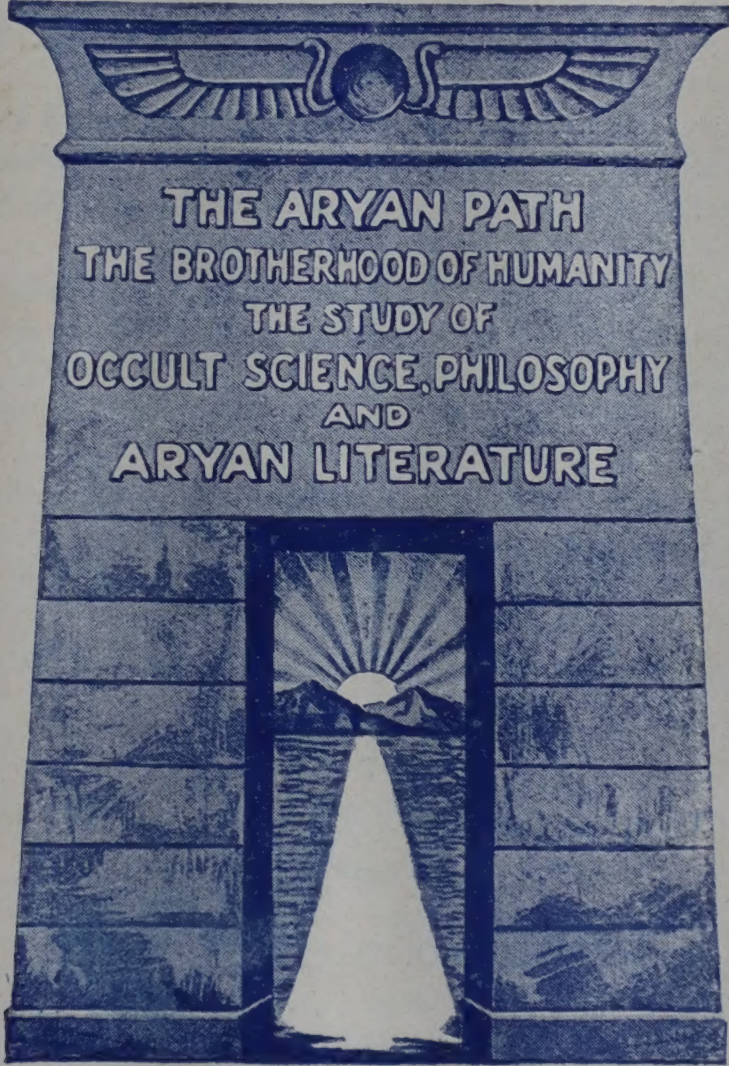




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXII No. 6

April 17, 1952

Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical Philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

—W. Q. JUDGE

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general-interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

- (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 April 1952.

VOL. XXII, No. 6

CONTENTS

White Lotus Day: The 8th of May	109
Religion and Reform from a Theosophical View-point	111
Clean Food and Water	113
God—Responsible, Irresponsible or Impersonal?	114
Written As We Learn:	
"Cleaning the Slate"	116
Prohibition	117
Science and Theosophy—II	118
The Problem of Sex:	
III.—Marriage and Celibacy	123
About God	125
Questions Answered at an Informal "Ocean" Class—Chapter V:	
IV.—The Astral Body, Imagination and Prodigies	126
Correspondence:	
" Ancient Funeral Ceremonies of the Lepchas "—By R. de Nebesky-Wojkowitz	128
In the Light of Theosophy	130

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1952.

VOL. XXII. No. 6

WHITE LOTUS DAY

THE 8TH OF MAY

During this month three days, each with its own significance, will be remembered by earnest students of Theosophy. The 29th of April is the Natal Day of the great Shankaracharya, the Religious Reformer of Hindudom and on the 9th of May is the triple festival of his illustrious predecessor, Gautama, the Buddha—the lover of all minds, the enlightener of all hearts. The 8th of May is the anniversary of the passing of H. P. Blavatsky, the Inspirer, Energizer and Instructor *par excellence* of the Theosophical Movement of our era.

H. P. B. was a lover of humanity. Born an aristocrat, she knew at first hand the good that class could do, in spite of its many shortcomings and sins. In 1889 she wrote:—

It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown. (THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 150, August 1934)

But she was a great commoner. As a common soldier she fought in the army of Garibaldi for the emancipation of the oppressed. Her mission it was to champion the cause of the disinherited; and one of her early acts towards the fulfilment of that mission was her change of nationality; from being a subject of the Czar (though she remained a fervid patriot of the land of her birth) she became a citizen of the United States of America and her motive for that may be seen in these words:—

The latter, [the U. S. A.] omitting the name of God from its constitution lest it should afford a pre-

text one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience." (U. L. T. Pamphlet No. 22, pp. 6-7)

She was a practical reformer like Buddha and Shankara and laboured to teach men and women each to integrate his own broken psyche and then to labour to brighten the environment, the slums, in which the body had to live. She was, she wrote in 1879:—

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour. (U. L. T. Pamphlet No. 22, p. 8)

She knew that out of the mire of sins and failings man's Soul could grow like the Lotus, spreading beauty all around while drinking in the radiance of the sun. Her Esoteric Philosophy taught her to be a reformer of society, a reformer not of political animals but of gods who had descended upon Earth. What reforms she advocated and how they could be carried out were admirably learnt from her by her foremost pupil, W. Q. Judge, who writes about our work in the present for the future in the article which we reprint in this issue. Without adequate knowledge of the true, man cannot become good or make his world beautiful. How prophetic is the article of Mr. Judge, how very applicable to every country of the world and how sure in its suggested remedies! Krishna was a Protestant and a Reformer, such too were Buddha and Shankara and Jesus and such have ever been the long line of Divine

Instructors. They have all followed a single pattern, educating the Soul within and transforming the environment for that Soul to labour in, in love for all, including himself.

Theosophy can create a new social order founded upon the truth of Universal Brotherhood. It can show the way to progress by correct application of the Laws of Karma and Reincarnation. If, however, Theosophy does not succeed in such direct action, its students and its servers are aware of how progress will be achieved indirectly, for there are power of aspiration and strength of spirit stirring in the hearts of the masses of men. In 1889 H. P. B. wrote (*U.L.T. Pamphlet No. 27*, pp. 6-7):—

This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously

and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole World in the words of their "God"—

"Et j'efface la nuit sinistre, et rien n'en reste,
Satan est mort, renaiss O LUCIFER CELESTE!"

In these quotations from H. P. B. we have guidance and inspiration for the coming year. Let us take to heart the import of the message that they bring for this year's White Lotus Day.

The history of mankind reveals that there are always those who seek to dominate the masses. The attempt at domination in medical matters is unfortunately growing stronger. Today there is a tendency under the term "Welfare State," to socialize medicine, dentistry, etc., which quickly becomes associated with politics and Big Business. In America, there is a country-wide movement for "the mass medication of entire populations by the impregnation of entire water supplies of whole communities with metallic fluorine compounds incapable of being assimilated as food." This is being done to prevent tooth decay, for which yesterday dentists blamed the eating of too much sugar. *The Citizens Medical Reference Bureau, Inc.*, of New York City, has produced a pamphlet on "Fluoridation" which all social workers and those interested in the welfare of humanity would do well to read. A mass of data against such bureaucratic methods, which deny to the individual the control of his own body, is presented. India seems all too apt to follow Western Public Health practices. The B.C.G. campaign is a case in point. Indian doctors are slavishly following their Occidental masters instead of studying the problems in the quiet atmosphere necessary for research. What is worse, Indian reformers are adopting drugs, etc., which their Western confrères are rejecting, having found them wanting.

RELIGION AND REFORM FROM A THEOSOPHICAL VIEW-POINT*

Two great shadowy shapes remain fixed in the attention of the mind of the day, threatening to become in the twentieth century more formidable and engrossing than ever. They are religion and reform, and in their sweep they include every question of pressing human need; for the first arises through the introspective experience of the race out of its aspirations toward the unknown and the ever present desire to solve the questions whence and why? while the second has its birth in the conditions surrounding the bodies of the questioners of fate who struggle helplessly in the ocean of material existence.

Many men wielding small or weighty pens have wrestled with these questions, attacking them in ways as various as the minds of those who have taken them up for consideration, but it still remains for the theosophist to bring forward his views and obtain a hearing. This he should always do as a matter of duty, and not from the pride of fame or the self-assertion which would see itself proclaimed before men. For he knows that, even if he should not speak or could not get a hearing, the march of that evolution in which he thoroughly believes will force these views upon humanity, even if that has to be accomplished by suffering endured by every human unit.

The theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call for reform or alleviation. And in his opinion theosophy—the essence or concentrated virtue of every religion—alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future

course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought. Nationalism, Socialism, Liberalism, Conservatism, Communism, and Anarchism are each and all ineffective in the end. The beautiful dream depicted by Nationalism cannot be made a physical fact, since it has no binding inward sanction; Communism could not stand, because in time the Communist would react back into the holder of individual rights and protector of property which his human nature would demand ought not to be dissipated among others less worthy. And the continuance of the present system, in which the amasser of wealth is allowed to retain and dispose of what he has acquired, will, in the end, result in the very riot and bloodshed which legislation is meant to prevent and suppress.

Indeed, the great popular right of universal suffrage, instead of bringing about the true reign of liberty and law, will be the very engine through which the crash will come, unless with it the Theosophic doctrines are inculcated. We have seen the suffrage gradually extended so as to be universal in the United States, but the people are used by the demagogues and the suffrage is put to waste. Meanwhile, the struggle between capital and labour grows more intense, and in time

* First published in the *Twentieth Century* (New York) for 12th March 1891; reprinted in *Theosophy* for August 1947. Vol. 35, p. 436 ff.—Eds.

will rage with such fury that the poor and unlearned, feeling the gad of poverty strike deeper, will cast their votes for measures respecting property in land or chattels, so revolutionary that capital will combine to right the supposed invasion by sword and bullet. This is the end toward which it is all tending, and none of the reforms so sincerely put forward will avert it for one hour after the causes have been sufficiently fixed and crystallized. This final formation of the efficient causes is not yet complete, but is rapidly approaching the point where no cure will be possible.

The cold acquirements of science give us, it is true, magnificent physical results, but fail like creeds and reforms by legislative acts in the end. Using her own methods and instruments, she fails to find the soul and denies its existence; while the churches assert a soul but cannot explain it, and at the same time shock human reason by postulating the incineration by material fire of that which they admit is immortal. As a means of escape from this dilemma nothing is offered save a vicarious atonement and a retreat behind a blind acceptance of incongruities and injustice in a God who is supposed by all to be infinitely merciful and just.

Thus, on the one hand, science has no terrors and no reformatory force for the wicked and the selfish; on the other, the creeds, losing their hold in consequence of the inroads of knowledge, grow less and less useful and respected every year. The people seem to be approaching an era of wild unbelief. Just such a state of thought prevailed before the French revolution of 1793.

Theosophy here suggests the reconciliation of science and religion by showing that there is a common foundation for all religions and that the soul exists with all the psychic forces proceeding therefrom. As to the universe, Theosophy teaches a never-ending evolution and involution. Evolution begins when the Great Breath—Herbert Spencer's "Unknowable" which manifests as universal energy—goes forth, and involution, or the disappearance of the universe, obtains when the same breath returns to itself. This coming forth lasts millions upon millions of years, and involution prevails for an equal length of time. As soon as the breath goes forth, universal mind

together with universal basic matter appears. In the ancient system this mind is called *Mahat*, and matter *Prakriti*. Mahat has the plan of evolution which it impresses upon Prakriti, causing it to ceaselessly proceed with the evolution of forms and the perfecting of the units composing the cosmos. The crown of this perfection is man, and he contains in himself the whole plan of the universe copied in miniature but universally potential.

This brings us to ourselves, surrounded as we are by an environment that appears to us to cause pain and sorrow, no matter where we turn. But as the immutable laws of cause and effect brought about our own evolution, the same laws become our saviours from the miseries of existence. The two great laws postulated by Theosophy for the world's reform are those of Karma and Reincarnation. Karma is the law of action which decrees that man must suffer and enjoy solely through his own thoughts and acts. His thoughts, being the smaller copy of the universal mind, lie at the root of every act and constitute the force that brings about the particular body he may inhabit. So Reincarnation in an earthly body is as necessary for him as the ceaseless reincarnation of the universal mind in evolution after evolution is needful for it. And as no man is a unit separate from the others in the Cosmos, he must think and act in such a way that no discord is produced by him in the great universal stream of evolution. It is the disturbance of this harmony which alone brings on the miseries of life, whether that be of a single man or of the whole nation. As he has acted in his last life or lives, so will he be acted upon in succeeding ones. This is why the rich are often unworthy, and the worthy so frequently poor and afflicted. All appeals to force are useless, as they only create new causes sure to react upon us in future lives as well as in the present. But if all men believed in this just and comprehensive law of Karma, knowing well that whatever they do will be punished or rewarded in this or other new lives, the evils of existence would begin to disappear. The rich would know that they are only trustees for the wealth they have and are bound to use it for the good of their fellows, and the poor, satisfied that their lot is the just desert for prior acts and

aided by the more fortunate, would work out old bad Karma and sow the seeds of only that which is good and harmonious.

National misery, such as that of Whitechapel in London (to be imitated ere long in New York), is the result of national Karma, which in its turn is composed of the aggregation of not only the Karma of the individuals concerned but also of that belonging to the rest of the nation. Ordinary reforms, whether by law or otherwise, will not compass the end in view. This is demonstrated by experience. But given that the ruling and richer classes believe in Karma and Reincarnation, a universal widespread effort would at once be made by those favourites of fortune toward not only present alleviation of miserable conditions, but also in the line of educating the vulgar who now consider themselves oppressed as well by their superiors as by fate. The opposite is now the case, for we cannot call individual sporadic or sectarian efforts of beneficence a national or universal attempt. Just now we have the General of the Salvation Army proposing a huge scheme of colonization which is denounced by a master of science, Prof. Huxley, as utopian, inefficient, and full of menace for the future. And he, in the course of his comment, candidly admits the great danger to be feared from the criminal and dissatisfied classes. But if the poorer and less discriminating see the richer and the learned offering physical assistance and intelligent explanations of the apparent injustice of life—which can be found only in Theosophy—there would soon arise a possibility of making effective the fine laws and regulations which many are ready to add to those already proposed. Without such Theosophic philosophy and religion, the constantly increasing concessions made to the clamour of the uneducated democracy's demands will only end in inflating the actual majority with an undue sense of their real power, and thus precipitate the convulsion which might be averted by the other course.

This is a general statement of the only panacea, for if once believed in—even from a selfish motive

—it will compel, by a force that works from within all men, the endeavour to escape from future unhappiness which is inevitable if they violate the laws inhering in the universal mind.

CLEAN FOOD AND WATER

Adult education in India should not be limited to the attainment of literacy, for there are more important responsibilities for free citizens than reading the morning newspaper. The public is for the most part passive towards such major problems as Food, Water and Sanitation. These relate only partially to literacy, for the need for cleanliness could be quickly taught to adults and children; probably more easily to the latter. A timely editorial, "Clean Food and Water," in *The Hindu* of March 6th points out that only 58 of the 95 Madras State municipalities have "some sort of municipal supply," of water. Out of 625 samples of municipal water, 211 were recently found to be below the normal standard of purity. With regard to pure food, some 6½ million of Madras's 50 million are supposed to receive statutory protection from adulteration. Out of 23,334 samples analyzed, 10,555 were found adulterated, a higher percentage than the previous year, which has been ascribed partly to lack of press publicity and the lethargy of the public. Influential merchants escape public censure and loss, even when caught. Milk was found the most adulterated foodstuff but a remedy for that seems possible through the increase of co-operative milk societies. What prevails in Madras undoubtedly exists throughout the country and unquestionably affects the health and disease resistance of Indian bodies. It would seem that public monies might be more wisely and lastingly invested in energizing public opinion about pure food and water than in building factories for already outdated "miracle drugs." This is *primary* disease prevention.

GOD—RESPONSIBLE, IRRESPONSIBLE OR IMPERSONAL ?

On the advice of a British aviation expert in Baghdad whom you meet, you cancel your passage on that day's flight to Teheran. The next morning you learn that the plane you would have taken has crashed, with no survivors. What would you think and feel in such a case? How would acquaintances and friends accost you? Would you rush to some temple, church or mosque to render thanks, perhaps to burn some candles or to feed a priest? Or would you merely shrug your shoulders saying "Lucky me!" because your number for departure from this life had not yet been called?

This experience came recently to Mr. Kingsley Martin and in the January 26th issue of *The New Statesman and Nation* he describes with detachment and impersonal analysis, his reactions and experiences on suddenly finding himself thus singled out. There was, he wrote, "an exultation in not being dead" but also a "sense of shock, almost of guilt" because 21 had perished and he had so narrowly escaped. He had just previously been reading with critical attention Graham Greene's latest book, *The End of the Affair*, and had been troubled by "the state of mind that finds its faith fortified by belief in divine favouritism."

The tragedy put Mr. Martin's reaction to the claim for providential interference to an almost immediate test. And in a succinct, slightly ironical and humorous fashion he details how a journalist inadequately described the escape as "lucky," and a Persian told him to "give thanks to Allah," whereas his escape was clearly due to an expert's knowledge and had nothing of luck or God about it; and then mentions the Assyrian Christian servant's inquiry if there were any Christians among the dead. The implication was that a few Muslims more or less did not matter to him. The answer of "Five Americans," had seemed to stump the Assyrian Christian. Then came the Persian political reaction. The British expert in Baghdad had not warned anyone except

a fellow Britisher and surely this was clear evidence of imperialism at work, for were there not among those killed, experts who might have bettered Persia's economy?

This episode clearly depicts the root trouble with humanity. It is in childish, illogical delusions about a personal God who may deal out favours if properly placated that can be found the source of two-thirds of the world's evils and trouble. Are we prepared to face the contingency of immediate death or would we prefer to linger out our life for a few or many years longer? The fear of death, and of the unknown thereafter, is so prevalent that most of us would choose the latter. We live in hopes and not in knowledge.

To avoid facing ourselves as we really are and try to escape into forgetfulness is the usual course adopted by untried, unproven souls. The churches, temples, mosques are filled with those who first hope and then affirm the belief that their God watches over them carefully, continually and forgivingly. None of us, however, really trust in our God's *continued* attention. Some think the intercession of a priest or a saint is required for us to receive what we want; otherwise our needs might be overlooked. But tragedy stalks the most prayerful and devout. There are those who accept rebuff without a quiver and with more *puja*; others find more immediate solace in the saloon or the toddy-shop.

It is evident that people do not really trust to God's care without continual reminders, and there are in India those who visit both Christian churches and Hindu shrines. If they have been brought up in the wrong faith, at least at the Last Judgment, God will know they did not completely neglect the proper faith! Every Hindu temple seems to be equipped with bells to wake the God or Gods to full attention to what is wished for. How far have we come indeed from the teachings of Jesus who advised prayer in the secrecy and solitude of one's own closet and not in public, and of Krishna who taught that all the

offering required was a little water or a flower or a leaf, offered with a pure heart. Truly cunning has taken full advantage of men's fears and anxieties, and propitiations of a personal God and of Gods and Goddesses have been built up and strengthened.

Let us try to examine this subject of God as impersonally and as analytically as Mr. Kingsley Martin has done. We can posit for ourselves an identical position. Why should we be saved by a possible divine providence? God, if such a *Being* exists, must be either just, unjust or perverse. To say that God's ways are inscrutable is to run away from the issue. If God is just, has your life today justified the snuffing out of the lives of the other 21, some of whom may well have surpassed you in service to mankind and even in their prayers and devotion to the "proper God"? Granting for argument's sake that all this apparent injustice will be exquisitely balanced in the hereafter for the individuals meeting an untimely demise—what of the families on earth possibly reduced to poverty or worse? And you, as the sole survivor, carry on. Does it seem fair for you to have been saved?

If not, is God then always unfair? May we not point also to the good and pure finding ample rewards this side of death? Are the many apparent injustices offset by sudden unpredictable outbursts of rewards? Evidently, from the slow building up of character and of the sense of responsibility, rewards do result, so that in the end justice seems clearly evident. Then is God perverse—sometimes cruel and destructive, sometimes benevolent and truly rewarding? Most thinkers find themselves on the horns of this dilemma, summed up in the stultifying formula: "God's ways are inscrutable."

Theosophy is for those courageous men and women who are not afraid of questioning God, Devil or circumstances in their search for Truth. It recognizes that man's concept of God is the basic determining factor in his own character. If one man's God is a cruel, tyrannical being, who must be contemplated with servility and cunning—then that man himself will show those

cruel, tyrannical traits. If God is conceived as only Sweetness and Light, the person holding and meditating on that concept will lose discrimination and will in time become unable to distinguish true principles from false—for "Isn't God all love?"

But if a man or a woman sees the Vision Glorious of God as Law, impersonally just—as Krishna seated in the heart of every being, Brahmin or outcast, Hindu or Muslim, saint or sinner, as that eternal Consciousness which represents *Spirit* of every degree in every kingdom, indwelling and welling up in each material form—if that Vision is glimpsed, then is born the feeling of individual responsibility. No longer can life be purposeless; no longer is God inscrutable, perverse or irresponsible. A new concept of forgiveness and of mercy is born, for responsibility means the balancing against the causes that *we* set in motion, of their legitimate and just effects, and true Mercy in the long process of learning is seen to be impersonal justice. We discern the rule of Law everywhere. God is then no longer completely unknowable, despite the transcendental aspect which has been described as a flame which, as approached, ever and ever recedes.

We then toss into the limbo of discarded childish toys, all desire for "providential protection" and "lucky breaks." Life as it comes to us may seem to be lucky or unlucky, but we hold to the firm conviction that we are learners from each and every experience. Then the bodily aches and pains are assuaged; our lacerated feelings receive the healing salve of a universal compassion as our uncertain, wandering thoughts become anchored to the concept that, if the millions of great stars in the firmament move systematically and harmoniously under fixed laws which man can ascertain, then tiny man cannot be excepted from the rule of such Law, Order and Justice. Nor is man so tiny that he cannot span with his Mind's Eye and intuitively, *willfully* catch the vision of God as universally pervasive, inherently just, not a Being but a Presence, impersonal, harmonious and balanced.

WRITTEN AS WE LEARN

"CLEANING THE SLATE"

Usually, when we awaken again to the realization that a journey toward Self-knowledge is before us, and resolve to take up that struggle, the goal is clear and seems right within our grasp. The Theosophical teachings have given us a new hope and realization that encourages within us an urge to deliver those teachings to others. But later, as we begin on our way in earnest, that goal becomes more obscure, and mighty "monsters" of deception begin to cast their shadows on our pathway. Often we seem to lose sight of that very hope for mankind which we thought even our single effort would bring closer.

Yet, deep inside, we know that hope is never lost if the searcher just continues—no matter how weary he may become. His very effort has permitted Nature to help. Why, do we not think there is a law of Brotherhood, some compassionate force in nature, to give "when help is needed"? Do we not have enough faith (call it conviction, if you like) in our highest aims, to know that all nature will co-operate if these aims are truly for the good of all? Nature, too, has a latent desire for divine attainment. It is the responsibility of higher beings to awaken the potential fires of self-consciousness in the lower kingdoms, just as mankind was and is awakened by those above its stage in evolution. We do not need to leave this to speculation, for this is a law easily realizable once we see it as a part of evolution around us.

Further, since law is impersonal, we know that it is only natural for sincere workers to be aided in their struggle. Law shows no favorites, but aids those who co-operate with it, that is, who make themselves "vehicles of the whole humanity." A conviction of this helps us perceive what is meant by "Masters exist as facts in nature," and ever revives in us the Will which makes us rise and struggle anew after each downfall.

The very admission that there *will* be downfalls, is perhaps part of taking on that struggle, for we know that each rise will bring new light for the path around the bend. It is a strong man with pure motive who can face the many con-

fusions which arise—the karma of past responsibilities left uncared for, duties unperformed. How little we realize, until we desire higher ways of living, why, over and over again, Duty is stressed in the teachings! In our enthusiasm for "helping Humanity," we tend to forget that the very performance of one's own duty is the greatest help we can give, at our present stage. But we soon realize that this duty cannot be escaped. By completing our unfinished duties, we "clean the slate" and prepare ourselves for a greater task. How often we spin rosy dreams about studying for the sake of being "the better able to help and teach others"—only to have our dreams collapse because we have left something undone which, we suddenly recall, must be completed! We seldom realize that even in the task of washing dishes we need not be filled with regrets, for we can still *think*—though we don't often remember this simple fact in our moments of disappointment.

The American schoolmaster, Bronson Alcott, faced this in his Fruitlands experiment. Alcott was swept away by his utopian ideas (great as they were) for a better society, and in his philosophical discussions and speculations he forgot the simple duty of protecting the grain from destruction. His daughter Louisa writes that many tasks were "left undone by the brethren who were so busy discussing and defining great duties that they forgot to perform the small ones." It was not until great grief came to Alcott and his family that he realized his error.

So it is with us all, perhaps, and we wonder *why*, since our motives are right. But even motives must be backed with wisdom: "motive is highly important and must be examined and tested countless times." Wisdom lies in recognizing that our small duties are part of evolution, not to be cast aside as unimportant in our search for truth. It is part of this wisdom to constantly check our motive. The lower man is forever deluding us with selfish motives, trying to turn even our highest aspirations into selfish desire for power and praise—heartless, intellectual pursuits. Yet we remember that with the first step we chose this journey for the good of all. There must be some of that motive left, and if we will only

"associate ourselves with the highest in us," as Robert Crosbie suggests, we are sure to hold the "reins of our chariot" firmly. It is this holding firm, with *will*, that keeps us progressing—for the minute we let go we have to start all over again. "There is the finest line between right and wrong."

There are many ways we can remember our duty on this path—ways to prevent us from becoming too dazzled by the sights along the way. One way is to remember that in order to be patient with others it is first necessary to be patient with our own "apparent imperfections," as Mr. Crosbie calls them. The faults we see in ourselves should make us more compassionate for our struggling brothers, more understanding and forgiving of their "apparent" mistakes. Likewise, the faults we see in others are only Karmic mirrors of our own faults, set up, as if by some mutual law, for the purpose of our learning together. We do well "to see each friend as teacher," wrote Emily Dickinson.

The *Gita* reminds us that there is no possibility of escaping from the collective Karma of the race. For a Theosophist, above all others, this is certainly true. How else could he help? Each can do his part in turning those evil propensities of the race into good servants to the soul.

It has been said that what is true in a nation or race is true in the family. And it is here that we may begin. "It's a long road, but we have to start somewhere"—if "only" by fulfilling present duties.

PROHIBITION

An article released to the press early in March by Shri P. Kodanda Rao of the Servants of India Society, Bangalore, on "Prohibition, Excise and Revenue," rightly condemns Excise taxation for revenue purposes. He had dissented on some points from the findings of the Madhya Pradesh Prohibition Enquiry Committee, of which he was a member, but on this the Committee was unanimous. The high taxes on liquor, opium, ganja and bhang were originally designed to reduce consump-

tion, but, in practice, revenue considerations have played the major part, he writes. Whereas, moreover, the Sales Tax falls upon those better able to pay, exempting articles like food and coarse cloth used by the very poor, it is precisely from the latter that the Excise tax is chiefly collected. Shri Kodanda Rao writes:—

The bulk of the Excise revenue is collected when the consumers are inebriate, and not sober. Intoxicants are sold to consumers by contractors who bought the right to sell them at annual public auctions at competitive bids, and have an incentive to stimulate consumption and inebriation and often resort to questionable practices to make maximum profits in minimum time. The bulk of the Excise revenue is spent for the benefit of those who contributed least to it. Above all, it is a tax on the consumption of intoxicants, for which both the consumers and the Government are apologetic.

Governments may well be apologetic which, as Madame Blavatsky wrote, "out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings." She very properly denied them the right to call themselves civilized.

It is shocking to read in Shri Kodanda Rao's article that in Madhya Pradesh *nearly half the population is under Excise*. Surely, in the interest of humanity's mental welfare and advance, a vigorous and sustained educational campaign is urgently required, supplemented as far as possible by effective control measures and wholesome recreation programmes for the masses.

It may be mentioned incidentally that an encouraging report of the benefits of total prohibition in Bombay State appears in *Harijan* for March 8th. It shows not only more economic prosperity for whole groups of artisans and sweepers, but also improvement in home life in labour areas. Striking instances are given of individuals reclaimed from alcohol addiction and thereby transformed into useful members of society. It is good to note that recreational activities are not being neglected though much more needs to be done to relieve the drab monotony that must be blamed for many people's taking to drink for a little interest and excitement.

SCIENCE AND THEOSOPHY

[We publish here the concluding instalment of a lecture delivered at the United Lodge of Theosophists, Bombay, on April 9th, 1951. The first instalment of this article appeared in our March, 1952 issue.—EDS.]

II

The progress of Science is a source of gratification on the side of science and of awe on the side of the public. To bring this progress to its real proportions we might cite, for instance, some aspects of the science of biology.

Besides an overwhelming mass of most thorough encyclopædic work representing the starting-point of every science and providing the material for deeper research, the 19th century witnessed great eagerness to explore anatomy, physiology, embryology, genetics, the evolution of living beings, etc., and put forward a number of hypotheses. With all this material in hand, however, Life is just as great an enigma as it was centuries ago. How does it come into manifestation; how does it renew itself; whence this never-stopping flow of conditioned existence?

The preservation of the form of the individual and its transmission in the process of generation cannot be explained. The words of *The Voice of the Silence* that "the pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn," express an axiomatic truth, as valid today as thousands of years ago; yet no explanation is available as to why the identical atoms and molecules common to all men, animals and plants will arrange themselves in the processes of metabolism always in the same way in any given individual or species and thus maintain its outward appearance. Science cannot see the simple solution presented by Theosophy, *viz.*, the existence of what modern physics might call a co-ordinating field and Theosophy calls the design body or astral body.

In genetics the chromosomes, carrying the so-called genes, parallel the *skandhas* of the Buddhist teaching, as elements of conditioned existence. But no answer is available from science as to the source of these directive agents in the construction of a new body whence they receive their energy, what causes their differentiation and how

and when they operate, or perhaps are guided, when bringing forth a new form of life or a new species. Such processes, like those of healing, cannot be understood unless it is assumed that behind these phenomena intelligences of some order are at work. But that would take science into the field of metaphysics, from which it has deliberately barred itself.

In the field of evolution, biology and science in general are groping in the dark. The question whether the Kosmos is periodical or a unique, ephemeral presentment does not even come up for serious consideration. The field is, with few exceptions, left to Theology. Some say that the Kosmos is running down, some others are saying that it is ever expanding. If it expands, why should it not contract at some time as well? Why should these processes not alternate in all eternity, in endless pulsation, demonstrating the operation of Universal Life, the Great Breath of the Theosophical philosophy?

Darwin's theory of the evolution of biological forms is always brought forward as one of the greatest achievements of modern science. True, it has been instrumental in weakening to a great extent the power of priestcraft and dogmatic religion, but it has not been recognized, as it should have been, as a rediscovery of age-old knowledge. And again, what about the life that sustains these forms? Has it its origin in matter? Matter divorced from Spirit could have no initiative; life could not arise from it. Evolution is the result of an urge from agencies essentially different from the Western notion of matter, its chromosomes and genes.

The ever-swelling stream of unverified and undigested scientific publications, their triviality in many cases and the quite ephemeral nature of their many hypotheses, devoid of any mutual coherence, have for a long time disturbed genuine scientific circles. The cry for synthesis has been

audible for many years, but very little has been achieved in a practical way.

A tendency towards synthesis, albeit merely an incidental one, has been observable in theoretic physics of late years and great expectations are attached to it by the students of this aspect of natural science. One of its ablest exponents, Prof. H. J. Bhabha, recently inventoried the achievements in this direction. He said on January 2nd, 1951, in his presidential address to the Indian Science Congress at Bangalore :—

The aim of theoretical physics must be to find a complete set of mutually consistent mathematical postulates or axioms, from which the properties of nature, meaning thereby the result of every conceivable experiment, can be deduced in the form of a series of theorems. . . .

Thus today's theoretical physicists posit the possibility that they will be able one day to explain the physical world exhaustively. But supposing they have found a final theorem that synthesizes the complete set of mutually consistent mathematical postulates—or shall we call them rationalizations?—then comes the task of interpretation. After having limited themselves intentionally to the realm of the senses and having ruled out metaphysical interpretations, how could they pour a universal metaphysical, or rather philosophical, content into the *maya* of mathematical constants and variants, and their factors and functions? And suppose they were to succeed in bringing out a satisfactory paraphrasing of these, what then about the rest of the Kosmos? How could they include in this formulation the unseen world of abstractions and of forces, of feeling and thought? If these are ignored, the foundation, the starting-point of all speculation is rejected. But if this is a universe of law and order, there must exist fixed interrelations between the world of the senses—the realm of science—and the unseen universe. No law of nature can stand apart, independent and self-sufficient. After having found the key to the material world, the real difficulties for science would start. It would have scratched the surface of the matter side of the Kosmos and no more. By further induction science would have to ascend to realms where its tools would become

unfit for use; it would become as helpless as a rudderless ship adrift on a stormy ocean. The crying need for synthesis in science will not be met by going deeper and deeper into mathematical abstractions, however exceptional the intellectual effort that brings them forth. Science is in danger of following a *fata morgana*, unless it realizes in time the need of deductive reasoning and turns towards its universal centre. It is in dire need of a philosophical substratum.

Let us now take a general view of the picture of the material world which physics offers. A series of new findings, starting in 1896 with the Becquerel rays, was followed a little later by the postulation of the existence of particles of negative electric charge and without "mass," irrespective of the substance in question. They were called electrons. But, since an atom is electrically a neutral body, the acceptance of the electron immediately necessitated the postulation of a heavy atomic centre, a nucleus in which most of the mass of the atom is concentrated. The nucleus of the atom of the chemical element Hydrogen, as being the lightest form of matter known, was adopted as the unit particle for these nuclei, and was called a proton, a new elementary particle with as many variants as there are chemical elements.

Thus about 1930 the picture of the material world appeared remarkably simple. It seemed as if the universe was a sort of mechanism made up of two types of elementary electrical particles, protons and electrons, and controlled by electromagnetic forces and the still more mysterious force of gravitation. By suitable arrangement of these particles one could build up the atoms of the chemical elements, and from suitable arrangements of the latter, every other material thing existing in nature. From earlier investigations physics had already become familiar with the concept that mass does not belong to an atom *per se*, but to its nucleus, and perhaps, as is now surmised, to some other elementary particles besides. Matter in the everyday sense came to be considered as electrically constituted.

These developments were quite revolutionary. They upset the long-cherished dogma of the indestructibility of matter, one of the two pillars

of the 19th century's rigid philosophical materialism, and gave the latter such a blow that the bankruptcy of science was spoken of. In pure science materialism has now lost much of its authority but it still reigns in other fields such as biogenetics, sociology, etc. For theoretical physics it became quite clear that matter was not at all the stable reality it had been looked upon so far as being, but that the transformation of matter into energy had to be accepted. This conception has since been worked out; it celebrated its triumph in the atom bomb, the latest efflorescence of misdirected human intellect.

What is this energy? Energy has been defined as "accumulated work" and the "power of doing work." It is the outcome of the operation of force. But what force is, no scientist can tell. It is a metaphysical concept, and science in using it is transgressing its legitimate field of activity. Science is, in fact, honeycombed with metaphysics, although its devotees apparently do not realize this.

The triumphal feelings that were cherished by many scientists around 1930 have since appeared to be self-delusions. Subsequent investigations have made it necessary, in order to do justice to small but persistent inconsistencies and discrepancies between theory and observation, to introduce more fundamental particles. Besides the electron and the proton, we now have the neutron, the neutrino, the positron, the meson and the neutral and the charged pion, with two more species almost certain, and scientists suspect the existence of many more.

We see, then, on the one hand a theoretical centripetal attempt to establish synthesis. On the other hand, experimental physics—after first presenting a seemingly synthetic concept of the nature of matter—is creating nowadays a new field of differentiation, metaphysical and confusing. For, what is electricity? The scientist cannot tell though he may present some mathematical functions that lack a universal interpretation. Compared with the newly created elementary particles, the chemical elements of the 19th century were considerably easier to approach. Any college youth could acquaint himself with their properties, whereas only a few extremely

gifted mathematical specialists are capable of handling the latest approach to the nature of matter. And this fascinating field of atom-physics, which holds many gifted investigators spellbound, is of a centrifugal, differentiative nature, in contrast with the previous centripetal, synthesizing trend and the expectations which experimental physics aroused 20 years ago.

The opposition between these two trends of intellectualism and the lack of stability in the second can barely persuade us to accept science as a reliable guide in humanity's search for the Living Centre in the Universe that may rejuvenate and purify its intellectual life. Compare the lack of stability displayed by any science with the unflinching firmness of our *Sanatana Dharma*, and the solemn affirmation of a great teacher: "We have no two beliefs or hypotheses on the same subject." [*The Key to Theosophy*, 2nd Indian ed., p. 86] The teachings of the *Sanatana Dharma* have remained unchanged since man has been man.

The present condition of physics reminds one of a patient suffering from schizophrenia and yet the spectacular extension of the field of science, of biogenetics and atom-physics in particular, has a great bearing on the high esteem paid to pure intellect, and in this way has contributed considerably to the creation of the modern over-intellectualism with its tendency towards separateness, selfishness, heartless egotism and even to tyranny, as in medicine.

These unhappy features of over-intellectualism are further encouraged by the fact that science is amoral, demanding no ethical qualifications of its devotees such as were rigorously adhered to in the Mysteries of old; it places no restrictions on its study, or on the publication of the findings, or on the use that is made of these by the researcher or by others.

That science has often no place for the feeling of responsibility towards fellow creatures is proved by vivisection and the abuse of science for creating instruments of destruction. And yet, centuries ago, Leonardo da Vinci stated that he was not prepared to make one of his inventions public lest men should apply it to evil purposes!

These two defects of science—over-intellectualism and lack of ethics—have repeatedly been stigmatized by outstanding scientists themselves, without much effect on the scientific world at large. It is not so much these scientists of broad vision, as the innumerable specialists and sycophants in the field of applied science that are responsible for these abuses. It was recognized before the end of the 19th century that the discoveries of the age were already centuries in advance of its ethical culture. Think what has been added to science since then and how morals have deteriorated in this century! A German sociologist declared in 1935:—

The development of technical control is miles ahead of the development of moral forces and man's ability to guide and organize human society.

It may be interesting to bring forward in this connection a quotation from *Science* of 6th October, 1939:—

It is a clever, cynical, hard-bitten world that science is making, one in which the idealistic and the spiritual are bound to have a diminishing place. Viewed against the background of classical education, science has been a disadvantage to our society. If the most important questions of mankind are those concerning spiritual relations with one another and with God, then science is not to be taken seriously. Through dazzling discovery and successful practical application science gives a sense of power that is both demoralizing and dangerous... Science has taught us analysis, but we have as yet no large-scale and equally successful synthetic constructions that bear on human conduct. The mass-mind seizes and acts upon perverted ideas of scientific generalization. Darwin's "survival of the fittest" encourages men to be brutal; Freud's "Don't repress" to indulge in their passions; Einstein's "Relativity" to think that truth doesn't exist and doesn't matter.

Einstein's theory of Relativity is considered by scientists one of the greatest achievements of modern theoretical physics. But what has this deep speculation itself, or any of its ramifications, contributed to the uplift of the ethical level of the race, what to the relief of misery and injustice? And look at all the misuse of science by individuals for selfish purposes. All their inventions and devices are undertaken to exploit nature, to bestow comforts and conveniences on the body and bodily senses, to energize the brain and lower

intelligene. But worse than all this is the prostitution of science by the State to which scientists have very obediently submitted; there have been few protests and most of these have lacked force. This prostitution of science culminated in the organized teamwork of thousands of research workers and their helpers to produce the atom bomb. Its development was amoral, its use immoral. And this use was sanctioned by cold, reasoning intellect—head-learning devoid of the sense of moral responsibility. And yet the President of the American Association for the Advancement of Science had issued this warning in 1937:—

I know of no matter of greater concern to men of science than science in its relation to ethics. I know full well that there are many scientific specialists who maintain that science has no concern with ethics, its sole function being to seek the truth concerning nature, irrespective of how this truth may affect the weal or woe of mankind. They may recognize that the use of science for evil threatens peace and progress, but they feel no responsibility to help to avert disaster.

Fifty years ago our age witnessed the breakdown of rigid materialism. But science today is faced by a far more serious danger: moral insolvency.

So far for natural science. There are many other branches of human knowledge with which time does not permit dealing. Some of them are based upon misconceptions, erroneous notions, arising from lack of correct cognition. What will become of the theories of psychiatry, embryology, genetics, anthropology, sociology, criminology, pedagogics and history and others, once their guiding geniuses become aware of the reality, scope and meaning of the Laws of Karma and Reincarnation? In sociology as in socialism the old materialism of the 19th century in the form of environmentalism, is still playing havoc. The level of many of man's social reactions is brought down to that of the field-mouse. And socialism believes that the higher evolution of man can have its roots in matter. In Communist Russia this theory of environmentalism of the Marxist school has been exalted to a creed.

What is the relation between science and Theosophy? There is no enmity between them. The attitude of science towards ethics as formulated by J. O. Philip is pertinent in this connection:—

To the clearing of the conflicting situation between science and ethics the scientist has not always made the constructive contribution which he might have done: he has been content to adopt an objective and detached attitude, suggesting sometimes complete indifference to the wider human issues at stake.

This indifference applies as much to Theosophy and to philosophy, in so far as these latter do not fit into the scientists' speculations. And certainly there are no feelings from the side of Theosophy, which respects all well verified facts established by unselfish scientific researchers—and happily there are such men, however rare they be—and its universal philosophy reveals how to bring these facts into proper relation with others and to show their place and meaning in the general scheme. Theosophy appreciates the service of science in establishing the reign of Law, thereby invalidating in large measure the belief in miracles and in the arbitrary interference of a whimsical God in his own creation, which the mediæval Christian church had used to deny freedom of thought. In spite of the new dogma promulgated by the Pope that the Virgin Mary has been taken to Heaven in the flesh, natural science has provided for the unbiased mind the secure basis for a firm conviction of the existence of Law and Order in the Universe—eternal, unflinching and un-deviating.

Are there any signs that science and Theosophy are approaching each other? If so, the approach must certainly come from the side of science. Theosophy is the accumulated wisdom of the ages, the basis of all knowledge that exists in eternity. And, therefore, Theosophy most decidedly refuses subservience to the scientific speculations that blossom forth today to sink into oblivion tomorrow. Nature will lay bare before the gaze of science the treasures of knowledge hidden in her pure virgin bosom, but only on condition that science helps Nature and works on with her. This means that science has to become aware of the reality, scope and meaning of the greatest of all Laws of Nature, the conditioned and mutual interrelation of all things which is at once Nature's fundamental principle and its highest ethical command. To gain access to Nature's secrets, scientists must study, side by side with the Doctrine of the Eye, confined to the

realm of the senses, the Doctrine of the Heart, as presented by Theosophy.

Sometimes there appear indications of such a fundamental change. Thus a Dutch astronomer of international standing wrote some years ago:—

The real unity of nature is hidden deep below the surface, and direct observation can reveal to us only the latter. Belief in the existence of this unity lies and will always lie at the root of all science. The conviction that there are law and order in nature, that the universe is a harmoniously organized totality is pre-scientific and more deeply rooted in our consciousness than science.

These remarkable words are an expression of one of the inherent ideas impressed on the mind of infant humanity. But by most scientists this still, small voice is not heard. Science, to render lasting and constructive service will have to accept the real morality which, rooted in the essence of Nature, is not a matter of religious emotion, but a cosmic necessity.

It is yet far from such a radical change. Sometimes some scientific statement mirrors a Theosophic truth or some professor utters words that can be Theosophically interpreted. But this is not enough. A change in the inner attitude of science can be conceded only when such statements are made deliberately in full awareness of their universal philosophical background and of their ethical implications. They must, moreover, be presented by genuine scientists in an able and convincing way, in order to gain the general acceptance of their colleagues.

The crying need of the time is for a philosophy of science, a correct interpretation and synthesis of the scattered bits of information gleaned in various fields. This was brought out in a statement in **THE THEOSOPHICAL MOVEMENT**:—

Nothing short of a soul-satisfying philosophy, that will illumine the Doctrine of the Eye and combine Head and Heart, will place Science in accord with the great *Sanatana Dharma* of yore, the Perennial Philosophy of today. If this may seem to loom in the distance far, far away, the waters of Truth are there. In some way and on some day they will force their way to break forth as the Fountain of Urd to keep ever green and fresh Yggdrasil, the Ashvattha Tree of the Nordic Pantheon, the Tree of Time and Life.

THE PROBLEM OF SEX

III.—MARRIAGE AND CELIBACY.

[This is the concluding instalment of this series; the previous ones have been published in our February and March issues—Eds.]

An antithesis is often made between marriage and celibacy, but each state is natural and necessary in its own right place. Humanity is still twofold in consciousness and it is natural—and therefore right—that men and women, being complementary, should respond to and find joy in each other's company. They serve mankind if their love and unity give the right environment and noble influence to help the souls drawn to them as their children. In fact, the bond of marriage by which responsibility and reverence are quickened, and by which the power of physical desire can be subdued, used and purified, is, "save in a few exceptional cases of practical Occultism, . . . the only remedy against immorality," (*The Key to Theosophy*, 2nd. Indian edition p. 260) and we may translate immorality as the blind, irresponsible activity of passion.

When used for procreation, its true purpose, sex intercourse is right and natural, but woe betide those who indulge in it simply for sensual gratification. Like greed, intemperance, or slavery to any other lust, it produces its own retribution. In olden days, in India, the very sex act itself was, in obedience to the wise and far-seeing Laws of Manu, treated as a sacred ceremony, and was regulated by the Brahmin astrologer, in accordance with the nature of the Brahmin concerned. Where the practice has been continued by the orthodox castes, the finest physical types are still to be found. But where Muslim and Western influences have blotted out the recognition of the wisdom of these Laws, and uncontrolled licence has gained ground, an increasing decadence in the types is marked.

Where, too, as the outcome of a materialistic view-point sex gratification is encouraged, whether in or out of the marriage relationship, while the endeavour is made by means of birth-control practices to avoid the possible resulting conception, ignorance adds crime to vice and

weakness. In foeticide, there will be not only the wilful destruction of the life of the foetus to be paid for, but also the life of the mother is affected. The unnatural act shortens her life in the body and prolongs it "with dreary percentage in Kamaloka, the intermediate sphere between the earth and the region of rest" after death. Physical birth-control methods have vast potentialities for harm, because of their unnatural, gross character (since the sex act is not merely physical); and, though the astrological method of avoiding conception though indulging in marital relations is only the lesser of two evils, and was—up to the beginning of the present race—regarded as sin and sorcery, yet it is preferable to the crude, empiric methods of ignorant materialism. The occult influence of the moon and its conjunctions regulate conceptions and marital relations during certain lunar phases are known to be sterile. Indulgence at those times was considered as sorcery, but, being based on knowledge of the human psycho-physical constitution, it is less dangerous to it than the empiric methods, though the moral responsibility and retribution can not be evaded.

For mankind has to learn to conquer and transmute its animal nature, not to fall under its domination. True family life has its own essential lessons. It is a discipline as well as a joy, for it leads towards the path of spiritual growth. Since humanity is "an emanation from divinity on its return path thereto," there must be, as it nears the end of the pilgrimage, a loosening of the hold of matter, and an integration of the spiritualized consciousness. In its finality this is the state of the Spiritual Adepts, the Great Souls, who have outstripped the Race, and who, through self-effort, have satisfied the claims of family and national life and thus are able to assume universal duties. But "for ordinary men, for the practical duties of daily life, such a far-off

result is inappropriate as an aim and quite ineffective as a motive." (*The Key to Theosophy*, p. 215) For them the grades of the family life and the national life are the next steps on the ladder, and the inquirer will find much food for thought and meditation as to the true duties of each stage in the article "Living the Higher Life" by W. Q. Judge, reprinted in *U. L. T. Pamphlet No. 34*, as also in the series of seven articles on "The Building of the Home" in THE THEOSOPHICAL MOVEMENT, November 1941-February 1942, and April-June 1942.

Yet there will come a time in the series of lives when it will not be enough to live the good family life. The personal ties and affections will become of less importance than the urge to help the larger "family" with knowledge and power. Only the pursuit of Occultism then can satisfy, with its science of the causal aspect of life, and the tremendous power conferred by its training. But it demands complete concentration of effort and the purging of all selfish and limited motive. That task is equally difficult whether the soul be working through a male or a female instrument, though the mastery of the body is more difficult as a woman than as a man.

Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no further. (*The Path II*, p. 379, March 1888)

In the stage beyond the mundane family life, the relationship of husband and wife assumes rather the character of that of teacher and pupil.

At the stage of practical occultism, when a new range of spiritual senses and powers has to be developed, celibacy is necessary. A married man's devotion and obligations centred in his wife and family would suffer from and be bound to compete with the total devotion demanded by occultism. And, torn by conflicting duties, how could he give single-minded attention to the final great task of re-creating himself as a Servant of Humanity, an impersonal channel for good? Secondly, since there is but one common vital principle, on whatever plane, material or spiritual, when this is focussed so as to function as a creative

power on one plane, its activity on another must be proportionately diminished. The activity of the physiological senses, "the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh" are named in *Raja-Yoga*, (p. 71) as the greatest hindrance to the development of spiritual seership, as the activity of the physiological senses is also to the acquirement of Yoga powers.

Physiological activity of such a high potency as the sexual, indicates powerful action in the particular controlling centres of the brain grouped in the region of the *medulla oblongata* into which the spinal cord leads. The *medulla* affects by "induction" its neighbour, the pineal gland, and this, it must be remembered, is the now atrophied physiological organ of spiritual vision. If its activity is to be developed once more by training, it is essential to inhibit the activity of the sex organs and of the brain centres connected with them. For the sexual desires, directed as they are towards intense physical sensation attracts matter of a particular dense quality, while the method of spiritual development is to make the brain "porous" to the soul's knowledge. The article "The Pineal Gland and Morality" (THE THEOSOPHICAL MOVEMENT, March 1937), gives a valuable line of thought, based on modern research, in regard to the polar action of the sex glands and the pineal gland.

But, just as it is useless to fast so long as one desires food, so, forced abstention from sex relations is useless from the point of view of higher development so long as the inner craving for them is uncontrolled. The vital creative force has its finer mental part as well as its gross physical "carrier." And thought or imagination, immersing itself in sensual sex impressions, dissipates that finer part. Thought, as the root of action, is more potent in generating karma than physical action. It is therefore the direction and nature of thought that has to be changed. The temptations of sex relate only to the lower animal nature. The strong, subtle hindrances of mental egotism are far harder to overcome, and these would only be emphasized by a premature withdrawal from worldly relationships, or by a denial of natural duties and obligations.

It was considered fortunate if a pupil under training had a natural aptitude for the pure Brahmacharya life rather than for the mundane family relationships produced by ignorance about the real nature of life. But, at the same time, the Adept and Occultist must at some period, in some life, have passed through the wedded state. Even when the aspirant reaches the stage when celibacy would materially aid his advance, if he is married,

... then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons—lessons which he must inevitably learn—because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force. (*The Path* II, p. 249, November 1887)

Let no one, in his ascetic ambition, scorn his marriage partner as an impediment to spiritual development. While he cannot in the marital state become an adept, he can gain certain powers and do equally necessary work in the world for mankind while bound by the marriage tie.

One of the most exalted of the Divine Mysteries lies hidden here—therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians V. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgement upon any other created thing, while you, a beggar, are going about in a borrowed robe?....

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

ABOUT GOD

Fifty years ago there would hardly have been sufficient tolerance or audience to warrant the very frank talks on *Man Without God* which have been published as a pamphlet by *Vox Mundi* of London. It is a symposium of eight broadcasts in the B. B. C. Home Service by men of various faiths propounding their individual beliefs. The eighth is a summation by Lord Elton. While the general flavour has a predominantly Christo-Judaic background, the conceptions of the Greeks, the Buddhists and the Hindus are mentioned, as well as the 17th-century mystic Henry Vaughan. It is surprising to note that Lord Elton feels deeply concerned that Christ is mentioned only in two of the preceding seven talks. He asserts that "Britain is certainly not a Christian country." All the talks are instructive in giving the speakers several viewpoints and show that many of the public are mentally alert enough to evince interest in Man's relationship to God and the sense of responsibility or irresponsibility which faith and unbelief may both engender. For, as Lord Horder aptly suggests:—

You know the hymn that says "blind unbelief is sure to err." Is it not true to say that *belief*, if it is *blind*, is sure to be just as human?

It has been said that if we know a man's conception of God, we will know the true character of the man, wicked and scheming, good but often foolish, or with the wisdom of the serpent and the gentleness of the dove. None seem to see the incongruity of calling God "He" and what of other Gods?

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER V

IV.—THE ASTRAL BODY, IMAGINATION AND PRODIGIES

Q.—On p. 44, Mr. Judge speaks of the imagination of the mother affecting the astral body of the child. If that is so, don't our thoughts affect our astral body and form a link between cause and effect, or precipitate our Karma?

Ans.—When you come to think about it, *our* imagination is simply another form of expression for our feelings. Don't we notice, when our feelings are disturbed, how our imagination races? Now, our imagination is the one thing that *does* affect us. It is not what happens to us—it is the way we feel about it, it is our imagination in regard to it. You know, you could tell an American Indian that in five minutes you were going to burn him at the stake and, if he happened to be tired, he would lie down and go to sleep for those five minutes.

Q.—What is the difference between what we have just been talking about and the methods of Christian Science?

Ans.—I was going to say, "All the difference in the world." If you take an anæsthetic, which means an artificial way of getting out of your body—something that paralyzes the nervous system—then you can treat the body as if it were a log of wood. That is what the Christian Scientist does, and justly so—because his ideas are wooden. He lets the practitioner treat them, and he uses an anæsthetic—self-hypnotism. What does the Yogi do? He goes through whatever experiences are necessary to enable him to serve others. All of the Christian Scientist's self-denial and all of his affirmations are, as a rule, for his *own* sake. That is what constitutes, according to the teachings of Theosophy, *black magic*, whether it is conscious or unconscious. Take the average man today and give him the power of the Mahatmas; if he could save the world by being burned to death as millions of men have

been burned, would this man consent to be burned to death as a human being? Would he consent to be crucified? Would he put aside his power in order to step aside from the carcass and let them burn it, or would he stay in it? You know what the answer would be; most of us would use our powers for ourselves!

Nevertheless, you can see that there is truth in what the Christian Scientist believes and does; but there is truth in a crooked balance sheet: the figures are all right. There is truth in a forged check: the paper is genuine and the ink is genuine. It may be good writing, too, but nobody forges checks for someone else's sake—least of all for the sake of the fellow whose signature he forges! The Christian Scientists, we might say, are forging the signature of Spirit for personal, selfish, material gain. What will the price be when Nature's "bank" checks up? Look around you; the world is full of people who are psychologically and psychopathically deranged. There are tens of millions in India, and do you know that more than half of the hospital space in this country is devoted to psychopathic cases?

If a man has smallpox or some serious physical disease, he is sent to the hospital; but if a man is insane, psychologically unbalanced, that is, in many cases, the last thing on earth his friends will do. They all think they can take care of him at home. Now, if you will consider that of the known cases in the hospitals more than half are psychically deranged, and add to that the enormous percentage of cases which are kept quiet, you will get some idea of this problem. Some people—many people—are born nervously deranged, psychically shot to pieces, and they finally become "perverts," "extraverts," or "introverts," if you like those pet words. The world is full of them; they have lost their discrimination. Once a man has lost his discrimination, how can he know that he has lost it?

Think of it: imagine a man denying that there is evil in the world!

Q.—What would be the effect upon the astral body of the cremation of the physical body?

Ans.—What would be the effect on the physical body if you took your clothes off and burned them? It would set the body free, instead of letting it wait for the clothes to fall off. So it is when you burn the physical body. Remember that what we call rotting or decomposition is a slow, slow process. Nature is not as intelligent as man—let us not forget that. It takes Nature years and years to accomplish what man can bring about in a few minutes. Here is a man who dies: leave the body to Nature and it will be months, perhaps years, before the slow decomposition of Nature sets the astral body free; but put the body in a retort and it can be set free in half an hour, an hour, or two hours.

So, the effect upon the astral body of cremating the physical form is to set the astral free from the physical. You can't burn the astral body—our fire does not work on that plane.

Q.—Doesn't the astral body require a physical body after death for about two days?

Ans.—No; the physical body is precipitated on the astral body in exactly the same way that electric plating is put on. The father is one "pole" of the battery—the copper pole; the mother is the other "pole" of the battery—the zinc pole; and so, matter on this plane is precipitated on astral matter. The astral body is "soaked" with the physical.

Read carefully what Mr. Judge says about materialized spirits. Now, stretch that out over a period of nine months, and make it a natural process, and you have the method by which the astral body is coated with matter during the nine months of antenatal life. The process is the same: one is atavistic, unnatural, and unintelligent; the other one is natural but unintelligent. It is quite possible for us to speculate a little (and find plenty of confirmation in *The Secret Doctrine*) about those in whom Manas has by training found out how to use the astral body

independently of the physical: what might happen to such a being after death? He wouldn't take another physical body—why should he? If he wanted to come and live amongst men for five minutes at a time, half an hour at a time, or for days at a time, he would use his intelligence to coat his astral body from matter held in suspension on this plane, so that it would present to us all the appearance of a solid, natural-born physical body. He would hold it that way, and when he was through with his interviews and his interviewers, let loose the temporary form. That would be simply an acceleration of the process of Nature.

Q.—I think the question was: Does not the astral body require the physical body for two days after death?

Ans.—Well, the answer was No, the astral body does not require it at all. But something else is required after death. When we say that death has supervened, the ego—according to the teachings of Theosophy—has in fact not yet left the body and astral body, and the body should be left undisturbed for at least twelve hours. In some cases it ought to be left longer—it would depend upon what kind of a life had been lived by the man. But it takes a certain period before we can be sure that the Ego has extricated himself from the mortal instrument. If he hasn't and we incinerate the body, we are in fact burning the man alive. That has happened—but that is Karma, too.

Q.—Do the bacilli of diseases enter the system from without, or are they a malignant type of some of the bodily lives?

Ans.—Everything in manifestation means "pairs of opposites"; we breathe in and breathe out, and both endosmosis and exosmosis go on all the time, spiritually, psychically and physically. According to our will and our desires, we establish the nature of the lives within our bodies harmoniously or inharmoniously, and according to the kind established there are attracted similar lives. A harmonious assemblage of lives means that the body is immune from so-called disease germs, regardless of surrounding conditions. A disease

germ's activity may be increased, diminished, or neutralized according to the nature of the body into which it enters. All disease germs are productions of some kind of consciousness, and are destructive in their tendencies; they may find entrance into a harmonious system, but will not be assimilated because there is no "soil" in which they can increase; they will be neutralized or reconstructed, as the case may be.

Following the lines of the "pairs of opposites," we have two main divisions of kinds of lives in our bodies—the "atomic" and the "molecular," to use ordinary terms. They might be called *spiritual-atomic* and *psycho-molecular*. Aggregations of "atoms" form cells according to the nature of the consciousness using them. The personal or lower mind acts directly upon the psycho-molecular set of cells, and the higher mind—or spiritual *manas*—acts through and upon the atomic bases of the cells and organs.

Among the organs, again, similar divisions may be found. For instance, the liver and spleen cells are the most subservient to the action of our personal mind, the heart being the organ *par excellence* through which the Higher Ego acts—through the Lower Self.

Q.—"The infant... is put to sleep each day by the overpowering strength of the stream of life." (p. 39) What is it that keeps most adults asleep?

For instance, many adults require—or think they require—12 to 14 hours of sleep a day.

Ans.—That is probably an exaggeration. Very few adults—and only those who are physically diseased—require anything like 12 hours a day. But the same law holds with the adult as with the child, the only difference being that the child's body is more quickly responsive to the impact of the life wave. A child will recuperate in a moment after exhausting the last ounce of its strength in play; it will throw itself on the ground and in three minutes it is ready to do it all over again. This is not so with the adult. It takes him longer to start up, longer to exhaust, and longer to recuperate; but that length is not necessarily in time. Recuperation comes from letting loose. There are men who can get a night's sleep in two minutes; they let loose instantly and completely. And so their 24-hour life, their waking life, is like our heart. We say, you know, that from the moment of birth to the time of death, the heart never stops beating. As a matter of fact, it has more rest than any other organ in the body; it rests 50 per cent of the time, but it rests on a mathematical basis—stroke, return, stroke, return. Now if our life were regulated on that basis we would be awake 24 hours in the day. It would be this rhythm—act; retreating to the plane of Manas; act; retreating to the plane of Manas; and so on, just like a heart-beat.

CORRESPONDENCE

"ANCIENT FUNERAL CEREMONIES OF THE LEPCHAS"

[We are glad to publish here Dr. R. de Nebesky-Wojkowitz's communication based on a paragraph in our February issue, in which he offers a more detailed classification of the "Unreformed School of Tibetan Buddhism," from the point of view of the scholarly anthropologist. Those technically known today as Dugpas, he explains, form one of several sects which did not accept the 14th-century reforms of Tsong-kha-pa, and representatives of others of these schools are more numerous in Sikkim than the Dugpas proper. Madame Blavatsky, used the designation "Dugpas" for all the pre-Reform Tibetans "whose Buddhism had deteriorated and been dreadfully adulterated with the tenets of the old *Bhon* religion." (*The Theosophical Glossary*, "Dugpas") In "Reincarnation in Tibet" (*A Modern Panarion*, p. 498), she wrote that the "Dug-pa, or Red Caps belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries." She added in a foot-note that in Tibet the term Dug-pa was depreciatory, and was applied by the Tibetans generally to the Bhutanese; the people used the term, she said, in the sense of mischief-makers, "sorcerers."

The later Dugpa religion may well, as Dr. de Nebesky-Wojkowitz claims, have elements not found in the Lepcha faith, but the Lepchas' practices are obviously allied with "Bon sorcery." As mentioned in our paragraph on which our correspondent's letter is based, the *Bhon* religion, Madame Blavatsky wrote, is "a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying." And she added: "The introduction of Buddha's name in it means nothing."

Madame Blavatsky mentions the Shamans ("an order of Tartar or Mongolian priest-magicians, or as some say, priest-sorcerers") as a sect of the old *Bhon* religion of Tibet, found mostly in Siberia and its borderlands. Apropos, however, of our correspondent's reference to "the early shamanistic stratum of Central Asia" as the source of "the unorganized Bon sorcery," Madame Blavatsky's reference to the prevalent misunderstanding of Shamanism may be cited. She remarks in *Isis Unveiled* (II, pp. 615-16) that: "The true Shamanism—striking features of which prevailed in India in the days of Megasthenes...—can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama-Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah."—Eds.]

In the February issue of your Journal, (pp. 82-3) a note was published concerning my article "Ancient Funeral Ceremonies of the Lepchas," which had appeared in the September-November number of *The Eastern Anthropologist*, Lucknow. I have noticed, however, that the review contains a few incorrect statements, to which I would like to call attention:—

Firstly, the Dugpa sect, mentioned in your review, is only *one* of the numerous sects of Tibetan Buddhism which did not accept the reforms of Tsong-kha-pa. It is actually a bigger sub-sect of the well-known Kagyüpa Order (spelled *bKah brgyud pa*) from which four great schools—among them the Dugpa (*hBrug pa*)—as well as eight minor ones had branched off; even the Dugpa school was subsequently split into three different groups. The Dugpa school is now the established sect of Bhutan, but some of its monastic establishments are found also in the border areas of Western Tibet.

As far as the *Bon* religion is concerned—the word is pronounced rather Phön than Bhön—the question is too complex to be dealt with here in detail. It should be mentioned only shortly, that this pre-Buddhist faith of Tibet, which contains many typical shamanistic elements, seems to have developed to an organized religious system only under the pressure of Buddhism, assimilating various Buddhist teachings and rites and on the other hand influencing deeply Tibetan Buddhism itself. Establishments of the *Bon* are still found in different parts of Tibet, especially in the East Tibetan provinces.

The *Bon*, however, is not the only faith, elements of which were absorbed by Tibetan Buddhism, as also some of the precepts and practices of the Manichæans and the Nestorian Christians seem to have been accepted by the Buddhists of Tibet as well.

Concerning the pre-Buddhist Lepcha faith I may mention that it is certainly not identical with the more highly developed *Bon* religion as has been claimed in various publications. The old Lepcha faith lacks those very ideas which are so typical of the *Bon* in its *later* stages of development. The prevalence of clearly shamanistic elements, e.g., the use of the "shaman ladder," the "flight of the soul" of the shaman, etc., would, however, link the original faith of the Lepchas with the early shamanistic stratum of Central Asia, out of which in Tibet, under Buddhist influence, the unorganized *Bon* sorcery gradually developed into a religious system.

Regarding the various Buddhist sects in Sikkim it can be said that occasionally Lamas of the Dugpa school are encountered in this area, the best known of the Sikkim monasteries belonging, however, to sub-sects of the *rNying ma pa* Order or to the *Karma pa* school of the *bKah brgyud pas*.

It is to be hoped, that in the interest of those to whom up-to-date information is not always available, the above clarifications will be placed before your readers.

R. DE NEBESKY-WOJKOWITZ
Kalimpong, West Bengal,
4th March 1952.

IN THE LIGHT OF THEOSOPHY

What a trenchant pen H.P.B. would have wielded, one reflects, upon such a proposal as that reported by the engineer and research scientist, Prof. A. M. Low, in his article in the April *Aryan Path* under the title "Atomic-Powered Warships But No Atomic Cars as Yet"! Discussing the problem of the disposal of the dangerous radioactive waste, which he mentions as overshadowing the development of all methods of harnessing atomic energy, he writes:—

A suggested solution is putting the waste into a rocket and then firing it into space with an "escape" velocity. The rocket would become a satellite of the world, going round it like the moon at a distance at which any radiations would be harmless, although no doubt people would blame any bad weather on the "radioactive rockets"!

Is it not enough that man has polluted the air with the smoke of his chimneys and the fumes of his petrol; that he has robbed the earth of her fertility by razing her forests and by wasteful methods of agriculture, taking all and returning little, turning her smiling fields into desert areas; that he has exploited the seas, robbing them ruthlessly of their animal life and spreading an organic, life-destroying film of oil over parts of their surface from his motor-ships? Must he now pollute the upper atmosphere?

Does not the *Gita* say that "he who enjoyeth what hath been given unto him by them (the Gods) and offereth not a portion unto them, is even as a thief"? Has man not repaid Nature's kindness, Nature's bounty, with ingratitude and cruelty?

The opinion held by H. P. B. of our civilization from other aspects can be judged from two of her articles in particular, "Civilization, the Death of Art and Beauty," reprinted in our Vol. VIII, p. 168 (September 1938) and "Persian Zoroastrianism and Russian Vandalism," reprinted in our Vol. VI, p. 114 (June 1936).

Mr. F. Le Grand writes in the first issue of *Tamil Culture*, a scholarly English quarterly published at Tuticorin, on "The Todas of the

Blue Mountain." Much that he writes is in line with the interesting information given by Madame Blavatsky about these mysterious people of the Nilgiri Hills in South India in her book, *The People of the Blue Mountains*. He confirms the fact of their being distinguished from the other tribes by their prepossessing appearance, their physique and their dignified bearing, and is convinced "that the Todas are altogether a different race from the Dravidians." He suggests that they may be "a remainder of the former Nagas of the old Tamil and Sanskrit literature." He has speculations but no certainty to offer as to where they may have come from, and writes that when they speak among themselves, nobody else can understand them, which points to their language not being even remotely related to that of the other tribes. What he has to say about their religion also is so vague and scanty that it seems to be as true today as when *The Theosophical Glossary* was written that the Todas' "origin, language and religion are to this day unknown."

Mr. Le Grand mentions the Todas' admission that the cromlechs, etc., of their hills had been erected by a previous race which H.P.B. also refers to.

Mr. Le Grand's is largely an anthropological study. For information on the high morality of the Todas, and on their own traditions of their origin in the Lanka of the Ramayana epoch, as also on the evidence that the Todas possess at least a part of the science of occultism and exercise White Magic in their healing practices, undertaken only in behalf of those free from the taint of alcohol, the student is referred to Madame Blavatsky's volume mentioned above, published also in a French translation from the Russian, under the title *Au Pays des Montagnes Bleues*.

Friends of the human values for which Gandhiji stood, and for which those faithful to the impulse which he gave are working still, will be gratified that the *Harijan* papers, now edited by Shri K. G. Mashruwala, have been given a new lease of life. In his editorial for March 1st, 1952, Shri

Mashruwala lays down the rôle of *Harijan* as that of "spreading peace, friendliness and goodness" in the world. He echoes H.P.B.'s warning in *The Secret Doctrine* (Vol. II, p. 110), that the world at the present day is showing forth vice and selfishness in a degree abnormal at the present stage of evolution, when he writes:—

Rationally it should be easier to speak and practise truth than untruth; to trust than distrust; to be simple and natural than to be sophisticated and affected . . . But human life has so back-gear'd in its evolution, that it has become too difficult to be truthful, simple, and good . . .

The *Harijan* papers, he explains, refuse advertisements and charitable donations, partly lest there be a tendency to look upon those giving them as patrons, which might tempt the editor or the management to avoid saying that which, though the public interest demanded saying it, might displease the patrons or harm their reputation. The *Harijan* papers have, he writes, risked more than once the extinction of the Navajivan Trust "in the fearless discharge of their duty."

This is the spirit in which Theosophical magazines are edited. They too are not run for profit, but sometimes at a loss. As Madame Blavatsky wrote in *Lucifer* for December 1888 (Vol. III, p. 345):—

. . . no one—of whatever rank or influence—as nothing however "time-honoured," shall ever be pandered to or propitiated in our magazine. Never shall any error, sham or superstition be daubed with the whitewash of propriety, or passed over in prudent silence.

Theosophical students' attention may be invited to the several editorial pronouncements on policy brought together in our December 1935 issue under the heading "Ideals for Theosophical Magazines." (Vol. VI, No. 2) *The Path* editorials were separately published in our October 1941 issue (Vol. XI, No. 12). (See also *U.L.T. Pamphlet No. 17*, pp. 9-11).

An important discovery by archæologists of the Chicago and Pennsylvania Universities is reported in *The New York Times* of February 17th to have been made at Nippur, now in modern Iraq but in prehistoric times a sacred city on the bank of the old course of the Euphrates. Within

a week, towards the end of January, the investigators made three striking finds. First they unearthed hundreds of tablets in the Sumerian language peculiar to the Tigris-Euphrates region. These, which should yield valuable data, were found "stacked like books against the wall of a scribe's home" adjacent to the site of the temple, said to be 4,000 years old, which was discovered the following day. And then three Sumerian statues from the Early Dynasty (2300 B.C.), were found. The temple was that of the Sumerian goddess of love, "Inanna" which is obviously a variant of Innini-Ishtar. The Field Director of the Oriental Institute of the University at Chicago, on whose announcement the notice in the *Times* is based, refers to "the sacred marriage of the goddess to her bridegroom, Tammuz, who belongs, as H.P.B. explains in her *Theosophical Glossary* under "Bacchus," to the group of solar deities who are all "'sin-bearing,' killed and resurrected," such as Osiris, Baldur and Dionysus, who are "spiritually, all the innocent scape-goats, atoning for the sins of mortals, their own earthly envelopes." Of the goddess of love, apparently the goddess whose temple has been found, and who was the daughter of Anu, the god of heaven, and her love for Tammuz H.P.B. writes in the *Glossary* under "Ishtar":—

There exists a most remarkable story of her descent into Hades, on the sixth and seventh Assyrian tiles or tablets deciphered by the late G. Smith. Any Occultist who reads of her love for Tammuz, his assassination by Izdubar, the despair of the goddess and her descent in search of her beloved through the seven gates of Hades, and finally her liberation from the dark realm, will recognize the beautiful allegory of the soul in search of the Spirit.

It is extraordinary what worry, anxiety and other forms of emotional stress can produce. High blood pressure is one effect, and now actual vision is found to be impaired by them, although the eyes as physical instruments may appear to be normal. The January *Science Digest* covers such defects of vision in an article by John E. Gibson entitled "*The Mental Side of Seeing*." The power of thought in many cases are said to have produced acute near-sightedness and even total blind-

ness. According to a study by Dr. R. G. Gillespie, these conditions result from:

- (1) The wish not to see—whether conscious or subconscious.
- (2) Acute emotional tensions, arising principally from feelings of anxiety.
- (3) Unwarranted fear on the part of the subject that "something is wrong with my eyes."

Dr. I. Irving Vics is quoted as having said that a person who has become convinced that he is losing his sight is very likely to do just that. This power of feelings and of thought over the matter of our bodies must apply to many types of bodily functions. Most men do not realize the dangerous power of thought and the moulding power of imagination. Our fears, angers, hates have a destructive force, at first unseen but finally discernible. The Buddha taught the Way of Moderation; Krishna, control of the senses and rising above Pain and Pleasure, Fame and Ignominy, Heat and Cold. Jesus said that we should love our neighbour as ourselves. Modern scientists may scoff at these "Grandmother's Sermons," but effects are being slowly related to their causes.

The writer of the article remarks:—

The mind's eye can indeed play incredible tricks on our consciousness. It can, as has been pointed out; produce visual hallucinations that are just as convincingly real as anything we see with our physical eyes. On the other hand, it has been repeatedly demonstrated that the vision centres of the brain can function so effectively as to compensate for poor eyesight. . . . Dr. Phyllis Duke-Elder points out—when we lose one eye we do not lose half of our field of vision, actually we lose less than one-fifth. The visual cortex areas of the brain compensate for the difference.

Students who have had the advantage of studying *The Ocean of Theosophy*, will be reminded of the teachings of the real sense organs being in the astral body, and of the potency of desire, imagination, will and thought.

H.P.B., indeed, goes so far as to declare that "half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears." And she adds: "Destroy the latter and give another bent to the former, and nature will do the rest." (*Raja-Yoga or Occultism*, p. 132)

One possible implication of Mr. Gibson's statement quoted above may require clarification in the light of Theosophy. He tells us that visual hallucinations are produced by "the mind's eye." He speaks truly in referring to their being "convincingly real," but if he implies that their reality is only apparent, that they are only a pigment of fancy, Theosophy disagrees, pointing out that "no one can see that which does not exist—*i. e.*, which is not impressed—in or on the astral waves." The student will do well to study carefully the explanation of "Hallucination" in *The Theosophical Glossary*, with its warning of the dangers of passivity.

Mr. Nehru in his address at New Delhi on March 5th, 1952, to the Official Medical Historians' Liaison Committee of the Commonwealth countries and the U.S.A., suggested that, although medical science had accomplished much in the curing of ailments, little attempt seemed to have been made in the preventing of catastrophes by treating the mind of man. That unwise and unbrotherly thoughts and feelings have repercussions even on physical health is recognized. Something should be done he felt,

in affecting the mind of man rightly, then you might also succeed in healing the diseases which affect the mind, not the normal diseases, but the diseases which lead to conflicts and destruction.

Mr. Nehru would seem to prefer that medicine deal more with primary causes and less with palliating effects. This is an interesting and timely lead, but among the first problems are these: What is Man and what is Mind and what is the relation between Man, Mind and brain. A very superficial examination will bring forth a variety of conflicting theories.

Whence the mind and why? How many minds have we? Who is responsible for their standard and state? Are these not essential problems which require solution? But where, save in undiluted Theosophy are the answers to be found? The basis is Wisdom and the key to the unlocking of that heritage is universal brotherhood and altruism.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy vs. Spiritualism

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

The Book of Images

Hypnotism—A Psychic Malpractice

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H. P. Blavatsky

Nos. 1, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLth Volume

The Aryan Path—Bombay—XXIIIrd Volume

The Theosophical Movement—Bombay—XXIInd Volume

BULLETINS

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

U.L.T. STUDY GROUPS

BARODA, CALCUTTA, DELHI, KANPUR,
MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

U. L. T. LODGES

AMSTERDAM, C., HOLLAND.....	Keizersgracht 411
BANGALORE CITY, INDIA.....	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.....	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA.....	51 Mahatma Gandhi Road
LONDON (W. 2), ENGLAND.....	62 Queen's Gardens
LONDON, ONTARIO, CANADA.....	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U. S. A.....	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22), U. S. A.....	22 East 60th Street
PARIS (5°), FRANCE.....	14 Rue de l'Abbé-de-l'Épée
PHILADELPHIA (3), PENNSYLVANIA, U. S. A.....	1917 Walnut Street
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
SACRAMENTO (14), CALIFORNIA, U. S. A.....	1237½ H. Street
SAN DIEGO (1), CALIFORNIA, U. S. A.....	307 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (3), CALIFORNIA, U. S. A.....	860 Pacific Building, 4th and Market Streets
SAN LEANDRO, CALIFORNIA, U. S. A.....	1543 Morgan Street
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street
WASHINGTON (8), D. C., U. S. A.....	2653 Connecticut Avenue, N. W.