more interesting possibilities than 16, which gave only even subdivisions, and thus would

have forced us, if we wanted positive and negative subdivisions, to put together only + or — particles (which would repel each other) or to have strongly inhomogeneous groupings such as, for instance, + — + +. This must have been the reasoning of the “Logos”, when “He” built up his Hydrogen atom, for in the “Occult Chemistry” we find the “Hydrogen” atom having just 18 particles (half + and half —, in the 1908 Edition) in its constitution!

(II) “*New Elements*”.

Towards the year 1908 Sir William Crookes devised a periodic system of the elements formed by double spirals that crossed at a position where the elements known as “inert gases” (now the Zero Group of elements) were. Because of his more or less occult investigations, Sir Crookes enjoyed the favour of the Theosophists, and naturally his periodic system was the object of their sympathy. The authors of the “Occult Chemistry” found indeed that their groups of elements, “when . . . compared with Sir William Crookes’ classification, . . . proved to be singularly alike” (*Occult Chemistry*, p. 11<sup>1</sup>). Crookes’ system, for instance, put Lithium and Sodium in two different groups, and the clairvoyant investigators did the same. Anyone but a little acquainted with chemistry knows that that is wrong, and that the whole of Crookes’ system is wrong, because facts have disproved it<sup>2</sup>.

The authors of the “Occult Chemistry” had found another fancy periodic system of the elements in Erdmann’s *Lehrbuch der Anorganischen Chemie*. It was a beautiful system, and obviously appealing to the occult imagination: it was a spiral arising

from a centre, and apparently expanding indefinitely. Says the *Occult Chemistry* (p 12):

“Another chart—taken from Erdmann’s *Lehrbuch*—arranges the elements on a curved line, which curiously resembles the curves within the shell of a nautilus. The radiating lines show the classes, the whole diameter building up a family; it will be observed that there is an empty radius between hydrogen and helium, and we have placed occultum there . . .”

Occultum is one of the elements “discovered” clairvoyantly; strangely, other such “discoveries” have found a place in other “empty radii” of this fanciful system: metaneon, metargon, metakrypton, metaxenon, kalon, metakalon.

(III) *The true periodic system.*

Being it impossible to deal here in detail with the subject, we must ask our readers, if they are unacquainted with chemistry, to believe us when we say that the elements are arranged, in nature, according to the series of the natural numbers. But these numbers are *not* labels arbitrarily attached to the elements: they are intrinsic properties of the atoms. This *fact* was established by Moseley in the years 1913-14, quite independently of any theory about the atomic structure. *Later* it became known, what this number attached to each atom (the “atomic number”) meant physically: it is the number of positive charges in the nucleus.

Now Hydrogen is 1, and Helium is 2; there being no entire number between 1 and 2, there is no place in nature for “Occultum”, and there is no place for “Metaneon” (between Neon, 10, and Sodium, 11), “Metargon” (between Calcium, 20, and Scandium, 21), Metakrypton (between Krypton, 36, and Rubidium, 37), and so on for the other “meta” elements of the “Occult Chemistry”. The latter is moreover self contradictory, as it describes “Kalon” and “Metakalon” as elements with the same properties and “shape” as Helium, Neon, etc. (“Noble” or “inert” gases—

<sup>1</sup> All references are to the original edition of 1908.

<sup>2</sup> Those who object to the changeableness of scientific theories ignore that Science is not built on theories, but on *facts*, and, if theories do and must change, facts remain. Theories try to explain facts. Facts constitute the objective real. What disproves the “Occult Chemistry” are not theories—they cannot either prove or disprove anything—but known facts, besides its inner inconsistencies and contradictions.

Zero Group, in chemistry; the "Star Group" in the *O.C.*), but places them, following Erdmann's suggestions, between Thulium (No. 69) and Ytterbium (No. 70), that is among the "Rare Earths" (Third Group in Chemistry; the "Cube Group" in the *O.C.*). These misplacements are rather common in the "Occult Chemistry".

(IV) *The Isotopes.*

"But—it might be objected—are not these new elements some of the isotopes also discovered by Science?" The answer is NO, for different reasons.

(a) The concept of "isotope" is a well defined one. It indicates something which in the "Occult Chemistry" does not exist. The concept is that a certain chemical *element* (defined by its "atomic number") can have several *isotopes*: these have therefore the same "atomic number", and differ only in the weights of the individual atoms, this difference being due to different amounts of uncharged particles (the "neutrons"). In the periodic system of the elements *the isotopes of the same element occupy all the same place*, defined by its atomic number. To distinguish between the different isotopes of a given element a number is attached to the name (or symbol) of the latter which indicates the mass or weight of the isotope. For instance: Hydrogen (atomic number 1) has three isotopes: Hydrogen-1, Hydrogen-2 ("Deuterium"), Hydrogen-3 ("Tritium"). Helium (atomic number 2) has two isotopes: Helium-3 and Helium-4. Carbon (atomic number 6) has three: Carbon-12, Carbon-13, Carbon-14.

The authors of *Occult Chemistry* having no idea of the atomic number (which was discovered later) arranged the elements only according to their weights and when describing their "meta" elements (pretended to be "isotopes") they placed them according to their "calculated" weights, gave them *their own* case in the periodic system, thus considering and calling them *new elements*, not variants of a same element, as isotopes should be.

There is no way of identifying the occult

new elements with known isotopes. "Occultum" for instance has been "identified" with Helium-3. Why not Hydrogen-3? They both weigh 3, as "Occultum" is said to do and weight is not enough to establish an identity. So with "Metargon" (weight 42): an article has described it as being Calcium-42! But the "Occult Chemistry" means it to be a "star" like Argon, not a "tetrahedron" like Calcium! The reason of this "identification" is simple: *there is no other isotope weighing 42!*

(V) *Atomic Weights.*

The weights of the elements are very seldom *integers*. For instance Neon weighs 20.18, that is close to 20, but not exactly. This fact was a puzzle to chemists, who thought of the elements as multiples of a fundamental unit, Hydrogen (weight 1). The explanation was given by the discovery of the isotopes: it was seen that the natural elements are *mixtures* of isotopes in different proportions, and that therefore their weight are *averages* of the weights of the isotopes, which are integers!<sup>3</sup> Let us take an example: Neon. Its isotopes, and their proportions, are:

Neon-20	90.51%
Neon-21	0.28%
Neon-22	9.21%

The *measured* atomic weight of Neon is 20.18; but this can also be calculated from the figures given above:

$$20 \times 90.51/100 + 21 \times 0.28/100 + 22 \times 9.21/100 = 18.09 + 0.06 + 2.03 = 20.18.$$

Also the weights of the "Occult Chem-

<sup>3</sup> To be exact, this is not absolutely true. There are slight deviations from integer values, but these are so small that can here be neglected. What is important is anyway not their magnitude, but their origin. We know that energy and mass are interconvertible entities. The "binding energy" released when the elementary particles unite to form atoms amounts to a certain weight, and therefore the weight of a given atom is slightly less than the sum of the weights of the individual particles that compose it. The deviations from integral values found in *Occult Chemistry* are far greater in magnitude and have no explanation whatsoever.

istry" are decimal numbers, not integers, but in this case we have no reason for that. The "occult" weights are obtained by dividing the number of the ultimate particles in a given atom by 18, the number of the same particles in Hydrogen. That is all. But where is the beautiful and harmonic succession of integers that we find in Nature as regards elements?

The authors of *Occult Chemistry* maintain that they have always observed *individual atoms*; if this were true, they should have always found *integers*, because they could have under observation *only one of the several isotopes at a time*.

Two English Theosophists and Scientists, E. Lester Smith and V. Wallace Slater, have published a study on *The Field of Occult Chemistry* (T.P.H., London, 2nd Ed., 1954). They have honestly tried to relate "occult" and "scientific" Chemistry. They had to recognize that the two systems are mutually exclusive and cannot meet. They complain that "those who have done all the work so far accomplished are no longer with us", and appeal to other possible clairvoyants for further research. They fail apparently to recognize that there is no good in comparing chemistry and the "Occult Chemistry": there is no comparison possible between the two systems, or "schools", as they say. We think that the original publication of *Occult Chemistry* at least, contains evidence enough to disprove it on its own ground. And it is true that certain facts utterly destroy the "Occult Chemistry" system. E. Lester Smith and V. Wallace Slater cautiously write that

"It must be frankly admitted that the discovery of isotopes tends to throw some discredit upon the occult investigations (p. 37)."

We should say that the discovery of the isotopes was a death blow to the "Occult Chemistry". E. Lester Smith and V. Wallace Slater write further:

"If, as we are told, many atoms of each element were studied, it seems incredible that so few isotopes should have

been observed clairvoyantly, even granting that their existence was not suspected at the time of the investigations published in *Occult Chemistry*."

Is it necessary to *suspect* the existence of anything to discover it, when it is present everywhere and can—according to the claim of the clairvoyants—be looked at? But the words quoted above contain unconsciously the key to the whole affair: the existence of the isotopes was not then suspected. Suspected by whom?

#### (VI) *Astonishing discoveries*

The authors of the *Occult Chemistry* made two astonishing "discoveries". One is the "solid mercury", the other is the chemical *atom* of Ozone! Let us examine them.

(a) To "solid mercury" (they meant solid at room temperature!) they gave the weight of 200. Science knows the following Mercury isotopes: 196, 198, 199, 200, 201, 202, 204. "Solid Mercury" could be the Mercury-200. But this is present in natural Mercury in the proportion of 23.3%. If there were a solid fraction in Mercury, it would be possible to separate it by distillation, thus effecting the most fantastic isotopic separation ever dreamt of! But the distillation of Mercury is a common practice in Chemical laboratories, and nobody has ever found at the bottom of his vessel this solid ghost!

(b) Ozone, it is well known, is not an element, so it cannot have an "atom" of its own! Ozone is common Oxygen in a special modification, having *three* atoms of Oxygen in the molecule, instead of two. But the *Occult Chemistry* describes Ozone as a *chemical element*, and gives it a weight of 24, while the true weight of the *molecule* of Ozone is 48!

#### (VII) *Radium*

A radioactive element was "studied" by the clairvoyant investigators: Radium, to which they assigned the weight number 227.05. This could be "identified" with the Radium isotope of weight 227, but this is

(Continued on page 70)

# UNRAVELLING THE MYSTERY OF MOSES

ESME WYNNE-TYSON

The great Jewish legislator whose decalogue still bases the whole legal system of the Western world is generally believed to have been the author of the first chapter of Genesis which is intended to be a revelation of the true nature of God and man. It portrays a perfectly good God making a man in His own image and likeness who is to live on herbs and fruit; the first vegetarian. There could hardly be a greater or more authoritative argument for the vegetarian cause than this exalted vision; yet while the less likeable and worthy features of Moses' leadership have been carefully perpetuated—his instructions to invade other people's territories, his insensitive directions for animal sacrifice, his savage moods—it has always been studiously ignored by Jew and orthodox Christian alike. When it is used, as it frequently is, to plead the cause of vegetarianism with religionists, they immediately discredit it by quoting Genesis 9:3 and the repellent chapter 1 of Leviticus in which both the Deity and His legislator stand convicted of having changed their minds.

But if there is one thing more certain than another about the God of the Jews it is that He is Eternal—by which name He is persistently called throughout Genesis—and unchangeable: "With whom is no variableness, neither shadow of turning" (James 1:17). Reasonably it cannot be otherwise, for if God fell short of perfection, He could no longer be the supreme and absolute God. Therefore we are faced with a mystery: what did Moses really teach, and why do two contradictory instructions survive to perplex and mislead mankind?

The answer may be found in a study of the mind of Moses not only through the Old Testament, but also through the factual history of Josephus and the comments of Philo Judaeus who worshipped the legislator as the perfect man.

Our study should start with the middle-aged Moses on the point of liberating the children of Israel from the bondage of the Egyptian task-masters. We are apt to forget that, brought up in the court of Pharaoh, as the adopted son of the ruler's daughter, he had the advantage of the highest possible education of his times. Philo writes of him: "He had all kinds of masters . . . some coming . . . from the neighbouring countries and the different districts of Egypt, and some being even procured from Greece by the temptation of large presents. . . . And the philosophers from the adjacent countries taught him Assyrian literature and the knowledge of the heavenly bodies so much studied by the Chaldeans. . . ." But by far the greatest influence on the growing child—apart from such simple teaching as his Jewish nurse could impart—was undoubtedly the sun-worship of the Egyptians, whose ruler, Pharaoh, was identified with the Deity. Of this Diodorus writes that: "Sol first reigned in Egypt; called so from the luminary of that name in the heavens. This was the easier brought about, because the first civilizers, in order to gain the greater authority, pretended, as was very natural, to be the offspring of the SUN, that universal God of all the uncivilized people upon earth."

That Moses took this religion very seriously, and was, in fact, elevated to the position of High Priest at the chief temple of On (Heliopolis, or the City of the Sun), is indicated by Josephus when in *Against Apion*, he quotes Manetho as writing, in reference to the bad conduct of the Jews in Egypt: "It is . . . reported that the priest who ordained their polity and their laws was by birth of Heliopolis; and his name Osarsiph from Osiris, who was the God of Heliopolis; but that when he was gone over to these people, his name was changed, and he was called Moses."

As we know, the priests in the mystery religions of antiquity were all named after the sun-god of many names, whether of Attis, Osiris or Mithras. In Egypt Isis-Osiris-Horus constituted what afterwards was to become the Christian Trinity, or three in one Godhead. We also read in *Against Apion*, Book III: "I have heard of the ancient men of Egypt that Moses was of Heliopolis, and that he . . . offered his prayers towards sun-rising, which was agreeable to the situation of Heliopolis."

From all this it is obvious that Moses very definitely belonged to the establishment of Egypt and that he was soaked in its religion and culture. As a priest, he would have been well aware of the teachings of Isis, the supreme Deity: "I am all that has been or that is, or shall be," who forbade all blood-shed. As a student of the history of the country he would have known, as Sir Isaac Newton put it, that "the Egyptians originally lived on the fruits of the earth, and fared hardly, and abstained from animals"; so that in writing the first chapter of Genesis he was proclaiming the wisdom of Egypt, the highest good he knew.

In view of the eclectic nature of Moses' education, the name Israel, given to Jacob when he had prevailed "like a Prince" over his antagonist, is particularly interesting as it looks like a "portmanteau" word for Isis, Ra (one of the many names of the ubiquitous sun-god), and Elohim, one of the Hebrew names for God, evidently intended to indicate a plurality in unity such as was afterwards introduced into the Christian faith by the doctrine of the Trinity. In Genesis 1 we are told that the Deity said, "Let *us* (Elohim) create man in *our* likeness"—the image of three aspects of the one godhead: Isis, Ra, plus the unseen, supreme and eternal God of the Hebrews.

We have much Biblical evidence that the Jews and Egyptians had frequent and important contacts. Josephus also tells us that Abraham went down to Egypt after departing from Ur, to learn more of the nature of Deity from its priests and, in turn, to in-

struct them in astronomy, for which the Chaldeans, and Abraham's father in particular, were famed. Would he not inevitably afterwards have spoken of the great Diets of Egypt to his children and grandchildren, and taught them the metaphysical connection between its rulers and the worship of Isis and Ra? To those primitive nomads of the desert Egypt would have appeared to be what indeed it was, the cradle of civilization, and its gods could only add glory to the name bestowed on the worthy Jacob, a "Prince," and therefore connected with Ra.

To his son, Joseph, the religion of the country into which he was sold as a slave, afterwards rising to be second in importance only to the sun-king, would therefore have been familiar. He certainly made no objection to it and indeed married the daughter of the Priest of On. Might not the patriarch have visualised a composite religion for uniting all mankind when he formulated the name of Israel?

Doubtless this theory would be dismissed as entirely fanciful by orthodox scholars, but it fits in with what we know of the history and mind of Moses and would explain the apparent changeableness and contradictory nature of the Israelites' God who manifested at one time the mercy of Isis, at another the belligerence of the sun-god and at yet another, the inscrutability and remoteness of the eternal unseen.

But however much the Jews' religion may have owed to the wisdom of Egypt, Moses certainly did not find his people as docile and tractable as the Egyptians with their long history of peaceableness and harmlessness. Instead, they were as changeable and undependable as their God. As we know, they grumbled at the vegetarian diet in the wilderness, and demanded flesh; but the quails that were provided caused an epidemic which was believed by their Leader to be a punishment for "lusting after flesh"; (Num. XI: 20, 23)—yet another piece of evidence that Moses considered a harmless diet to be the only correct one in



the sight of his God. Why, then, did he show such double-mindedness in this all-important matter?

The answer probably lies in the mystery religions with which he would have been well acquainted. Chaldean, Egyptian, Grecian—all had their Lesser and Greater Mysteries; the former for the ordinary congregations, the latter for initiates, and often these were contradictory. The former encouraged worship of the gods; the latter taught the divine Unity, the one God of which the lesser gods were only aspects or attributes. This double-thinking was unfortunately revived by the Alexandrian fathers of the early Christian Church, the esoteric teaching which was reasonable and philosophical, was then called the *Reserve*, and was available only to the spiritual *élite*, while the exoteric teaching for the masses was literal, superstitious and often absurd. The two theories, mingling, have undoubtedly resulted in the theological confusion of the present day.

It is, then, highly probable that Moses also adopted the method of the Mysteries and confided the pure teachings of the priests of Isis and the philosophical concept of a wholly good God to the few holy men of his race capable of accepting it. By the time of the Christian era such men were known as Essenes, or "the pure", who obviously modelled themselves on the perfect man of Genesis 1. The antiquity of this Order is evidently far greater than modern scholarship allows. Pliny declared that it had existed for "thousands of years", in which case it could certainly date from Moses' era.

But before relegating the higher truth only to the few, it seems that Moses did make one last effort to ensure a harmless diet for his people, ironically enough by the very instruction that today is used as an excuse for retaining the primitive practice of Kosher killing. In Lev. 7:26, 27, we read:—

"Ye shall eat no manner of blood,

whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."

There could scarcely be a stronger or more explicit demand to refrain from flesh-food. The appalling idea of Kosher killing would hardly have been thinkable to the ex-priest of On; but among his primitive hearers it evidently seemed a brilliant means of getting round the irksome prohibition. Shakespeare seems to have been pointing this out in the court scene of *The Merchant of Venice* when Portia first gives the Jew permission to take his pound of flesh, but then points out that he will incur the death penalty if he spills a drop of the victim's blood. Here is the same position as that faced by Moses. He was really forbidding flesh-eating by, like Portia, making what seemed to him to be an impossible stipulation as to its acquisition. It was a prohibition as subtle as Solomon's decision when faced by two women who claimed the same baby; but unfortunately it was too subtle for the primitive carnivores of his race. Incredibly they found a way round it, even as modern Buddhists find a way round *their* legislator's demand not to kill—by employing a non-Buddhist butcher to do the horrible work for them. The Jews argued that by blood-letting previous to death they could ensure a bloodless flesh-diet without incurring the curse on their soul.

Unfortunately their literal-mindedness did not save them or their spiritual heirs, the orthodox Christians, from the curse that must always follow insensitivity to the suffering of other sentient creatures and the employment of force; the curse that we see all about us in the world today, of violence, which Jesus' gospel of compassion was intended to supersede, and which, even in his day, was already being lived by those holy men who had preserved the secret, Mosaic tradition—the Essenes.

—*The British Vegetarian*

## THE T.S. - E.S. — TWO VIEWS

### 1. JAMES S. PERKINS, *Vice President*

#### *The Theosophical Society*

With your journal's public examination of the T.S.—E.S. relationship leaning toward what is wrong with the E.S., I wonder if I may offer in all sincerity some alternative views that might also be valid. There are facts concerning the E.S. that will enlighten members who really want to enquire into its aims; there are hopes pertaining to it that no one denies are ever realized in full; and there is naturally the unclear field of notions surrounding the E.S.—fables one might call them—that can arouse in the minds of those not attracted to the E.S. various doubts, suspicions, and even worse things. In the interests of maintaining a wholesome and progressive T.S. that remains steadfastly aligned with its original purposes, I submit these views. I am of course speaking as a free agent, upon my own responsibility, consulting only what has already appeared in *The Canadian Theosophist*, and my own experience. My bonafides are attested by the office I have held in my half dozen years' residence at Adyar, and before that the long period that I served as General Secretary of the American Section, and as a member of its National Board of Directors, during which my association with policy-thinking, program determination, and decision in wider areas of our Society's activities has extended for over thirty years.

In some respects my Theosophical course has paralleled that of Mr. Rohit Mehta's, since we have had about the same period of membership in the E.S., and for an equal time were subjected to the necessity for continuously examining "what is wrong with the T.S.". I do agree with Mr. Mehta that the subject being discussed in *The Canadian Theosophist* is one of great importance because, as he said, "The future of the T.S. very largely depends upon the relationship that will subsist between the T.S.

and E.S. (or rather, between the T.S. and the *E.S. spirit*.—J.S.P.) during the coming years". Perhaps with the approaching end of a century since the widely recognized direct contact with the Adepts took place through H.P.B., the time is becoming propitious for reviewing the E.S. position openly by responsible members of the T.S.

But in doing so, should we not begin by having clearly in mind the simple reason for the formation of the E.S. in the first place? According to the evidence, the Adepts had offered to become what amounted to an Inner Section of the T.S.—that is, if human nature could tolerate such a status. It is of historical significance that even this "hailing-distance" association made mental, moral, and spiritual demands upon T.S. members that certainly could not be met by any except the rarest few. Worldly people were brought up against the great occult laws of Nature that outraged their commonsense, and were confronted with the even more mysterious deific powers latent in man that include the hierarchical stages—the quantum jumps—through which life and consciousness are being awakened in man and superman. In an age of democracy spreading on a worldwide scale, this situation had the delicately poised potential of charged lightning about to strike. The opportunity that manifestly existed was rejected.

So, the prospect for the T.S. was either that it would become a sinking ship, cast upon some sandbank of abandoned hopes (from the Adept point of view), or that the T.S. must needs become a Society with an inner group of more determined members who would undertake to try their utmost to live up to what was plainly necessary if the T.S. was to become the agency intended. Thus it was that H.P.B. formed a band of pupils who were pledged to her personally to maintain the necessary harmony through which alone spiritual and occult knowledge can be imparted, and to observe the rules and obey what she in-

(Continued on page 65)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

It is with deep regret that I report the death of Mr. Cyril Benton of Hartford, Connecticut, on May 13. Mr. Benton lived in the United States for many years but always retained his membership in the Canadian Section and in Toronto Lodge. He was a very active worker in the cause of Theosophy, and for him Theosophy was the message of H. P. Blavatsky as set out in *The Secret Doctrine* and her other writings. Mr. Benton founded The American Philosopher Society and published a series of attractive booklets outlining the basic concepts of Theosophy. He was well-known to many Canadian members through his lecture visits to the lodges in Toronto, Hamilton and Montreal and through his correspondence with western and other members. In saying farewell for a time to this valiant comrade of the way, St. Paul's words come to mind, "I have fought the good fight, I have finished the course, I have kept the faith."

\* \* \*

Just a reminder that the annual membership dues for 1967-68 become payable on July 1. Lodge members should pay the Sectional dues of \$3.50 to the Lodge Treasurer who will send these to headquarters. Members-at-large should pay the annual fee of \$5.00 direct to this office.

\* \* \*

I have received word from Mr. John Coats, Chairman of the European Section, that a charter flight is being arranged to the annual Theosophical Convention at Adyar. The fare, London to Madras and return is £170—there will be stop-overs at the principal cities en route. If any of our members are interested in taking this flight, please get in touch with me.

\* \* \*

An advance copy of the new book *Reincarnation in World Thought* was received just at press time. This is an impressive volume of some 460 pages which records

what the great thinkers of the ages have said on this important subject; a review of the book will appear in our next issue. In the meantime arrangements have been completed for the distribution of 100 copies to universities and public libraries in Canada. This work is being undertaken by Miss Eurith Gould and Mrs. Greta Chambers of The United Lodge of Theosophists in Ottawa to whom we are greatly indebted for their kindness.

\* \* \*

The earlier book, *Reincarnation—An East-West Anthology* by the same compilers of *Reincarnation in World Thought*, Joseph Head and S. L. Cranston, is being republished by The Theosophical Society in America, in its Quest Book paperback series.

\* \* \*

In our last issue I reported the formation of a new lodge in Canada, appropriately named Centennial Lodge, of Toronto. A meeting of the Lodge was held on May 28 when the officers for the coming year were elected. The Venerable Ananda Bodhi is the Pres.; Mr. L. Brown, Vice-Pres.; Mr. M. R. Brine, Treasurer; Miss M. E. Seaton, Secretary, and Mrs. K. L. Moffett, Educational Director. At this meeting the following members were admitted and I cordially welcome them into the Society, Mrs. Beatrice H. Raff, Mr. and Mrs. Lennard M. Brown, Mrs. Kathleen L. Moffett, Mrs. Marcella Bischof, Mrs. Mary Chapman, Miss Anne Jessie Marshall, and Mr. Michael R. Brine. An Inaugural Meeting will be held on June 30 at which time I hope to present the Charter to the lodge. This had to be sent to Adyar for signature by the President and the Recording Secretary

\* \* \*

It is reported that the fantastic scheme to build an amphitheatre on the shores of Sydney Harbour, Australia, has now ended with the acquisition of the property by the Roman Catholic Church. The amphitheatre was started in 1924 as a site for

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what was known popularly as "the Second Coming of Christ".

\* \* \*

I have much pleasure in welcoming into the fellowship of the Society four new members who are attached to Toronto

Lodge, Mrs. Emily S. Tyley, Miss Karen Macdonald, and Messrs Norman Crockatt and Nick H. George. —D.W.B.

## LETTERS TO THE EDITORS

*The Editors,*

*The Canadian Theosophist*

I have not served the T.S. for 32 years, like Mr. Rohit Mehta, but I have worked at Adyar itself for over 18 years and resisted the suction of the E.S. and know something of it.

The E.S. cannot be closed, though it would be a fine thing if that could happen. Dr. Besant suspended it in 1928, but was persuaded to re-open it. Mr. Krishnamurti thundered against it, but it was he that had to go. And Mr. Dorab clung to it until he was expelled; Mr. Rohit Mehta until he recently resigned. Such is the E.S., but reforms are possible and Mr. Sri Ram is effecting them.

It is unwise to have another Outer Head of the E.S., even were it possible. If the Quaker maxim is accepted that "The true function of authority is to destroy itself", Mr. Sri Ram seems best for the E.S. because he is least authoritative. A wrong move, which is very possible, will only increase the stranglehold of the E.S.

Besides, any Theosophist has the liberty to head any organization. It is for the voters to elect a suitable President, but they have given Mr. Sri Ram a third term with a convincing majority, and other nominees withdrew. Nothing can be done, in the circumstances, except to kick against the pricks, as the saying goes, or accept the status quo as the multitude will, or work for feasible reforms.

Mr. Sri Ram has effected many reforms. In September 1964 he appointed, for the first time, a non-E.S. member as the head of the European catering centre here, while there were then two other non-E.S. departmental heads. Last May, he decided that White Lotus Day, at Adyar, should be cel-

ebredated consistently with Madame Blavatsky's teachings, and the usual Prayer of the Religions, containing appeals to a personal god, by a priest of an apostolic church, was omitted.

It would have been splendid if, during his tenure, Mr. Dorab had resigned from the E.S. on the simple issue that a Recording Secretary should not belong to a private religious group. He failed, and now, after 15,627 voters against 241 registered their confidence in Mr. Sri Ram, an astonishing charge of gross intolerance is made. This serves no purpose now, but "Back to Leadbeater" elements are pleased.

N. Yagnesvara Sastry

## FREEDOM MAGAZINES

*(The following is reprinted from the May-June issue of NEON, a publication of the North London Lodge of the Theosophical Society.)*

### "And The T.S. Will Be Free"

An article under this heading written by Dr. W. E. Wilks was recently published in *The Canadian Theosophist*. In that article Dr. Wilks makes the following statement:

"The present controversy over the E.S. is only possible in *The Canadian Theosophist*, because the Canadian Section has years ago brought out into the open all skeletons in the cupboard and has nothing to hide. It is free to put freedom of thought above everything else; above loyalty to persons, past or present, above systems of thought, above everything."

This statement is not in accordance with the truth; Dr. Wilks had an article on the subject of the E.S. published in the March-April issue of NEON and a frank reply from the Editor in the same issue.

The last sentence of Dr. Wilks' document applies to NEON, and I would say to *Eirenicon*—both freedom magazines.

The pages of NEON are open to Dr. Wilks or any other members of The Theo-

sophical Society to express their ideas, and in view of the fact that on two separate occasions articles by him have been published in NEON the above comment is incorrect to say the least.

If unreliable statements of this nature are a feature of Dr. Wilks' articles, he may find the pages of NEON closed to him as the Publishing Board of this magazine make every effort to ensure the reliability and accuracy of what is published; doubtful material is rejected.

Jimmy Sturzaker  
(Editor—NEON)

*Dr. Wilks writes:*

*We regret that our remarks to which the Editor of NEON takes exception seem to him to be untrue. An addition after The Canadian Theosophist of "because it has for forty years been conducting an open forum for such controversies" would we think have made our meaning clear.*

*We stated and still maintain that the present controversy over the T.S.-E.S. relationship has been, and is still, only possible in The Canadian Theosophist and that is all we claim.*

*Does anyone know of any other Theosophical journal which could do it?*

*We are sorry that Mr. Sturzaker has taken our supporting remarks to be a claim to be the only body in the Theosophical Society to have cleaned house and to be after the truth.*

## ESSAY COMPETITION

Results of the essay competition on the subject "The Value of a Comparative Study of Religions" will be announced in the next issue of *The Canadian Theosophist*. The prize-winning essay will also be published therein.

Sponsored by The Theosophical Society in Canada, the competition drew 42 eligible entries from five countries. In addition to the advertized prize structure, 10 copies of *H. P. Blavatsky, Collected Writings Vol. I* will be awarded as consolation prizes.

# SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

*Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.*

*Question.* Does *The Secret Doctrine* tell us what happened to the Barhishads after they had shot out their Chhayas to become the Lingasariras of men?

*Answer.* Yes. But first consideration should be given to the meaning of the term Barhishad, as it provides a basis for understanding this and the subsequent questions. The word is composed of two parts: *barhish*, which has two meanings: (1) kusa grass, i.e., a bed or layer of sacred grass strewn over the ground to serve as a sacred surface on which to present the oblations and as a seat for the gods and sacrifices; (2) having fire or light, blazing, shining; *sad*, to sit down, especially at a sacrifice. So that the term, in connection with the Pitris, may be rendered, the Pitris who are seated by the fire. Hence, esoterically, the Pitris who are *unable* to pass on "the fire of mind." H.P.B. has pointed out how the Brahmans interpreted the term to suit their own purposes, but this need not be discussed here as it has no direct bearing upon the question. The explanation of the term serves the purpose of providing the proper status of the Barhishads, namely that they are not on the same level of evolutionary advancement as are the Manasaputras.

*The Secret Doctrine* cites a commentary from the Book of Dzyan which gives the clue to what happened to the Barhishads after they had fulfilled their commission. However, H.P.B. did not elaborate upon the commentary. An interpretation will be attempted, phrase by phrase.

"Having projected their shadows and made men of one element (ether), the

progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men.

"The subtle bodies remain without understanding (Manas) until the advent of the Suras (Gods) now called Asuras (not Gods)," (S.D. II, 92 or. ed., III, 101 6 vol. ed., II, 96 3rd ed.)

"Having projected their shadows": this has reference to the Lunar Pitris, here termed "progenitors"—technically the Barhishad Pitris—who issued forth their Chhayas, or Shadows, which, as the questioner phrases it, became the Linga-sariras of the First Root-Race—because the First Race was devoid of a sthula-sarira, the physical vehicle "Made men of one element," i.e. Akasa—which H.P.B. often renders Aether (here spelled "ether"). In corroboration *The Mahatma Letters* may be cited: "after death . . . his linga sharira will be drawn into Akasa" (p. 72). "The progenitors re-ascend to Maha-loka": after performing their projection the Barhishads return to Maha-loka or Maharloka: "whence they descend periodically, when the world is renewed." The world may well be described as "renewed," when the globe is made ready for the Fourth Round, during the dormancy interval between Rounds (termed "obscuriation" by Mr. Sinnett). In explanation: from the Apastattva condition of the Third Round, the globe evolved to the Prithivitattva of the Fourth Round, "to give birth to new men." On entering Globe D from Globe C, the human Life-Wave may well be described as "new men." Observe the word "descend". Upon entering

Globe D, for the purpose of performing their projection, this entrance may well be regarded as a descent, inasmuch as Globe D is situated on the lowest plane—the seventh cosmic plane.

In the second sentence of the citation the Suras are the Manasaputras—the Solar Progenitors (Pitar or Pitris)—as explained by H.P.B. in this manner:

“*Not-gods,*’ for the Brahmans, perhaps, but the highest *Breaths,* for the Occultist; since those Progenitors (*Pitar*), the formless and the intellectual, refuse to build man, but endow him with mind, the four corporeal classes creating only his body.” (S.D., *ibid.*)

“The four corporeal classes” are again the Barhishad Pitris. But the questioner wanted to know where the Lunar Pitris went. The answer is: to Maharloka. This calls for an explanation. Maharloka is one of the seven Lokas, which are enumerated in descending scale as: Satyaloka, Taparloka, Janarloka, Maharloka, Svarloka, Bhuvarkloka, Bhurloka. *One* of the clues as to the significance of Maharloka may be given by citing a passage from *The Secret Doctrine*:

“The Seven *Dvipas* apportioned to Priyavrata’s septenary progeny refer to several localities: first of all to our planetary chain. *Jambu-dvipa* alone representing our globe, the six others are the (to us) invisible companion globes of this earth.” (II, 320; III, 320 6 vol. ed.; II, 334, 3rd ed.)

If *Dvipas* may be used to designate the seven globes of the Earth’s planetary chain, so may lokas—especially as Globe D is often equated to Bhurloka. This passage may also be quoted:

“. . . to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, islands, and continents, some of which were called by the names of the celestial lokas, and by those of other globes. Hence the confusion.” (S.D. II, 322; III, 322 6 vol. ed.; II, 336, 3rd ed.)

*Question.* Similarly, what happens to the Manasaputras after they have lit the spark of Mind in men, or after they have incarnated in men?

*Answer.* First of all, it is not a case of “either . . . or” in regard to the Manasaputras; for, quoting the Stanza:

“The Sons of Wisdom, the Sons of Night, ready for re-birth, came down, they saw the vile forms of the First Third, ‘We can choose,’ said the Lords, ‘we have wisdom.’ Some entered the Chhaya. Some projected the Spark. Some deferred till the Fourth.” (Stanza VII, sloka 24)

“The Sons of Wisdom”—an alternate rendition for the Manasaputras. As to “the Sons of Night”: this has reference to the fact that the Sons of Wisdom pertain to a preceding Manvantara; whereas the Sons of Day would refer to *this* Manvantara. “The First Third”: i.e., the first sub-race of the Third Root-Race. Note the words “came down”: for the Sons of Wisdom left their Superior Spheres and descended to Globe D.

Next, consideration should be given to the status of the Manasaputras, and likewise the significance of the term, which is a Sanskrit compound, literally meaning “Sons of Mind.” In the following citation both the terms Fire Dhyanis (i.e., the Dhyan-Chohans who awakened the “fire of Mind”) and the Agnishvattas (i.e., the Solar Pitris) are equivalents for the Manasaputras:

“Now, with regard to the seven classes of Pitris, each of which is again divided into seven, a word to students . . . That class of the ‘Fire Dhyanis,’ which we identify on undeniable grounds with the Agnishvattas, is called in our school the ‘Heart’ of the Dhyan-Chohan Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose

every physical organ, and psychic, and spiritual function, is a reflection so to say, a copy on the terrestrial plane of the model or prototype *above*." (S.D. II, 91-2; III, 100 6-vol. ed.; II, 96 3rd ed.)

Notice the words: "the mysterious relation existing between" the Manasaputras and men. Since the Manasaputras are the Heart of the Dhyān-Chohan Body, after performing their work of enlightenment—each group according to the manner and the cyclical period specified in the sloka cited above—these Superior Beings ascended to their appropriate "stations" on the hierarchical Ladder of Life. These "stations" are represented by the three Classes of Dhyān-Chohans which are at present performing their evolutionary cycles on the superior globes of the Earth Planetary Chain.

*Question.* Who or what becomes the Initiate (a) and the Adept (b)? The Barhishad (c), the Manasaputra (d) or the Monad (e)? Or all three or maybe four?

*Answer.* Because a different response is required for each category enumerated, each one will be considered separately, beginning with the Initiate—bearing in mind that the key to the response is provided in this statement of *The Secret Doctrine*: "A Dhyān-Chohan has to become one" (I, 221):

"As from the highest Archangel (Dhyān Chohan) down to the last conscious 'Builder' (the inferior class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other Spheres." (S.D. I, 277; I, 320 6-vol. ed.; I, 297 3rd ed.)

(a) The initiāt is a person who enters the initiation chamber and becomes an Initiāt. It is the personality that achieves this status. The initiāt has made the decision to mount the hierarchical Ladder of Life by direct and rapid means, instead of following the normal manner required in the Circle of Necessity. In other words, as stated in *The Mahatma Letters to A. P.*

*Sinnett*: instead of permitting the "dismemberments of the principles, that as a rule take place after the physical death of average humanity" (p. 130) the Initiāt remains in his "Ego throughout the whole series of births and lives." (*Ibid.*) When accepted by a Guru the initiāt becomes a Chela, and if successful, an Initiāt.

(b) For ease of describing the category, the Adept will here be equated to a Mahatma. Again, it is "the Personality—plus the Reincarnating Ego" (to describe it technically) which becomes the Mahatma. In support of this statement here is a citation from a Mahatma, and it likewise serves as a basis for the responses to (c) and (d):

"Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koot-hoomi will vanish and may become a Mr. Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary conscious 'Ego-Spirits.'" (*Op. cit.*, p. 130)

Thus at the conclusion of the present Manvantara the Mahatma becomes a Barhishad.

(c) A Lunar Pitri (or Barhishad) represents one who has completed the Seven-Round cycle on the Moon Chain of globes and has graduated from the Human Kingdom. In other words, the Barhishad was a monadic Pilgrim stationed on the Ladder of Life representing the Human Kingdom on the Lunar Chain. Therefore the Barhishad is not at present on Globe D pursuing the Circle of Necessity (or the Seven-Round Cycle), which is the requirement in order that a human being may graduate from the Human Kingdom.

(d) A fuller designation of a Manasaputra is: the monadic pilgrim passing through or manifesting in the arc of evolution called the Agnishvatta—a term liter-



ally signifying “sweetened by Fire”—hence having graduated from the Circle of Necessity by the evolutionary process of having become sweetened because of the Fire of Mind. This is a state superior to that of a Barhishad Pitri—because, as explained previously, a Barhishad signifies one who “sits by the fire.” Thus the Manasaputra—who has been identified with the Heart of the Dhyān-Chohanīc Body—is equivalent to a celestial being who was in the Dhyān-Chohanīc Kingdoms, either on the Lunar Chain or on a previous Chain. The Barhishad becomes a Manasaputra.

(e) With regard to the query: “Who or what becomes the Monad?” an entirely different category is brought forward for consideration. First it should be borne in mind that in *The Secret Doctrine* two different terms are embodied in the word “Monad”, namely (1) the Monad *per se*, or that which is termed the Monadic Essence; (2) the Monadic Pilgrim, which is the duad, Atma-Buddhi. In explanation of (1):

“Metaphysically speaking, it is of course an absurdity to talk of the ‘development’ of a Monad, or to say that it becomes ‘Man.’ . . . It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells.” (S.D. I, 174; I, 227-8 6-vol. ed.; I, 198 3rd ed.)

In explanation of (2), and this citation also gives the origin of the Monad and that which becomes the Monad:

“‘Pilgrim’ is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is ab-

sorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English.” (S.D. I, 16-17; I, 82 6-vol. ed.; I, 45 3rd ed.)

The Monad (i.e. the Monadic Pilgrim) after graduating from the Manasaputric status will continue to mount the hierarchical progression on the “Intelligence Arc” of evolution—after graduating from the “Arc of Form, represented by the Ladder of Life. The Pilgrim has pursued its journey through all the kingdoms of the hierarchical Ladder of Life, mounting a rung on the ladder during each Manvantara. The Pilgrim mounts the Ladder of Life by assuming the forms, or vestures, pertaining to the ten Classes or Kingdoms. Thus the Monad, insofar as the Human Kingdom is concerned, is at present “manifesting in that form of Prakriti called the Human Kingdom” (as the S.D. phrases it). Its objective is to graduate from the human arc of the Circle of Necessity and become a Terrene Pitri.

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## THE T.S. - E.S. — TWO VIEWS

(Continued from page 58)

licated to be the work of the Masters. Obedience, as said, was expected only in so far as could be sanctioned by one’s conscience and the intuitions of the higher Self. The existence of this inner group meant that a pledged few would stand by the T.S. and support its principles and purposes at every cost—even that of changing themselves. They constituted, as Dr. Wilks might express it, “a spiritual fraternity” meant to re-awaken the soul of the T.S., cheerfully giving their lives for the cause of Theosophy.

H.P.B. passed away shortly thereafter, leaving the band of pupils without a head that was acceptable to everyone. Therewith the School, as well as the T.S., was render-

ed vulnerable to every shortcoming that is chargeable to human nature. Although many great hopes were wrecked and headaches abounded, the claim can be sustained that the School, altered somewhat, has never ceased its continuous existence up to the present. Throughout all this there have been, and still are, honest, free-thinking, independent-minded members of the T.S. who are trying to measure up to requirements sought through E.S. membership. Their good intentions for the welfare of the T.S. go without saying.

In both the T.S. and the E.S. it has been my experience that impersonal criticism and soberly judged opposing views have been valuable and always welcomed. When offered understandingly, opposing views are indispensable in any rightly governed organization. Everybody makes mistakes, and every organization can find useful a corrective opposition. But in the T.S.—E.S. relationship there is no place for rancour, bitterness and the death sentence. Some of the sharpest criticisms I have heard about the E.S. have been called forth by inept members of the School, who have insensitively offended others by the ill-considered implications of their words and acts. There is no denying that one may encounter thoughtless, ungracious, and even ungenerous persons in nearly any group. And it is true that one must be alert to the tendency toward spiritual exploitation native in any effort to delve into and impart "truth". But admitting these frailties, sometimes called realities, I believe it has been proven that Theosophists can work together for the T.S. objectives, while permitting each other freedom to work as differently as is deemed necessary, along individual paths, including that of the E.S.

In the interests of brevity I would like to make some observations about the T.S.—E.S. relationship that, it seems to me, might be listed as facts, hopes and fables:

*It is a fact* that the E.S. as a body has no vested interests and pursues no purposes of its own that are inimical to those of the

T.S.; that the E.S. does not foster joint action with respect to T.S. matters; that during the past thirty years no propaganda releases pertaining to the T.S. matters have been circulated through the E.S.—at least none that reached my hands.

*It is a fable* that dual membership in the T.S.—E.S. gives the E.S. as a body control over the T.S. The plain *fact* regarding the alleged undue influence of E.S. members in T.S. affairs is that, although the great majority of fine T.S. members do not join the E.S., among those who are drawn to its membership are often energetic and effective T.S. members. As it is unrealistic to expect them not to be active also in offices of the Society and on committees, it needs no *probing* to find out that there exists this identification between the E.S. and the T.S. Rather than viewing with alarm what might be termed "creeping esotericism" against the best interests of the Society and the freedom of its members, I would think it more meaningful to consider fundamental questions: What is the E.S.? Has it a legitimate position in the general structure of the T.S.? Does the E.S. claim privileges to which it is not entitled?

*It is a fable* that the E.S. is "a threat to the normal functioning of the T.S." The fact is that this is impossible, because the E.S. is not a body that acts as a body *vis-a-vis* the T.S. It is only a body when it meets and creates its atmosphere in which individuals study and think.

*It is a fable* that a "pledge of absolute obedience" to any living person is demanded of enlightened Theosophists. Spiritual obedience demanded, and not voluntarily offered, is tyranny over man's soul.

*It is a fact* that the E.S. member, facing the implications of his knowledge of the One Life and the relentless law of karma, tries to take specific steps towards reducing cruelty in the world, such as undertaking a non-meat diet. *It is a fable* that this confers any "holier" status upon him. *It is a fact* that his undertaking includes refraining from gossip and like cruelties of

a subtler nature. *It is a hope* that he can do so successfully. *It is a fable* that all E.S. members are free from all vices. *It is a fact* that promiscuous sex relations, disintegrative of the moral nature, are not compatible with the E.S. undertaking. *It is a fable* that abstinence from all sexual intercourse is imposed.

*It is a hope* that in attempting more seriously to live up to the principles of Theosophy, the E.S. member can become an even stronger and more useful F.T.S.; that in doing so the greatest possible service to the welfare of the T.S. may be individually rendered. *It is a fact* that the E.S. member's loyalty is to the welfare of the T.S.—an honored calling. *It is also a fact* that the E.S., which avowedly serves the best interests of the T.S., exists tacitly in the Society only by permission of the T.S. General Council.

*It is a fact* that the E.S. maintains a Shrine Room at Adyar and certain rooms, built from E.S. funds, that long ago, in Colonel Olcott's time, were accepted by the General Council for the private use of the E.S. In these places certain records and facilities are lodged that are treated with due respect and reverence by E.S. members. It cannot be expected, however, that casual visitors and others who are disinterested in the E.S. outlook will have the same regard for these matters. The facilities are therefore restricted to their ordered and private usage, as are the private facilities in any domain. *It is a fable* that this imposes second-class status on any T.S. member. No one would expect to walk at random into the Treasury department, say, and demand to see everything in the vault and the books, yet he does not consider himself a second-class member, knowing that he would be refused if he were not properly constituted for such an incursion.

*It is a fact* that the E.S. is announced as a way of approach to serving the Masters. *It is a hope* that the guru-chela relationship is still possible, that one may become *communicable* without being in communication

with one of the Great Teachers, that is, *en rapport* intuitively without visitations of any kind below that level. *It is a fable* that an E.S. member can claim other than that he acts upon his own authority in his deeds and spiritual pronouncements; the consequences are his to bear.

*It is a fact* that H.P.B.'s words in the preliminary Memorandum still hold true in the E.S.: "Each person will receive in the way of enlightenment and assistance just as much as he or she deserves, and no more, . . . and no member has the power or knowledge to decide what he or she is entitled to."

*It is an ultimate hope* that, since Theosophy indubitably indicates man is evolving toward superman, the course being arduous, long and woeful, with no one able to say or predict how an individual may reach his apotheosis, that therefore, the T.S. will never abrogate its Third Object regarding the powers latent in man by failing to keep open the Ancient Way, refusing to permit facilities through which all members so inclined may attempt to "Seek out the Great Teachers and attend".

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2.

VICTOR ENDERSBY

I was a member of the T.S. very briefly in 1920-21, at the time when the messianic furor which later resulted so disastrously for the Society was really beginning to build up. I did not find it my cup of tea, and went elsewhere; my membership was a brief episode in the period from 1912 to the present, during which I have always worked for the cause of Theosophy as opportunity offered, and under many varying conditions.

It probably won't be many years before I will be the surviving Theosophist with the longest unbroken record of experience in the Movement. Partly owing to this, and partly because of recent activities in which I have impinged on T.S. affairs, prominent members of the T.S. have thought I could usefully contribute to the current discus-

sion. This is all the more currently to the point, in that a sort of lecture foray which I recently made—by invitation—into the T.S., was cut short, so far as *one* major Lodge was concerned, by certain members of the E.S. This in itself didn't bother me in the least. I was surprised by the invitation in the first place, and more surprised by how far I got with it, in the second. The exact reason for the termination was that I laid some emphasis on true versus false clairvoyance, and how false cults can arise from the latter. (No cults arise from the former; the possessors thereof merely find their experience corroborative of the teachings as they came in the first place.) I mentioned no names; some people have a keen sense of the fit of a shoe.

I doubt that I could improve on Dr. Mehta's article insofar as the current nature and relationships of the E.S. are concerned. I don't have any suggestions as to what can be done about it, except to say that one obvious step indicated is to bar the E.S. completely from using any T.S. quarters or facilities whatever. However, that is only a material and surface remedy, and would only cure part of the evil; to offset what it would accomplish, it would probably tend to make martyrs of the organization, and to drive some of its operations underground where they would probably be even more dangerous. By the same token a further step would be to bar its members from T.S. membership itself, which wouldn't work either, as well as being against about every principle on which membership is based. The T.S. is stuck with them, and so far as its influence with the world at large is concerned, it is dying from them. They are not going to quit, and they will not stop playing politics; this means that for the whole foreseeable future life of the T.S. a permanent state of civil war between the E.S., and members of the T.S. who wish to keep it on the right track, will have to be reckoned with.

Such members have been in revolt ever since I first met with Theosophy in 1912;

they have never won a battle yet, except to a partial degree in the Canadian Section, whose activities are still continually crippled by them in ways which most of the members do not seem to realize; those ways are visible enough to an independent old-timer who has been around as much as I have.

As a non-member, I don't have a personal problem in this line; all I have to do is what I have done for all these years—whatever I can to help with Theosophical study and information, anyone who makes contact with me, and who wants it. I suppose that will continue to include a few members of the T.S. as well as those of other groups, and quite a few who refuse to have anything to do with *any* Theosophical organization, but are all for Theosophy itself.

However, whether or not it may be useful in helping solve your problem—I hope you will find *some* use for it—I would like to review a little of the history and meaning of "esotericism" itself, because in that history lie the roots of the problem.

H.P.B.'s original E.S. had a number of offspring, and I know some intimate details about some of them in other quarters. They have all, without exception, ended in the same sort of *impasse*. Was it then a mistake on the part of the Mahatmas ever to let the original get started? If looked at from the usual point of view, it was a mistake to start the Theosophical Society itself at the time it was started; obviously the public, even that part of it inclined toward the occult, or perhaps especially that part inclined toward the occult, was far from ready for anything of the sort. The Mahatmas themselves, as shown in the *Letters*, obviously considered it a pretty desperate forlorn hope, but something which had to be tried, in the face of the then oncoming world crisis which threatened the obliteration of Western civilization.

The E.S. itself was born by Caesarian operation from the moribund body of the T.S. as it was in its original form, and it was specifically instituted "*for the salva-*

tion and protection of the exoteric work". (Italics mine.) It was suggested by Judge, not by H.P.B. or the Mahatmas; he thought that something might be done through an inner group of devoted members *pledged* to that cause and to living according to certain rules. She accepted the suggestion, and the Mahatmas agreed to give it a try. It was designed as a strictly *probationary* group, which simply meant that a member placed himself under the observation of a Mahatma, whose name would not be known for even the most proficient. If he failed, the identity would *never* be known to him in this life. Likewise, if he failed, he would never know that he *had* failed; a failure who recognizes that he has failed has not really failed, but one way or another, will soon get another chance.

There was provision for suspension as a penalty for breaking certain rules; there was never a penalty of *expulsion*, though later "heads" arrogated to themselves that power.

To curb possibilities of abuse, members who had trouble with the "Outer Head", were entitled to a board of arbitration consisting of seven members, of whom four were to be chosen by themselves. So far as I know, no such board was ever called in H.P.B.'s time; suspendees did not have enough confidence in their cases.

Something could be added to what Dr. Mehta says about some of the rules. I do not necessarily know all the changes which may have taken place, but one of them added to the pledge of "obedience without cavil or delay", the stipulation that this obedience should be accorded to leaders "in whom I place my trust". Also, it was not a system of absolutism; somewhat later it was explained that any member who found duties or obligations incurred, against his conscience, was free to resign but would thenceforth, if he chose to continue in the T.S., continue to be treated with full brotherliness and courtesy as an honorable fellow-Theosophist. (This was the rule must grossly violated in the subsequent his-

tory of all descendent branches of the E.S. I suppose one reason for the disregard is that it requires something close to a psychological impossibility; a Theosophist who could really and fully live up to it, in my opinion would have little need for an E.S. or any other formal crutch or cage; he would be a living embodiment himself of the spirit of the Mahatmas.) Some of the tyrannical abuses later developed, are almost beyond belief. According to Dr. Mehta's article, something pretty close to that has been the practice in the T.S. Naturally in such cases the "heads" ignore or avoid that arbitration rule, even if it survives in their own documents.

But here we have a very serious practical problem. If you are charged with the "salvation and protection" of the exoteric work, and your group has been constituted as a life-jacket for such a sinking ship in the first place, how do you save it and protect it without having something to do with running it? And if you are known to have what all the exoteric members are sure to consider some sort of side door entrance to the precincts of the Masters themselves, how are you going to avoid having a political leverage over non-E.S. members?

I think it is at this point that the great division between the esoteric and the exoteric becomes clear; because if one studies the many indications scattered through the works as to what the progress of a chela toward Adeptship means, he will see that it is in the opposite direction from progress in the world as usually known and accepted. "The power that the disciple shall seek is the power that shall make him as nothing in the eyes of men". This, from *Light on the Path*, is as direct a statement of the principle involved as one could find, and it is unbearable to the type of mind which has been possessed by most of the "big shots" in the Society and its offspring.

Further indications are given, by many such hints as the remark in the *Secret Doctrine* about "Adepts so great that their very existence is known only to a few others".

As you climb the spiritual ladder you climb out of the sight of men; except of course for such special missions as those of the Buddha, and for that matter H.P.B. These missions are no fruition of personal ambition, but a burden and a curse, a task, discharged for the benefit of man, and concluded thankfully even when the termination is death. Practically everything done by the Mahatmas had as one object, and often the major object, the sieving out of the true chelaship stuff, and the establishment of the E.S. was one of these tests, in various manners never suspected by its subjects. Obviously, under these criteria, the most successful candidates in the eyes of the membership at large were the real failures; and first and foremost among these were such as Besant, Leadbeater, and Jin-arajadasa. I am sure there were *some* who did not fail; but the Society and the world never even noticed what became of them. I could name two, but as that rests only on my personal opinion, I won't.

(To be continued)

## A SYSTEM OF BUBBLES — THE "OCCULT CHEMISTRY"

(Continued from page 54)

not a natural isotope, and therefore could not by any means be in the hands of Annie Besant and C. W. Leadbeater. Radium-227 is an artificial isotope, highly radioactive.

The clairvoyants actually describe its radioactivity, but having no idea of what radioactivity is, describe this phenomenon as they imagined it. They did not know that radioactivity means *transmutation*: it is a process by which, expelling something (particles or photons) an atom changes its structure, thus becoming the atom of a *different* element. Radium-227 emits *beta*-particles, and within a few hours it transforms itself into Actinium-227, radioactive in its turn. The important fact is that Radium is a Second Group element, and therefore the "Occult Chemistry" assigns to it

the form of a tetrahedron; but Actinium is a *Third* Group element, and therefore, according to the "Occult Chemistry", should have the shape of a cube. The transformation from tetrahedron to cube does not happen, from what we read in *Occult Chemistry*, nor does any other change.

Radioactivity is another strong argument against the "Occult Chemistry": it is unbelievable that atoms should so radically change their shapes. But about radioactivity, then quite a new phenomenon, the authors of *Occult Chemistry* had an idea that is not uncommon among laymen even today: that it is a kind of radiation, like light, where the radiating body remains more or less unchanged. They do describe their Radium as emitting particles, but they are not aware that even according to their own system this emission should transform Radium into something else, which it does not.

### (VIII) *A conclusion.*

Here follows a partial list of *observed facts* that are quite satisfactorily explained by "scientific" chemistry, and that are *not* explained, *nor can be* explained, by the "Occult Chemistry": valence of the elements; multiple valence; electropositivity or electronegativity of the elements; ions and their charge; fundamental particles; isotopes; transmutations; radioactivity; relationships between mass and energy; *behaviour as a function of structure*; atomic and molecular spectra; *difference between chemical and nuclear reactions* (!); isomerism in organic chemistry; common properties among elements of the same class; etc.

It is clear that the "Occult Chemistry" belongs to the realm of fancy; with involuntary humour its authors built up their system with an enormous number of bubbles made out of emptiness; these they placed in a superdense cosmic medium, thus and in other ways making grotesque caricatures out of grandiose ideas found in the *Secret Doctrine*. They are fond, and so are all their followers up to today, of quoting "Fohat digs holes in space" as from the

*Secret Doctrine*, while the latter has other words and tells a different story:

"The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara (Occult Catechism) (I, 147-8)".

The S.D. explains moreover that "When Fohat is said to produce 'Seven Laya Centres', it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe". And in the *Secret Doctrine* the Laya is certainly not a place or a point, but a state, so that the "holes" may be viewed as actual holes only by a gross materialistic misconception.

This happens also with the "Breath of the LOGOS" (*O.C.*, p. v, Appendix), which is defined as "the force which fills these spaces". How can a *force* fill anything? Or is it a "fluid" of some kind? Then it is not "spirit", as claimed. But in vain we would look for the slightest philosophical effort in the *Occult Chemistry*. Its reading is instructive only in one way, that it tells a lot about those who, having destroyed the tradition of H.P.B., were left only with their "monstrous exaggerations and idiotic schemes and shams", as H.P.B. clearly prophesied.

If the "Occult Chemistry" is pure fancy, how then could it be defined? It could be a long-lasting, very complicated hallucination; or it could be a fraud. Theosophists may choose.

*Dr. Fantechi is a radiation chemist—Eds.*

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## YOUNG THEOSOPHISTS

A Young Theosophist's Camp is to be held this year from July 24 to August 12 near Stockholm in Sweden. The camp-site chosen is situated on an island in the archipelago of Stockholm.

The camp was discussed last year by the YT's at Salzburg and is to be known as

an expression work camp with the leading theme: Look At—Search In—Try Out.

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## MR. AND MRS. GEOFFREY HODSON VISIT TORONTO LODGE

Mr. and Mrs. Geoffrey Hodson of New Zealand were visitors at Toronto Lodge from June 4 to 11.

Mr. Hodson lectured on "The Mysterious Fourth Dimension of Space", "The Nature, Power and Dangers of Kundalini", "The Immortal Race of Teachers of Mankind" and "Through the Gateway of Death", while Mrs. Hodson delighted members and friends with an illustrated talk on "Beautiful New Zealand".

Large and interested audiences attended the several lectures and many questions were put to the speaker.

On Sunday, June 11, Mr. and Mrs. Hodson were guests of the Toronto Lodge Executive for luncheon.

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## ANNUAL PICNIC

On the warm and sunny morning of June 10 a happy busload of members and friends left Toronto Lodge for the annual picnic in Niagara Falls. They were joined there by members from Buffalo, Hamilton, Kitchener and other Southern Ontario points and even one from as far away as Montreal. A gathering of nearly seventy enjoyed a picnic lunch overlooking the beautiful Falls.

The afternoon afforded an excellent opportunity for meeting and talking with fellow Theosophists and an added pleasure was the presence of Mr. and Mrs. Geoffrey Hodson at the picnic.

Thundershowers, which had been threatening, arrived around supper time but failed to dampen the spirits of those present.

Once again the annual picnic proved to be a memorable day for those who attended and they are already looking forward to next year.

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