

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE TEACHER OF SACRIFICE

She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well-being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed.

—W. Q. JUDGE

It is rather difficult to express what one really feels of devotion and of gratitude towards one who for this cycle is a continuous giver of life and light from behind the veil of that darkness which men call death. When students of Theosophy the world over gather together on May 8th, year after year, they do so for the purpose of commemorating the anniversary not merely of the passing of Helena Petrovna Blavatsky but more so of the birth of a new era opened by her on that day in 1891 when she left behind her, for the benefit of posterity, the record of her unremitting labour of love in the Cause of Human Service, which will be better appreciated perhaps in ages to come. H.P.B., as her students call her, is not dead; she lives in a twofold manner: first, as a powerful individuality which only her peers and her superiors could truly gauge, and the like of which appears in the world of men only at rare intervals; and secondly, in her message, her inspiration, the energy of her life and work, which she left behind her to instruct, energize and inspire us.

The life that H.P.B. lived, the teaching she gave out, the efforts she made for the amelioration of the individual and the masses of mankind,

all convey to us the important lesson of sacrifice. That is perhaps the most striking message she has left for us — the message of sacrifice born of compassion, of understanding, and of the realization of that law of laws, the Universal Brotherhood of Humanity, without distinctions of any kind whatever, because the same Self energizes the hearts of all.

H.P.B.'s mission it was not only to deliver her message by precept but also to show forth in her life what true sacrifice meant. Born in a noble family, she sacrificed a life of ease and comfort to tread the "Path of Woe." At the bidding of Him whom she called her Master, for 20 years she lived a life of wandering and hardship, travelling up and down several continents at a time when travel was by no means an easy task. These were years spent in searching for the bread of life, not for herself but for hungry, starving humanity; in learning at the feet of those Great Ones whose age-old Philosophy she was to give out to a world that had forgotten it; and in preparing for the life of service she was to live — and for that service the world slashed her mercilessly. She was misunderstood, misinterpreted, criticized, vilified; and this continues to this day, showing that she and her message are very much alive at the present time. Such was her lot because her teachings, her actions, her sacrifices were extraordinary; her modes and methods were not the conventional modes and methods of the 19th-century civilization to which she came. That was her crime!

Of her trials she wrote:

...my Karma is heavier than that of any other Theosophist. *It is* — and must be so — since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. . . . From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters — the last and only custodians of primitive Wisdom and Truth — his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done — FAILS. . . . Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks — physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. (*Raja-Yoga or Occultism*, second edition, pp. 14-15)

She gave up her all and laid herself, soul, mind and body, in the world's mire so that men and women walking over her might enter the realm of the Masters with which she was so familiar and from which she had come to the world of men as an exile, bringing the priceless message of the truth that inspires and instructs by the language of love which is strength.

Of herself and of the Theosophical Society that she founded she said:

I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical and spiritual attributes — faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning-conductor of Karma for it. I was asked whether I was willing, when on the point of dying — and I said Yes — for it was the only means to save it. Therefore I consented to live — which in my case means to suffer physically during twelve hours of the day — mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own — whereas any other would shrink from such a thing — as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. (*She Being Dead Yet Speaketh*, p. 8)

Underlying all that H.P.B. taught is this principle of compassionate sacrifice, sacrificial compassion. The central idea of her message lies in these two words — compassion and sacrifice. To those who have knowledge, strength, power, her message is — give freely to those who do not possess, lest out of that higher selfishness which springs from the non-use of spiritual possessions the world remain plunged in darkness. She taught that only when those who have sacrifice for the sake of those who have not can there be ushered in a new society, a new order of life, a new kingdom of righteousness, where the spiritual socialism of brotherhood would reign supreme and the law of love operate. Hers was a message of the brotherhood of all at the highest level, to be realized not through mass movements or through mass proselytism, but through the self-reform of individuals who come out one by one from among the herd of men by the power of inner conversion, the power of sacrifice.

Making a rent in the Veil of Isis, H.P.B. showed what was wrong with the knowledge and beliefs of the day and revealed what was right. Not only through her books but also through many a contribution to the periodicals of her day she kept on fighting the forces of prejudice. The real sacrificer needs the courage that is unique, before which the courage of great world conquerors fades into insignificance. It was that heroic courage that H.P.B. showed in teaching the constructive philosophy which would enable men to purify their own reasoning faculties, to cleanse their own minds, to gain truth for themselves, to stand up and fight the forces of darkness within and outside of them.

And so she worked on, inspiring individual after individual, and some caught a glimmer of the light that was H.P.B. and were grateful to her for what it enabled them to see. Others, finding it too bright for them, instead of humbly recognizing their own weakness turned round and rejected and derided her. But the few who have profited by her sacrifice have been helped to understand their own nature and thereby also to

understand the natures of their fellow men; to study their environment and remove the obstacles in it so that they might be able to help others to remove their own obstacles. H.P.B.'s message of sacrifice helps one to work selflessly for all and not only for those one loves, and to remove from the heart the idea of separation which makes one feel: "I am better than my brother man; my opinion is the only opinion worth having; my creed is superior to other creeds; my knowledge more profound than others'."

That is what the message of H.P.B. enables one to do. She taught the lofty metaphysics of *Isis Unveiled* and *The Secret Doctrine* because it is not possible to be truly compassionate and self-sacrificing when our minds are clouded with the lower knowledge that begets egotism, when our hearts are full of petty loves which shut out the greater love for the human race as a whole. To purify our minds and hearts it is necessary to see the One Self in all beings. As we go about, let us hear the music of Krishna's flute in every voice, every sound that is heard; see the power of the Divine in the activities of every man, woman and child; behold the mighty magic of *Prakriti*, the wonderful panorama of life, dispassionately from where each of us stands as the immortal Self. Let us pour out the blessing of loving sacrifice in every action of our life, in every word spoken, in every thought sent out, in every emotion expressed. That is not possible unless a life of purity is lived in our everyday affairs. Through the study of H.P.B.'s Philosophy we gain for ourselves a little of those waters of life which cleanse and purify, and are helped to kindle in the inner chamber, the temple of our own hearts, that light belonging to the world of the Masters whom H.P.B. represented.

That is the great inspiration of H.P.B.'s life. The mighty sacrifice of love that she poured out all her life speaks to us through every book, nay, every line, that she ever wrote. Her voice is audible and potent today for ears that are ready and willing to hear. To see that life, to hear that voice, we must do what H.P.B. did — sacrifice all that we have and all that we are on the Altar of Human Service.

The world of devotion is full of circles which are made up of smaller circles, and these again are included in larger ones; all of them together make up the great circle of devotees who work for the good of the Human Family. There is no part of the round world which is not covered by some part of this great sphere of the heart's effort.

—*The Path*, November 1892

HELENA PETROVNA BLAVATSKY

[Reprinted below, in somewhat condensed form, is an account by Charles Johnston of his interview with H.P.B. when he met her for the first time in London, in the Spring of 1887, soon after her arrival from Ostende. It had appeared originally in *The Theosophical Forum* (New York) for April, May, June and July 1900. —EDS.]

“I understand, Socrates. It is because you say that you always have a divine sign. So he is prosecuting you for introducing new things into religion. And he is going into court knowing that such matters are easily misrepresented to the multitude, and consequently meaning to slander you there.”

—PLATO

I first met dear old “H.P.B.,” as she made all her friends call her, in the spring of 1887. Some of her disciples had taken a pretty house in Norwood, where the huge glass nave and twin towers of the Crystal Palace glint above a labyrinth of streets and terraces. London was at its grimy best. The squares and gardens were scented with grape-clusters of lilac, and yellow rain of laburnums under soft green leaves. The eternal smoke-pall was thinned to a grey veil shining in the afternoon sun, with the great Westminster Towers and a thousand spires and chimneys piercing through. Every house had its smoke-wreath, trailing away to the east.

H.P.B. was just finishing her day’s work, so I passed a half-hour upstairs with her volunteer secretary. . . . We talked of old times, and of H.P.B.’s great book, *The Secret Doctrine*, and he read me resonant stanzas about Universal Cosmic Night, when Time was not; about the Luminous Sons of Manvantaric Dawn; and the Armies of the Voice; about the Water-Men Terrible and Bad, and the Black Magicians of Lost Atlantis; about the Sons of Will and Yoga and the Ring Pass-Not; about the Great Day Be-With-Us, when all shall be perfected into one, reuniting “thyself and others, myself and thee.”

So the half-hour passed, and I went downstairs to see the Old Lady. She was in her writing-room, just rising from her desk, and clad in one of those dark blue dressing-gowns she loved. My first impression was of her rippled hair as she turned, then her marvellously potent eyes, as she welcomed me: “My dear fellow! I am so glad to see you! Come in and talk! You are just in time to have some tea!” And a hearty handshake. . . .

H.P.B. turned with a quizzically humorous smile to another theme: “Of course you have read the S.P.R. Report? — The Spookical Research Society — and know that I am a Russian spy, and the champion impostor of the age?”¹

¹ On May 2nd, 1884, the Council of the London Society for Psychical Research (S.P.R.) appointed a “Committee for the purpose of taking such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by

“Yes, I read the Report. But I knew its contents already. I was at the meeting when it was first read, two years ago.”

“Well,” said H.P.B., again smiling with infinite humour, “and what impression did the frisky lambkin from Australia make upon your susceptible heart?”

“A very deep one. I decided that he must be a very good young man, who always came home to tea; and that the Lord had given him a very good conceit of himself. If he got an opinion into his head, he would plow away blandly, and contrary facts would be quite invisible. But your case was not the first on the list. They had a paper on modern witchcraft, at which another of your accusers proved that pinches and burns could be sent by thought-transference to a person miles away. It was quite gruesome, and suggested ducking-stools. Then you came on. But as far as I could see, the young Colonial had never really investigated any occult phenomena at all; he simply investigated dim and confused memories about them in the minds of indifferent witnesses. And all that Mr. Sinnett says in the *Occult World* seems to me absolutely unshaken by the whole Report. The Poet, the third of your accusers, came down among us after the meeting, and smilingly asked me what I thought of it. I answered that it was the most unfair and one-sided thing I had ever heard of, and that if I had not already been a member of your Society, I should have joined on the strength of that attack. He smiled a kind of sickly smile, and passed on.”...

“They will never do much,” said H.P.B. “They go too much on material lines, and they are far too timid. That was the secret motive that turned them against me. The young Colonial went astray, and then the bell-wethers of the flock followed in his wake, because they were afraid of raising a storm if they said our phenomena were true. Fancy what it would have meant! Why, it would practically have committed Modern Science to our Mahatmas and all I have taught about the inhabitants of the occult world and their tremendous powers. They shrank at the thought of it, and so they made a scapegoat of this poor orphan and exile.” And her eyes were full of humorous pity for herself.

“It must have been something like that,” I answered, “for there is simply no backbone in the Report itself. It is the weakest thing of the

members of that body at the time in England, or as could be collected elsewhere.” Richard Hodgson, a young University graduate from Australia, was sent by the Committee to the headquarters of the Theosophical Society in India to investigate on the spot, and there he fell an easy victim to the false evidence assembled by the conspirators against Theosophy. He brought all the wisdom of his 23 years to the consideration of occult phenomena which had baffled far greater intellects, crowning his grossly unfair interpretations with the fantastic supposition that what had induced Madame Blavatsky’s “ten years’ toil on behalf of the Theosophical Society” was her desire to further Russian interests! The Committee of the S.P.R. found it expedient to endorse the Report prepared by Hodgson, and its unjust Conclusions, pronouncing H.P.B. an impostor, were read at the General Meeting of the Society on June 24th, 1885, and later published in the Society’s *Proceedings*. (See in this connection *The Key to Theosophy*, pp. 273-74.) — Eds., THE THEOSOPHICAL MOVEMENT.

kind I have ever read. There is not a shred of real evidence in it from beginning to end."

"Do you really think so? That's right!" cried H.P.B. . . .

"The funny thing about the Psychical Researchers," I said, "is that they have proved for themselves that most of these magical powers are just what you say they are, and they seem to have bodily adopted, not to say stolen, your teaching of the Astral Light. Take the thing that has been most made fun of: the journeys of adepts and their pupils in the astral body; you know how severe they are about poor Damodar and his journeys in his astral body from one part of India to another, and even from India over to London. Well, they themselves have perfectly sound evidence of the very same thing. I know one of their Committee, a professor of physics, who really discovered thought-transference and made all the first experiments in it. He showed me a number of their unpublished papers, and among them was an account of just such astral journeys made quite consciously. I think the astral traveller was a young doctor, but that is a detail. The point is, that he kept a diary of his visits, and a note of them was also kept by the person he visited, and the two perfectly coincide. They have the whole thing authenticated and in print, and yet when you make the very same claim, they call you a fraud. I wonder why?"

"Partly British prejudice," she answered; "no Englishman ever believes any good of a Russian. They think we are all liars. You know they shadowed me for months in India, as a Russian spy? . . ."

"There is one thing about the S.P.R. Report I want you to explain. What about the writing in the occult letters?"

"Well, what about it?" asked H.P.B., immediately interested.

"They say that you wrote them yourself, and that they bear evident marks of your handwriting and style. What do you say to that?"

"Let me explain it this way," she answered, after a long gaze at the end of her cigarette. "Have you ever made experiments in thought-transference? If you have, you must have noticed that the person who receives the mental picture very often colours it, or even changes it slightly, with his own thought, and this where perfectly genuine transference of thought takes place. Well, it is something like that with the precipitated letters. One of our Masters, who perhaps does not know English, and of course has no English handwriting, wishes to precipitate a letter in answer to a question sent mentally to him. Let us say he is in Tibet, while I am in Madras or London. He has the answering thought in his mind, but not in English words. He has first to impress that thought on my brain, or on the brain of someone else who knows English, and then to take the word-forms that rise up in that other brain to answer the thought. Then he must form a clear mind-picture of the words in writing, also drawing on my brain, or the brain of whoever it is, for the shapes. Then either through me or some Chela with whom he is magnetically connected, he has to precipitate these word-shapes on paper, first sending the shapes

into the Chela's mind, and then driving them into the paper, using the magnetic force of the Chela to do the printing, and collecting the material, black or blue or red, as the case may be, from the astral light. As all things dissolve into the astral light, the will of the magician can draw them forth again. So he can draw forth colours of pigments to mark the figure in the letter, using the magnetic force of the Chela to stamp them in, and guiding the whole by his own much greater magnetic force, a current of powerful will."

"That sounds quite reasonable," I answered. "Won't you show me how it is done?"

"You would have to be clairvoyant," she answered, in a perfectly direct and matter-of-fact way, "in order to see and guide the currents. But this is the point: Suppose the letter precipitated through me; it would naturally show some traces of my expressions, and even of my writing; but all the same, it would be a perfectly genuine occult phenomenon, and a real message from that Mahatma. Besides, when all is said and done, they exaggerate the likeness of the writings. And experts are not infallible. We have had experts who were just as positive that I could not possibly have written those letters, and just as good experts, too. But the Report says nothing about them. And then there are letters, in just the same handwriting, precipitated when I was thousands of miles away. Dr. Hartmann received more than one at Adyar, Madras, when I was in London; I could hardly have written that."

"They would simply say Dr. Hartmann was the fraud, in that case."

"Certainly," cried H.P.B., growing angry now; "we are all frauds and liars, and the lambkin from Australia is the only true man. My dear, it is too much. It is insolent!" And then she laughed at her own warmth, a broad, good-natured Homeric laugh, as hers always was, and finally said:

"But you have seen some of the occult letters? What do you say?"

"Yes," I replied; "Mr. Sinnett showed me about a ream of them; the whole series that the *Occult World* and *Esoteric Buddhism* are based on. Some of them are in red, either ink or pencil, but far more are in blue. I thought it was pencil at first, and I tried to smudge it with my thumb; but it would not smudge."

"Of course not!" she smiled; "the colour is driven into the surface of the paper. But what about the writings?"

"I am coming to that. There were two: the blue writing, and the red; they were totally different from each other, and both were quite unlike yours. I have spent a good deal of time studying the relation of handwriting to character, and the two characters were quite clearly marked. The blue was evidently a man of very gentle and even character, but of tremendously strong will; logical, easy-going, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man."

"Which I am not," said H.P.B., with a smile; "that is Mahatma

Koothoomi; he is a Kashmiri Brahman by birth, you know, and has travelled a good deal in Europe. He is the author of the *Occult World* letters, and gave Mr. Sinnett most of the material of *Esoteric Buddhism*. But you have read all about it."

"Yes, I remember he says you shriek across space with a voice like Sarasvati's peacock. Hardly the sort of thing you would say of yourself."

"Of course not," she said; "I know I am a nightingale. But what about the other writing?"

"The red? Oh that is wholly different. It is fierce, impetuous, dominant, strong; it comes in volcanic outbursts, while the other is like Niagara Falls. One is fire, and the other is the ocean. They are wholly different, and both quite unlike yours. But the second has more resemblance to yours than the first."

"This is my Master," she said, "whom we call Mahatma Morya. I have his picture here."

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six feet eight, and splendidly built; a superb type of manly beauty. Even in the picture, there is a marvellous power and fascination; the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard—all spoke of a tremendous individuality, a very Zeus in the prime of manhood and strength. I asked her something about his age. She answered:

"My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty—in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions."

"Have the Mahatmas discovered the elixir of life?"

"That is no fable," said H.P.B. seriously. "It is only the veil hiding a real occult process, warding off age and dissolution for periods which would seem fabulous, so I will not mention them. The secret is this: for every man, there is a climacteric, when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely."

Then she told me something about other Masters and adepts she had known—for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

“It is the tradition of this which the Spanish Conquistadors found,” she said, “the golden city of Manoa of El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways.”

“In their astral bodies?”

“Yes,” she answered, “and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken.

“Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these ‘gods’ being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana. The continuity is unbroken.”

“What do they do?”

“You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind.”

“What does it feel like, to go sailing about in your astral body? I sometimes dream I am flying, and I am always in the same position; almost lying on my back, and going feet foremost. Is it anything like that?”

“That is not what I feel,” she said; “I feel exactly like a cork rising to the top of water, you understand. The relief is immense. I am only alive then. And then I go to the Master.”

“Come back to what you were saying. I ought not to have interrupted you. How do the adepts guide the souls of men?”

“In many ways, but chiefly by teaching their souls direct, in the spiritual world. But that is difficult for you to understand. This is quite intelligible, though. At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India. So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity, and enthusiasm for humanity; he was warned that the time was unfavourable, but nevertheless he elected to go, and so was put to death at the instigation of the priests.”

“Have the adepts any secret records of his life?”

“They must have,” she answered; “for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalaya mountains, with my Master,” and she looked at the picture of the splendid Rajput; “there were many statues of adepts there; pointing to one of them, he said: ‘This is he whom you call Jesus. We count him to be one of the greatest among us.’”

“But that is not the only work of the adepts. At much shorter periods,

they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch."

"How does it benefit mankind?"

"How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them. The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law."

"How can what people believe possibly affect them? Either it is or it isn't, whatever they may believe."

"Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of; your soul is a blank."

"What becomes of you then?"

"You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world."

"Suppose, on the other hand, you do believe in heaven, say the orthodox El Dorado?"

"Your fate after death is this. You have first to pass through what we call Kama Loka, the world of desire, the borderland, in which the soul is purged of the dross of animal life; of all its passions and evil desires. These gradually work themselves out, and having no fresh fuel to keep them burning, they slowly exhaust themselves. Then the soul rises to what we call Devachan, the state which is distorted in the orthodox teaching of heaven. Each soul makes its own Devachan, and sees around it those whom it most loved on earth, enjoying happiness in their company. If you believed in the orthodox heaven, you see the golden city and the gates of pearl; if you believed in Shiva's paradise, you find yourself in the midst of many-armed gods; the Red-man sees the happy hunting grounds, and the philosopher enters into the free life of the soul. In all cases, your spirit gathers new strength for a fresh incarnation."

"Must you come back? Is there no escape?"

"If your material desires are unexhausted at death, you must. Desires are forces, and we believe in the conservation of force. You must reap the seed of your sowing, and reap it where it was sown. Your new life will be the exact result of your deeds in your preceding life. No one can escape the punishment of his sins, any more than he can escape the re-

ward of his virtues. That is the law of Karma. You must go on being reborn till you reach Nirvana."

"Well, it seems to me that all that is more or less contained in the orthodox beliefs, only a good deal distorted."

"Yes," she answered; "that is just it. The orthodoxies do contain the truth, but their followers do not understand it; they put forth teachings which no intelligent man can accept, and so we are all drifting into atheism and materialism. But when we Theosophists show them how to interpret their teachings, it will be quite different. Then they will see how much truth they had, without knowing it. The stories in *Genesis*, for instance, are all symbols of real truths; and the account of the Creation there, and of Adam and Eve, has far more real truth than Darwinism, once you understand it. But that can only be done by Theosophy."

"How would you, as a Theosophist, set about it?"

"Well," she answered, "in two ways: first, by giving out the truth, as it is taught today in the occult schools, and then by the comparative method; by setting people to study the Aryan and other Eastern scriptures, where they will find the other halves of so many things that have proved stumbling-blocks in the Bible."

"For instance?"

"Take that very teaching of heaven and hell and purgatory. The sacred books of India light up the whole of it, and make it a thoroughly philosophic and credible teaching. But you must study the Oriental religions before you can fully understand what I say. Remember that in the Old Testament there is absolutely no teaching of the immortality of the soul, while in the New Testament it is inextricably confused with the resurrection of the body. But the *Upanishads* have the real occult and spiritual doctrine."

"Well, I can thoroughly understand and sympathize with that; and to put forth any such teaching at a time like this, when we are all drifting into materialism, would seem a big enough work for any school of adepts and Masters. I can see how the teaching of rebirth would make life far more unselfish and humane, and therefore far happier. What else do you teach, as Theosophists?"

"Well, Sir! I am being cross-examined this evening, it would seem," she answered with a smile. "We teach something very old, and yet which needs to be taught. We teach universal brotherhood."

"Don't let us get vague and general. Tell me exactly what you mean by that."

"Let me take a concrete case," she said. . . . "Take the English. How cruel they are! How badly they treat my poor Hindus!"

"I have always understood that they had done a good deal for India in a material way," I objected.

"India is a well-ventilated jail," she said; "it is true they do something in a material way, but it is always three for themselves and one

for the natives. But what is the use of material benefits, if you are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race — a lower order of mortals — pigs, the English call them, and sincerely believe it. Well, just the reverse of that would be universal brotherhood. Do them less good materially — not that they do so very much, besides collecting the taxes regularly — and respect their feelings a little more. The English believe that the 'inferior races' exist only to serve the ends of the English; but we believe that they exist for themselves, and have a perfect right to be happy in their own way. No amount of material benefit can compensate for hurting their souls and crushing out their ideals. Besides there is another side of all that, which we as Theosophists always point out. There are really no 'inferior races,' for all are one in our common humanity; and as we have all had incarnations in each of these races, we ought to be more brotherly to them. They are our wards, entrusted to us; and what do we do? We invade their lands and shoot them down in sight of their own homes; we outrage their women, and rob their goods, and then with smooth-faced hypocrisy we turn round and say we are doing it for their good. There are two bad things; hypocrisy and cruelty; but I think if I had to choose, I would prefer cruelty. But there is a just law," she went on; and her face was as stern as Nemesis; "the false tongue dooms its lie; the spoiler robs to render. 'Ye shall not come forth, until ye have paid the uttermost farthing.'"

"So that is what the adepts sent you forth to teach?"

"Yes," she answered; "that and other things — things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers."

"Witch-stories in this so-called nineteenth century, in this enlightened age?"

"Yes, Sir! Witch-stories, and in this enlightened age! What do you call it but a witch-story, that very experiment you told me of, made by my friend the Spookical Researcher? Is it not witchcraft, to transfer pinches and burns, pain and suffering, in fact, though only slight in this case, to another person at a distance? Suppose it was not as an experiment, but in dead earnest, and with dire malice and evil intent? What then? Would the victim not feel it? Could he protect himself? And would not that be witchcraft in just the sense that sent people to the stake and faggot all through the Middle Ages? Have you read the famous witchcraft trial at Salem? Yes, Sir! Witchcraft in this very enlightened age — the darkest, most material, and unspiritual that the world has ever seen."

"Oh, but sending pinches by thought-transference can do no great harm?"

“You think not? Well, you don’t know what you are talking about. That is the privilege of the young! Once the door is open for that sort of thing, where do you think it is going to be shut? It is the old tale; give the devil an inch, and he will take an ell; give him your finger, and he will presently take your whole arm. Yes, and your body, too! Do you not see the tremendous evils that lie concealed in hypnotism? Look at Charcot’s experiments at the Salpêtrière! He has shown that a quite innocent person can be made to perform actions quite against his or her will; can be made to commit crimes, even, by what he calls Suggestion. And the *somnambule* will forget all about it, while the victim can never identify the real criminal. Charcot is a benevolent man, and will never use his power to do harm. But all men are not benevolent. The world is full of cruel, greedy, and lustful people, who will be eager to seize a new weapon for their ends, and who will defy detection and pass through the midst of us all unpunished.

“Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that! Hypnotism and suggestion are great and dangerous powers, for the very reason that the victim never knows when he is being subjected to them; his will is stolen from him, and mark my words: these things may be begun with good motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. And I wish with all my heart I could believe that these powers would be used only for good! Whoever lets himself or herself be hypnotized, by anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!”

“How is it going to guard people against hypnotism?”

“By purifying the hearts of people who would misuse it. And universal brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding, is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil. And now, my dear, it is getting late, and I am getting sleepy. So I must bid you good-night!” And the Old Lady dismissed me with that grand air of hers which never left her, because it was a part of herself. She was the most perfect aristocrat I have ever known.

It was long after that, before we came back to the question of magical powers. In August, 1888, H.P.B. had a visit from her old chum, Colonel H. S. Olcott. He was writing, at a side table. H.P.B. was playing Patience, as she did nearly every evening, and I was sitting opposite her, watching,

and now and then talking about the East, whence Colonel Olcott had just come. Then H.P.B. got tired of her card game, which would not come out, and tapped her fingers slowly on the table, half unconsciously. Then her eyes came to focus, and drawing her hand back a foot or so from the table, she continued the tapping movement in the air. The taps, however, were still perfectly audible — on the table a foot from her hand. I watched, with decided interest. Presently she had a new idea, and turning in my direction, began to send her astral taps against the back of my hand. I could both feel and hear them. It was something like taking sparks from the prime conductor of an electric machine; or, better still, perhaps, it was like spurting quicksilver through your fingers. That was the sensation. The noise was a little explosive burst. Then she changed her direction again and began to bring her taps to bear on the top of my head. They were quite audible, and, needless to say, I felt them quite distinctly. I was at the opposite side of the table, some five or six feet away, all through this little experiment in the unexplained laws of nature, and the psychical powers latent in man.

No experiment could have been more final and convincing; its very simplicity made it stand out as a new revelation. Here was a quite undoubted miracle, as miracles are generally understood, yet a miracle which came off. But at our first meeting, Mme. Blavatsky did not even approach the subject; none the less, she conveyed the sense of the miraculous. It is hard to say exactly how, but the fact remains. There was something in her personality, her bearing, the light and power of her eyes, which spoke of a wider and deeper life, not needing lesser miracles to testify to it, because in itself miraculous. That was the greatest thing about her, and it was always there; this sense of a bigger world, of deeper powers, of unseen might; to those in harmony with her potent genius, this came as a revelation and incentive to follow the path she pointed out. To those who could not see with her eyes, who could not raise themselves in some measure to her vision, this quality came as a challenge, an irritant, a discordant and subversive force, leading them at last to an attitude of fierce hostility and denunciation.

When the last word is said, she was greater than any of her works, more full of living power than even her marvellous writings. It was the intimate and direct sense of her genius, the strong ray and vibration of that genius itself, which worked her greatest achievements and won her greatest triumphs. Most perfect work of all, her will carried with it a sense and conviction of immortality. Her mere presence testified to the vigour of the soul.

RECOURSE TO THE SUBLIME

The Greek Platonic philosopher Dionysius Cassius Longinus of the third century A.D., in his treatise "On the Sublime," declared "a deathless longing" for all that is great and divine to be natural to man. "Sublimity" he pronounced "the true ring of a noble mind," and he wrote: "Our soul is uplifted by the true sublime; it takes a proud flight, and is filled with joy and vaunting, as though it had produced what it had heard."

How wise, in the light of Mr. Judge's statement in *The Ocean of Theosophy* that "no act is performed without a thought at its root either at the time of performance or as leading to it," as also that we may now be reaping the reaction from our thoughts in a previous life and be sowing thought-seeds for the future, was the injunction of Paul, the great Apostle of the Gentiles, in Chapter IV of his Epistle to the Philippians:

... whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

In Chapter VI of the *Bhagavad-Gita* Sri Krishna tells Arjuna that "to whatsoever object the inconstant mind goeth out" it is to be subdued, brought back and placed upon the Spirit. Well for us in this effort is it to have a goodly store of inspiring thoughts to help us to reorient ourselves when our mind has wandered from the goal and from our discipline. There are many such mantram-like sayings in *The Voice of the Silence* and our other devotional books.

One such is: "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

Another, suggested by Mr. Judge to a correspondent as the thing to be thought of in meditation, is: "Arouse, arouse in you the meaning of 'Thou art That.' Thou art the Self."

To Jasper Niemand Mr. Judge wrote out of his own experience:

There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me — very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the *Gita*.

We shall perhaps do well to recall here another of Mr. Judge's suggestions which can help us to reorient ourselves if we find that we have slipped off centre and are full of concern about personal matters or inflated with a sense of our own personal importance: "Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up in mind and heart all to the Self and you will find peace."

MORE THINGS TO REMEMBER

II

Some points tend to be misunderstood as regards our practical life and the aid we should give to our community or to humanity at large. What light does Theosophy shed on such problems as the improvement of the environment of the poor, the education of children, the best food for man, the true science of astrology and what is practised today under that name?

Environment.

In these days of a dawning public conscience in so many "backward" areas of the world, what *principles* have we, as students of Theosophy, to learn to abide by? In that book of practical guidance, *The Key to Theosophy*, H.P.B. points to the *cause* of the suffering of the poor — a cause we try to overlook but which we have to study and dwell on in order to see the rightness of her judgment. She puts the responsibility for the existing condition on those who neglect their duty to the poor. What is this duty? Who are those who neglect it? They are "the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses" (*The Key to Theosophy*, p. 244). The masses need "practical guidance and support" (*Ibid.*).

What modes of thought and action are prevalent today? What kind of practical guidance is being offered by the educated in almost every profession, by the business man, the politician, the artist? How much support is being given to the poor? We have only to look at the "masses" to see that the vices of the rich have been copied, the thinking of the educated has been copied; and in the East and the so-called underdeveloped countries the bad habits and vices of the "civilized" West are being adopted along with what good there is. How many really great people are there with us today in any sphere of life? If there are such great people are they listened to? In the case of Gandhiji, is not the feeling towards him expressed in mere lip-service, while the ideas he embodied are ignored?

H.P.B. tells us that it is our duty to alter the environment when it is bad and dulls all the inner powers and aspiration; and whether we think of the slums of the great Western cities or the chawls of the East we can easily see that these conditions ought to be changed.

... true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. (*The Key to Theosophy*, p. 233)

But we are not to rest content with the alteration of the surroundings and stop further help. We should make every possible effort for "the amelioration of the condition of the poor." The question arises, apart from the improvement of the surroundings, what will bring about such

amelioration? Wise and well-considered social efforts should be made with a view to the ultimate social emancipation of the poor.

Education.

Education is part of the plan to change the mental, social and physical conditions. H.P.B. gives us the basic principles of education in *The Key to Theosophy*. The *real* object of education, she says,

is . . . to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted to them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life . . . these are undeniably the objects of all true education. (P. 263)

. . . school training is of the very greatest importance in forming character, especially in its moral bearing. (P. 264)

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. (P. 268)

We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. (P. 268)

In this last quotation, is not H.P.B. referring to those very characteristics that make for integrity and are the opposite of cant and hypocrisy? To be "free morally" does not imply licence in morality. Morality, *i.e.*, the practice of ethical laws, is a varying concept within certain limits. To be free morally means that each one lives according to his own ethical ideas, what *he* believes to be true, irrespective of the ideas of the world. He lives according to his conscience, *i.e.*, his perception of good or bad. But he must be taught to decide things logically, free from prejudice, from fear of consequences, and to act bravely and openly. He has to be taught that this is a universe of *Law*. It is no longer enough merely to say: "Hatred ceaseth not by hatred but by love" — a phrase which has led to the belief that the Universe is not governed by Law. The Buddha added: "*This is the Law Eternal.*" The developing mind of humanity needs this emphasis on implacable *Law* before it can become free either morally or intellectually. Then will it know that there is no freedom from the *results* of actions. Man is not the decider of his destiny once he has acted; he is at the mercy of *Law*. Knowledge of the Law gives freedom to act rightly, harmoniously, unselfishly.

Emerson's essay on "The Law of Compensation" should be studied in all schools and colleges, as indeed should the ethical teachings of the Buddha, of Jesus and of all Great Teachers. The ethics of all agree. Parents and teachers have a very great responsibility towards children and teen-agers who need guidance.

The following quotations show how and why we should take care in the early training of children:

...it is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept suchlike scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers-on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now. ("Children Allowed to Train Themselves for Murder": *Lucifer*, December 1888; THE THEOSOPHICAL MOVEMENT, V. 104)

Are the Astral Light and its impressions being used today in the tales and cinema stories with which we are being inundated — tales and pictures of horror, crime, cruelty, war, etc.? Are these things impressing themselves on the young minds so that cruelty, wars, bloodshed, etc., seem natural to them, and do they presage another terrible war? We look at a man being tortured, or at the agony of animals, and forget that familiarity breeds contempt. When will some pioneers put a stop to this side of child education?

The value of such pictures was shown some time ago when a film was based on how man obtained his animal food, the cruelties that were part of it all, and the present-day habits compared with the habits of so-called savages. It was such a horror film that few cinema houses would accept it. Audio-visual aids to education, which are becoming more and more popular, have to be thought of in other places than the schoolroom!

Food.

This brings us to the best food for man. In *The Key to Theosophy* H.P.B. gives us the Theosophical view. She writes that one must

eat to live, and so we advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers. (P. 258)

... every kind of animal tissue, however you may cook it, still

retains certain marked characteristics of the animal which it belonged to, which characteristics can be recognized. And apart from that, every one knows by the taste what meat he is eating. We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables. (P. 258)

There is . . . a vast difference between the psychic effect of nitrogenized food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man." (Editor's Note in *The Theosophist*, IV. 88, January 1883)

It is sometimes contended that since Life is omnipresent, even those who live on a vegetarian diet take life in some form. Where, then, shall we draw the line as regards the best means of human subsistence? This has been done in Theosophical teachings:

Note that, no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. (*The Theosophist*, V. 22, October 1883)

But, H.P.B. adds,

. . . the writer does not preach vegetarianism, simply defending "animal rights" and attempting to show the fallacy of disregarding such rights on Biblical authority. ("Have Animals Souls?": *The Theosophist*, January 1886; THE THEOSOPHICAL MOVEMENT, IX. 159)

Not only what is eaten but also who handles and prepares the food has its importance. Just as "Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication" (*Raja-Yoga or Occultism*, second ed., p. 20), so with foodstuffs.

Astrology.

Here, again, we need to see the difference between astrology, the

“mathematical science,” and what is practised by present-day astrologers. Today the little that is known of that science is used mainly for personal ends. One fact is often overlooked by us: Karma will operate at the right time and in the right place if left to itself. When we try to learn beforehand what the future holds in store we set in motion another line of Karmic action. Since we always have the power to deal with any circumstance, if beforehand we have let our feelings play on the idea of the result, or have tried to offset it, we have a dual power at work when the result does come, and our energy is lessened. Hence we are taught: “Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.” (*The Voice of the Silence*, p. 45)

But as for true astrology H.P.B. wrote that it is “the only branch of Occultism which, in its *exoteric* teachings, has definite laws and a definite system.” (*The Key to Theosophy*, p. 22)

Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit — ASTROLOGY. (*The Secret Doctrine*, I. 645)

Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. (*Isis Unveiled*, I. 259)

The accuracy of the horoscope would depend, of course, no less upon the astrologer’s astronomical erudition than upon his knowledge of the occult forces and races of nature. (*Lucifer*, XIII. 34)

Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries. (*S.D.*, II. 500 fn.)

In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge of how to guide our future births. True, such astrologers there are but few. (*The Theosophist*, June 1884; THE THEOSOPHICAL MOVEMENT, XIII. 44)

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man be admitted — and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes? — and astrology becomes no less an exact science than astronomy. (*The Theosophist*, June 1881; THE THEOSOPHICAL MOVEMENT, VII. 58)

“SEVENTY TIMES SEVEN”

“Lord,” Peter asks Jesus in the *Gospel According to St. Matthew*, “how oft shall my brother sin against me, and I forgive him? Till seven times?” And Jesus answers him: “I say not unto thee, Until seven times: but, Until seventy times seven.” (XVIII. 21-22)

And in the *Bhagavad-Gita* Sri Krishna names patience and forgiveness among His divine manifestations; and “not speaking of the faults of others,” “universal compassion” and “unrevengefulness” among the marks of him whose virtues are of a godlike character.

When Jesus preached, in the Sermon on the Mount, “Judge not, that ye be not judged,” unlike a moralist who expects his neighbours to conform to prohibitions arbitrarily laid down, he invoked the Law of Karma to support his warning, adding, “for with what judgment ye judge, ye shall be judged.”

Are we then to pretend that wrong is right, that “everything is for the best in this best of all possible worlds”?

By no means! Who that has eyes to see and a heart to feel with others’ woes can fail to sympathize with others’ sufferings, their handicaps and limitations, however well deserved firm faith in Karma makes him feel that these must be?

But, feeling sympathy and giving such relief and sympathy as he can to mitigate distress, mental, moral or physical, he is wise if he passes on to the sufferer, in fullest sympathy, his conviction, gained from Theosophy, that whatever comes to one is at once a just reaction from the past and, for the future, a stepping-stone or a stumbling-block according to the use one makes of it.

The sympathizer who, on the contrary, approves and shares the sufferer’s resentment against another whom, justly or unjustly, he may blame for his plight, is sowing and watering the seeds of bitterness that will some day, in this life or another, produce their evil fruit.

Especially serious is this danger when the self-appointed judge and the objects of his condemnation and of his sympathy are fellow-students of our great philosophy. Can any sincere student, painfully aware of his own blemishes and weaknesses, if his self-examination is searching and honest, presume to sit in judgment on a brother? Or do so without the risk of becoming guilty of hypocrisy?

In some of Mr. Judge’s letters he has warned most strongly against the temptation to condemn another. Thus he writes:

Every time we think that someone else has done wrong we should ask ourselves two questions:

(1) Am I the judge in this matter who is entitled to try this person?

(2) Am I any better in my way? Do I, or do I not offend in some other way just as much as they do in this?

QUALIFICATIONS FOR CHELASHIP

II.—ABSOLUTE MENTAL AND PHYSICAL PURITY

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Purity is the best possession; it is the highest bliss.

Happiness is for him who is pure according to the Law of Purity Eternal.

The second of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as "Absolute mental and physical purity."

The Higher Self in each one represents the snow-capped mount of purity eternal. Our trouble is with the vehicles of the Self which are usually impure, but which can be cleansed with the waters of immortality and the use of personal effort. Physical and mental purity alone enables the God in us to act outwardly.

In her *Key to Theosophy* H.P.B. says that one of the duties a Theosophist owes to himself is "to control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally."

Proficiency in many branches of knowledge can be obtained regardless of one's moral outlook. But no student can even practise, let alone master, the Kingly Science without purity of Life, *i.e.*, of *Prana*.

In reality physical and mental purity are inseparable. The fight is in the mind and when it is purified to any extent the body falls in line. Yet for purposes of definition the two types of purity must be examined separately.

Mental and physical purity is intimately related to the quality of *Prana*. Says H.P.B.:

"*Prana*," or "Life," is, strictly speaking, the radiating force or Energy of Atma — as the Universal Life and the ONE SELF — ITS lower or rather (in its effects) more physical, because manifesting, aspect. *Prana* or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machina* of the living man.

Prana is not a separate principle; it is in every part of our constitution. Its higher nature partakes of the quality of the upper triad; its material radiation pertains to the lower man. It plays a foundational part in the workings of human magnetism.

The Sage performs "miracles" by the use of his purified *prana*; the beastly man pollutes Nature because of the dirty flow of his *prana*.

The *pranic* currents circulating in the astral double affect the body and ultimately stream forth as our magnetism. Physical purity has two aspects: Material and Magnetic. Clean habits keep the body free from

outer dirt and dust and are necessary for our well-being. But pure magnetism is not to be obtained by hot water and soap. It is an emanation which, though affected by the cleanliness of the skin, of the hair, of the nails, is not dependent on it. In many cases its "tone" and "colour" are brought over from former births (like our line of life's meditation with which it is correspondentially related) so that even a clean body may send forth a foul magnetic emanation. Just as the would-be Chela must learn to rise above ordinary goodness, having transcended the stage of deliberate wrongdoing, so also, having acquired habits of bodily cleanliness, he must attend to his magnetic purity. If he would purify himself in every direction he must neither drift aimlessly nor sail with a personal object but steer to the goal of human evolution through conscious thought and deliberate action.

"Man makes his magnetism with his mind," says an Occult aphorism. Real purity implies control and mastery over all bodily impulses. The purity or impurity of the nine-gated city of our abode reacts on the Inner Man just as the cleanliness or otherwise of the outer precincts of a temple affects its psychic magnetism. But even the observance of the rules of magnetic purity in itself does not purify the mind of man. No Sage would keep his body unclean, but not all clean bodies are inhabited by Wise Souls. All men condemn blatant forms of self-indulgence, but how many keep watch over the image-making faculty of their minds?

The quality and the motion of *prana* which partake of man's psychic nature are dependent on our thoughts, and as man is always thinking, his magnetism undergoes a change for better or for worse each hour. As all human beings emanate magnetism, the pure man sweetens the psychic atmosphere around him. His very presence acts as an energization to others.

A dynamic personality emanates a particular type of forceful magnetism, and there are other types of magnetism. For example, John Donne with poetic insight and felicity defines the magnetic property and its relation to the body through which it emanates, in his *èlegy* "On the Death of Mistress Drury":

We understood
Her by sight; her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That one might almost say her body thought.

Any aspirant who has responded to the lofty ethics of Theosophy can begin to purify his own *prana* and thus can affect the field of magnetism within his radius. This is a wonderful talisman and one within the reach of those who acquire the necessary knowledge, and that is not difficult to obtain.

The mind is affected by *Kama*. The moral nature is the causal aspect in man. Every stage in the series of progressive awakenings means discarding the gross materiality which envelops consciousness. To purify

ourselves we must begin by introducing more and more such pure elements as can facilitate the work of the Inner Man the fabric of whose being is necessary not for his own evolution only but also for the progression and perfection of Nature herself.

Says *The Voice of the Silence*: "Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy mind and Soul."

Occultism divides Mind into higher and lower. It is the latter which, "when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*." It is therefore the incarnated soul which must blend itself with Higher Manas. For this it needs to inhale the gentle breezes of Soul-Wisdom. This makes his exhalation or magnetism healthy and pure.

Kamic activity creates an impure mind. At our stage of evolution Manas should be on the ascending arc. Instead we find it imprisoned by *Kama*, for in the ordinary man thoughts have become subservient to feelings. *Kama* colours the mind. The colouring may vary from the darkest to the lightest shade, but any tint hinders the mind from looking directly on ideas. *Notes on the Bhagavad-Gita* says:

The mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that.

The dispassionate mind alone perceives the white light of truth. Buddhi-Manasic ideation is the mark of the pure man. The true clairvoyant is one who has pure vision — not astral sight — but the "right perception of existing things."

It is but natural that we should desire to contact the Light of Purity Eternal, but unless we make all our desires lean to and centre upon the Impersonal so that the natural tendency of our thought is in that direction, our minds will be affected, if not by the dirt of evil, then by the dust of goodness. The remedy lies in practising Dhyana, not meditation at a fixed period — though that is important — but in changing the colour of our consciousness.

True Theosophic diet is . . . of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul.

—ROBERT CROSBIE

EXTRACTS FROM UNPUBLISHED LETTERS

Turning to the noble motive you have of serving the Masters: it is fine. It is the right starting point. Without service, spiritual life may end in what the Buddha has said of the enlightened Bhikkhu who, while living, moves about like a lonely rhinoceros and, when he drops his physical body, becomes a Buddha of selfishness and joins the peace of *Nirvana* for a long period of years. The service motive leads to the right path, the Path of Renunciation, and it is good that you have this service motive in your consciousness.

Your decision is not unwise — to get a job, to continue with your study of Theosophy, to do what you can to live your inner life while you contact the outside world with a new attitude which Theosophy brings to you. In one place Madame Blavatsky has written in a letter to Mr. Judge the following: "What is this about 'the soldier not being free'? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do."

This gives you a good basis for your own life. Under your plan your task will be, in order of importance, first to develop a centre of consciousness within yourself with the aid of Theosophical study, and to utilize the existence of your Lodge to give your services to the Cause to the best of your ability. Secondly, to earn your own livelihood so that you may be independent to live your own life, waiting for whatever Karma may bring to you in the future. If you live within yourself, outer events will shape and mould themselves after a proper pattern and every time you will have an opportunity to learn and to grow. Thirdly, you will fulfil your duty towards your sick mother, especially as your sister will be leaving your home and your mother will be all alone. While you are performing your duty to her, to your employers and to yourself, do not overlook that all this can be done from a real inner point of view. If you are not financially self-supporting you will have to earn your livelihood, but there again one of the steps of the Noble Eightfold Path of the Buddha is Right Way of Livelihood.

I hope that in this letter you will find some aid and guidance. I send you my greetings and best wishes for success in your examination and in your efforts to reorient yourself in the greatest of lives which comes from the service of the greatest of causes.

It is good to know that you have been feeling a kind of divine discontent for some time past; that is a good sign in itself though often it is an uncomfortable period psychologically speaking. You will remember the beautiful poem entitled "The Pulley" by Herbert and how this divine

discontent was the last ingredient put by God in the making up of man. The allegory has of course a great deal of truth. Men and women in their animal nature, both bad and good, go on without the spark that stirs them to a better life. The recognition of the real meaning of self-conscious existence accompanies this divine discontent. If our esoteric philosophy does one thing more than any other it is the privilege it brings of revealing that life is purposeful, that all things good and bad have a meaning and that there is a goal and an objective towards which we may deliberately go. It is, therefore, a matter of good fortune for you that you have been able to see the purposefulness of life in the midst of this discontent.

It is not difficult to perceive how very full your life is — home, husband, children; Lodge and Service. But in every phase of our waking life the Light can illuminate us. The *Gita* refers to the “Constant Enemy of Man” in the triune shape of Lust, Wrath and Greed; but it also teaches that there exists a Constant Friend of Man in the body itself. The body is creative in and through every organ; is preservative, for the body contains life-atoms which are vehicles of beneficence, of the good we have assembled in past lives; and there is the destructive force which is dual — death-dealing or life-giving, *i.e.*, regenerative. Therefore all deeds and words of ours by remembrance and recollection can become rhythmic vehicles of peace and light for us and for all concerned. We are not only miserable sinners, though each one of us carries the stamp or mark of his past crimes and sins; we are unfolding Gods with power at our command — power of thought and will, of aspirations. Every ambition of ours can by understanding become an aspiration. Now, we get opportunities for this practice hourly. The difficulty is our memory; we have to learn to recollect and so to bring memory to our service — memory of what? Of the Great Esoteric Wisdom, and within us is the assimilated aspect of that Wisdom, which acts as Reminiscence. I am writing at some length about this important principle because its use makes the joy of life; living has become a burden for so many. Right application means right endeavour, and that is creative.

As to disappointments: they are always with us. There is a right esoteric way of handling disappointments. “Regret nothing,” says Judge; but unless we live the life of divine discipline we shall become lazy and careless. But if we act because of a better understanding of Karma and turn every disappointment into an opportunity for the practice of Detachment, the *Viraga Paramita*, we gain greatly. Be calm in your mind and it will develop understanding because of the love in your heart. We cannot *effect* improvement in others; we can only help them to effect self-improvement. Knowledge has to be obtained and then applied. But do not look for or expect disappointments; and also, when pleasing encouragements manifest themselves rejoice and be thankful.

IN THE LIGHT OF THEOSOPHY

The special attention of our readers is invited to the article "More Things to Remember" in the March THEOSOPHICAL MOVEMENT. Many quotations, especially from the writings of H. P. Blavatsky, on subjects of current interest such as family planning, alcohol drinking, vaccination, vivisection, and other problems related to modern medical science, have been brought together there.

Lest it be thought that the Theosophical teachings on these subjects are something "quaint" and "antiquated," "In the Light of Theosophy" this month brings together supporting statements from various sources, many of which are authoritative in their respective fields. They go to show that in spite of all the talk of "advance" and "innovations" there is an increasing degree of uneasiness about the desirability of present trends, and that many front-rank thinkers are of the view that all does not augur well for humanity if these trends continue.

The main argument of the advocates of family planning by artificial means is that the population of the earth is outrunning its capacity to produce food. Facts, however, do not support this view. The latest report of the U.N. Food and Agriculture Organization reveals that the rise in food output outpaces population growth. But the unsatisfactory feature of the situation, the report goes on to state, is that food production has been most unevenly distributed over the world's different regions.

Instead of going ahead with the implementation of family-planning programmes as India and other "underdeveloped" countries are doing, would they not do well to explore further possibilities of increasing the food output? Karl Brandt, Director, Food Research Institute, Stanford University, California, said lately that his trips to distant parts of the world had convinced him that "all countries that make the effort can produce all the food they need." Referring to India he said that he had convinced himself on the spot that with improved agricultural methods the country "can produce enough food for certainly twice, or even a larger population." (THE THEOSOPHICAL MOVEMENT, Vol. XXXIV, p. 38, November 1963)

The population problem was the subject of a major debate at the United Nations General Assembly last year. The Assembly adopted a major resolution, "Population, Growth and Economic Development," calling for an intensified programme of international co-operation in the population field. A good deal of controversy developed, however, over the proposal that the United Nations give technical assistance in the actual implementation of family-planning programmes. Some of the countries questioned the existence of a population problem, challenged the right of the United Nations to discuss it, and opposed a U.N. programme for family planning. It emerged that there are sincere differences of

opinion about the means that are morally permissible and the effectiveness of available means.

Of the various means employed to check the birth rate, oral pills are perhaps the most in demand. Their effects, however, as stated in *The Guardian* of July 27, 1962, "cannot be entirely predicted."

On the question of sterilization, Michael Reilly asks, in a letter to *The Observer* (London) of January 5, 1964, if "any surgeon will countenance performing a mutilating operation when his whole ethic and training lead him to try to heal, not to destroy. . . . In my experience it is the physically healthy young neurotic who comes asking for sterilization. This patient needs a psychiatrist, not a surgeon."

Another letter in *The Observer* of the same date questions the advisability of legalizing abortion as a means of limiting and spacing the number of children and states: "Abortion is, or should be, a last resort; not a method of family planning." Referring to Japan, "the outstanding example of a nation using abortion, for a period anyway, as a means of coping with its population crisis," the letter says that "it is not in the least surprising that some Japanese women who had had repeated abortions found their health affected."

Would it not be simpler and safer to follow Gandhiji's advice? Is he not looked upon as the Father of the Nation? In India, therefore, cannot his advice be treated as more useful and ethical than the advice of people who see only one side of this question, namely, that the increase of population at the present rate must be stopped, without realizing that the misuse of natural functions inevitably leads to tragedy? Is it not time to realize, as stated editorially in *The Statesman* (Delhi) of December 25, 1963, that "even the jargon used in such discussions cannot disguise the truth that the population is only a burden because it is not being put to proper use"? Gandhiji frankly said that

there can be no two opinions about the necessity of birth control. But the only methods handed down from ages past is self-control or *brahmacharya*. It is an infallible sovereign remedy doing good to those who practise it. . . . Artificial methods are like putting a premium upon vice. They make man and woman reckless. . . . Nature is relentless and will have full revenge for any such violation of her laws. Moral results can only be produced by moral restraints. All other restraints defeat the very purpose for which they are intended. The reasoning underlying the use of artificial methods is that indulgence is a necessity of life. Nothing can be more fallacious. Let those who are eager to see the births regulated explore the lawful means devised by the ancients and try to find out how they can be revived.

These are the days when it is sought to make selective breeding, test-tube babies and incubation practicable. But some of the very re-

searchers who are helping with experiments in this field are questioning their desirability.

The Times of India of January 1, 1964, reported that as a result of experiments in artificial insemination carried out in some private Patna clinics in the last five years 15 babies have been born. The gynecologist under whose supervision these babies were born has said, however, that he is not quite happy about this method of bringing children into the world. He is of the opinion that this radical technique should be resorted to only in rare and exceptional cases.

Dr. Abraham Marcus wrote in *The Observer* of May 5, 1963, of the new work on the preservation of human sperm cells done in the University of Arkansas, Little Rock, by Dr. J. K. Sherman. It is suggested that donor sperm banks could be established to store sperm cells bearing desirable genetic characteristics. It may even be theoretically possible, according to Dr. Sherman, to eliminate man and woman in reproduction by preserving sperm and egg cells by freezing or freeze-drying, cultivating them on demand, making a controlled selection of sex and other characteristics, and finally inducing fertilization and development in a glass bottle.

Do these investigators pause and ask what might be the Karmic consequences of such practices that go against nature? Their evil results may not be manifest at once, but must inevitably come. Are not those who assist at such unnatural practices degrading themselves on the moral side by showing scant reverence for life and for the reproductive function?

In *The Times of India* of November 3, 1959, the writer of the "Current Topics" column had described what he called a "nightmare project." In a report presented to the University of Chicago during the celebrations marking the 100th anniversary of Darwin's Theory of Evolution, Dr. Herman Müller, the U.S. geneticist and Nobel-Prize-winner, had said that he was keen on producing a race of men combining "the qualities of Lincoln, Darwin and Einstein" by what he called "selective breeding." He had suggested artificial insemination on a large scale, using the "seeds of superior men," and the breeding of large numbers of "superior children" by "superior couples." The "inferior couples," it was further suggested, could be sterilized so that they might not be tempted to have progeny of their own. On this the writer of "Current Topics" commented:

Apparently the nightmare controls which this bizarre project would involve do not frighten Dr. Müller. It only shows how far removed some of the present-day scientists are from the world of common men. The common man knows only too well that even if the kind of experiment Dr. Müller suggests was made it would be a ghastly failure. A genius does not always breed geniuses.

Statistics, as is well known, never give complete answers to any ques-

tion, but here are some facts on the deleterious effects of alcohol which it is useful to know.

According to *The Observer* (London) of January 5, 1964, 55 per cent of the fatal Christmas holiday accidents in England in 1963, and 38 per cent of the fatal accidents during the last New Year holiday were caused by drunken drivers. Further information given in the same newspaper states that "driving ability starts to deteriorate after a very small intake of alcohol — the equivalent of one pint of beer, a large glass of wine, or a double whisky." In non-fatal accidents, one out of every five motorists questioned after being seriously injured admitted that he had been drinking shortly before the accident. This information is the result of a two-and-a-half-year investigation of 500 accident victims in four hospitals in England.

According to a letter in *The Hindu* (Madras) of January 24, 1964, the idea that the Government would gain in revenue by repealing the prohibition law is based on faulty reasoning.

...the outlay by Government for treatment of mental and other diseases partly or wholly caused by alcoholism, and for accidents caused by drunken drivers, is far greater than what is received in taxes....

As regards the much-talked-of freedom of the individual to do as he likes, the letter says: "We cannot say that men are free to destroy other men's lives, yet this is what the drinking driver or the drunken father and husband does."

T. R. Torkelson, Editor of *Health*, in his article "Liquor Prohibition — A Failure?" (*Delhi Diary*, January 24, 1964), writes that in America, since the prohibition laws were repealed,

crimes induced by alcoholic beverages have increased 28.6 per cent. For example, in a survey conducted recently by the California Public Health Department, it was found that 98 per cent of felons sent to state prisons in one year were drinkers. More than half of the prisoners said they had been drinking prior to the crime for which they were arrested. On the national level, over 57 per cent of all arrests in 1,586 American cities last year were related to alcohol. Arrests for drunken driving have soared well over 200 per cent. According to Dr. Andrew C. Ivy, recognized national authority on the subject, 400,000 are injured annually in accidents caused by drunken drivers.... Insanity attributable to alcohol has increased three times more than other mental disease cases. Alcoholism has become America's No. 4 health problem. In 1934, there were 2,808 alcoholics per 100,000 adult Americans; in 1956, there were 4,716. Again quoting Dr. Ivy, there are approximately 8,000,000 known alcoholics in the U.S. today. The number of children dependent on state or private charity has doubled. Taxes have increased as a natural result of dependency, crime, traffic

and health problems caused by increased alcoholic consumption. Bootlegging, which idealists fondly believed would cease with repeal, appears to be worse today than ever. . . .

Therefore, did prohibition fail in the U.S.A. or do the following facts compiled by Mr. Torkelson from authoritative sources show that it achieved positive and praiseworthy results?

It closed every brewery, distillery and winery in the nation, as well as the doors of 177,790 liquor shops. It stopped the shipment of liquor. It made the liquor business an outlaw, like the kidnapper, gold smuggler, thief and murderer. It contributed to legitimate business. Bank deposits increased in many places more than 400 per cent. It increased the numbers going on for higher education. . . . It reduced crime greatly. Many jails were empty during the prohibition period. . . . It lessened the number of highway accidents. It decreased insanity and physical diseases caused by alcohol. It cut down the list of indigent people, lifted the moral standard of living in the nation and the nation itself in the esteem of the best people of other nations. The prohibition period in America was an era of remarkable prosperity and industrial development.

Cannot the State Governments in India that have modified their prohibition policy learn something from all this?

Apart from statistics, there are moral considerations, not so much from the "thou shalt" or "thou shalt not" point of view as from that of self-education and the purpose of life. Readers are referred to an article on "The Drink Evil" in THE THEOSOPHICAL MOVEMENT for January 1946 (Vol. XVI. pp. 32-39).

Medical history need not long be searched for instances of serious illness, deformities, and even fatalities occurring as a direct result of vaccinations and inoculations. Often such cases do not receive sufficient publicity, and vested interests try to put the blame on anything but the vaccines or serums used.

Some of the cases, however, do come to light. Not too long ago the *Deccan Herald* (Bangalore) reported a case of "allergy" to B.C.G. vaccine. All the 22 vaccinated students in Daltongunj experienced reactions like spasmodic pain. Five of them were rushed to hospital in a serious condition with their muscles cramped and stiff.

A case that received much publicity in America some time back was that of Brian May. After being inoculated with the Salk polio vaccine, Brian, along with 78 others, became almost completely paralysed and was near death for months. Doctors said that he would always remain paralysed. The boy's mother sued the manufacturers of the vaccine and after a month-long sensational trial Brian got \$600,000 and his mother,

\$75,000. The U.S. Public Health Service found the vaccine that had been used unsafe as it contained live polio virus. (*Newsweek*, July 10, 1961)

The Vaccination Inquirer and Health Review, published quarterly by the National Anti-Vaccination League, London, often gives revealing facts and figures about the inefficacy and dangers of vaccines and serums which would shake the confidence of any but the most prejudiced. Their issue for October-November-December 1963 quotes from and comments on the Ministry of Health's report on the smallpox outbreaks in England following the introduction of the disease by vaccinated Pakistanis:

The vaccinated state of the cases and deaths is also recorded [in the Health Ministry's report]. Of the 62 cases, 44 are recorded as vaccinated, 16 as unvaccinated and two as doubtful in regard to vaccination. Twenty-four died. Of these 11 had been previously vaccinated and 11 were unvaccinated. The dead included in addition the two cases recorded as doubtful. That is hardly an advertisement for vaccination, but the Ministry finds a way to be quite satisfied with it. . . . Needless to say, all this vaccination did not go on without causing a great deal of illness and many deaths, all of which are very frankly recorded by the Ministry. The only thing they will not do is to give up the whole silly business and stop causing them.

The *British Medical Journal* of August 10, 1963, agrees that "mass vaccination has seldom any value in the control of a smallpox outbreak." And an article in the *Daily Telegraph* (London) of September 6, 1963, describing experiments carried out in Madras with a drug used as a prophylactic against smallpox, states: "Conventional vaccination by injection is not without risk. Indeed, vaccination causes more deaths in Britain than does smallpox."

The Animals' Champion (No. 138) prints an article entitled "Vaccinia" by Dr. Herbert M. Shelton, introduced there as "the greatest Natural Hygienist in the U.S.A.," from which we quote in part:

Vaccinia is an acute infectious disease caused by vaccination. . . . The vaccine used is a morbid product, a virus, and it never has been "lymph from the calf." It is pus — the fluid, the product of vaccination. To vaccinate a person is to produce disease in that person. It is an effort to prevent disease by producing disease.

Irregular pocks may form, several vesicles may coalesce, a general pustular rash covering large parts of the body, and called generalized vaccinia may develop. Abscess, sloughing, cellulitis, tenanus, erysipelas, general septic infections, syphilis, mental disease, leprosy, tuberculosis, paralysis, meningitis, sleeping sickness, etc., may follow.

Sir William Osler, a famous English doctor, said, "A quiescent malady may be lighted into activity by vaccination. This happens with congenital syphilis and with tuberculosis."

It is the medical alibi when evils follow vaccination, and they are far more common than the uninformed may imagine, that they are due to "carelessness" or to "secondary infections."

But the vaccine sore is septic from the start and vaccination is deliberate and forcible septic infection.

The picture of vaccination is a black one, but it is by no means the whole picture. It is almost impossible to exaggerate the evils of this filthy, superstitious practice, and any vaccine propagandist who asserts that vaccination is harmless is either an ignoramus or a liar.

When Cleveland Amory devoted his column in the *Saturday Review* (New York) of June 1, 1963, to a catalogue of gruesome laboratory experiments in which animals were subjected to beating, starvation, freezing, burning, drowning, skinning, butchering, bleeding and every other possible form of suffering that beggars description, he set off a nationwide outcry against such experiments. Of the thousands of letters received by him, a vast proportion were totally favourable. Later, he repeated his charges on radio, television, and in *The Saturday Evening Post*.

According to *Newsweek* of August 12, 1963, such groups in the United States as the Humane Society are seeking to check needless cruelty to animals through legislation. Animal lovers have been so angered by the smugness of some scientists that they are bringing pressure on the Government to act. *Newsweek*, while admitting that the animals used for experimental purposes are "not always treated as well as they might be," expresses doubt whether all this agitation for research-control measures will deter researchers from carrying on their experiments. Many of the top research centres are, however, showing new concern for the housing and care of laboratory animals, of which there are some 300,000 in the United States alone.

The anti-vivisection movement is still a minority movement; but, as one of the speakers at the International Conference of Anti-vivisection Societies held in July 1963 pointed out, many such movements have started as minorities and have seen success crown their efforts. A brief report of the proceedings at the Conference appears in the October 1963 *Animals' Defender*, from which we quote below the concluding portion of a speech by Mr. Owen Hunt, President of the American Anti-vivisection Society:

I have talked to dozens of doctors who deplore the vivisection of animals as useless. It isn't two weeks since one of the best doctors of internal medicine in the City of Philadelphia said to me, "If only they found something there'd be some excuse for them, but they don't. . . . I wouldn't let them treat my cat or diagnose my cat's case, never mind mine." That's how he felt about it and

he's one of the leading internal men in Philadelphia. So there is hope; there is a future before us. Just keep the ball rolling.

Dr. Beddow Bayly's book, *More Spotlight*, published in 1960, disclosed cruelties to animals which would be unbelievable but for the authority and full documentation provided by the author. Commenting on the book, India's elder statesman, Shri C. Rajagopalachari, wrote in *Swarajya* for November 26, 1960:

These animal experiments are an enemy to man's spiritual welfare and progress.... As Dr. Bayly says, "Man only becomes truly human when he is humane, showing forth those qualities of compassion, pity, understanding and chivalry which the most revered in all ages have taught him to cultivate assiduously. Only as man expresses these qualities can he hope to win either spiritual maturity or material health and happiness." Those who practise such cruelties as this book discloses have successfully blunted and destroyed their humanity and made themselves into wild beasts. The effect of these systematic cruelties practised under high auspices is bound to be a general brutalization of man. The sheer futility of the vast majority of these cruel animal experiments and their entire remoteness from any connection with problems of human disease prove that the experiments are actuated by mere curiosity....

On the serious health risks involved in blood transfusion many warnings have been sounded — and these in many cases by medical men themselves. For some of the authoritative pronouncements readers are referred to THE THEOSOPHICAL MOVEMENT for November 1956 (XXVII. 22), January 1961 (XXXI. 117), April 1962 (XXXII. 237), and August 1963 (XXXIII. 397).

Newsweek for December 23, 1963, points to one of the dangers:

The chronic blood shortage in big cities poses a serious health risk. The virus that causes serum hepatitis, a severe form of liver inflammation that can be fatal, cannot be removed from bank blood and shows up, on the average, in one out of 100 to 150 units.

The problem of getting safe blood is aggravated by the fact that about half of the city's [New York's] supply comes from "professional" donors, who sell their blood at commercial blood banks. Sometimes they are college students looking for extra spending money; sometimes, Bowery derelicts desperately scraping up the price of a drink.... There is no way as yet to detect the hepatitis virus in banked blood.

The danger is no less here in India than in the West, and in *The Hindustan Times* of December 25, 1963, we read: "Not the least shock-

ing thing is that a lot of people who are given blood transfusions in Delhi are taking blood that has serious deficiencies.”

The Theosophical view on the subject of blood and blood transfusion has been explained in this magazine on several occasions and those interested would do well to look up the above references.

In surgery today, the transplantation of bodily organs is considered “the achievement of the decade.” There have been cases of kidneys implanted from human volunteers; of lungs and livers, and in one case a limb, transplanted from corpses; of the thymus gland grafted to a woman from a calf in an attempt to control cancer; and of a chimpanzee’s heart installed in a human being.

As *Newsweek* for February 10 and March 2, 1964, brings out, the dismaying fact that most of the grafts made in the name of research end with the death of the patient is not sufficiently emphasized. “Some transplants,” says one doctor, “are surgical acrobatics rather than sound research.” Another has posed the question: “Have doctors become so caught up with the technical challenge of transplants that they have overlooked some of the disturbing moral and ethical issues?” Still another researcher has said: “I have no words to describe my opposition — scientifically and even morally — to these transplants.”

The organ most extensively transplanted in the last decade is the kidney. Dr. J. Russell Elkinton, an American kidney specialist, cites the results of 244 kidney-transplant operations in the *Annals of Internal Medicine*, journal of the American College of Physicians. Of 91 patients who received kidneys from blood relatives, only five were still alive after one year; of 120 who got kidneys from unrelated volunteers or dead persons, only one lived more than a year. Dr. Elkinton notes that only in identical twins is there real hope of success; but even among 28 such transplants that have been made, seven patients died. Not only this, but the donor’s life is also considerably shortened. There are, besides, “psycho-social complications” that affect donors’ and patients’ families. (*Newsweek*, March 2, 1964)

And what of the needless cruelty to which the animals used for experimental purposes are subjected? Scientists and researchers rarely, if ever, question the ethics of such practices. Already there is a proposal to breed special strains of animals as sources of substitute organs.

Referring to experiments on animals to find ways of preventing the graft-rejection reaction, the *British Medical Journal* of August 3, 1963, warned:

1. A risk would still remain, even if the test was found to give the same result in man as in the experimental animal, the main hazard being transmission of disease in the cell preparation (infectious hepatitis and syphilis being cited as instances) — and,

2. In practice new problems would arise. It would be difficult to prevent pressures being put on individuals to volunteer as donors, and the "reluctant best donor" would provide the doctor with yet another ethical problem.

Animals' Defender of October 1963 cites a doctor's protest against the practice of removing organs from those who have recently died or are on the point of death, with a view to grafting them on to a living patient:

This is no way for a man to die, and in the end few of these grafts prove successful. Efforts to make them so must continue but some of us wonder about this involvement of the recently dead or near-dead.

Modern surgeons and physicians, who are apt to view bodily organs purely anatomically, would do well to consider their interrelationships as also their sympathetic relationship with certain principles and forces in the universe. The modern system of medicine loses much by not recognizing the astral counterpart of man's body.

Modern medical science, while it boasts on the one hand of rapid advance, has on the other created more problems for humanity than it can solve. Below are given a few facts which speak for themselves.

The wide-spread mania for medical drugs has led to the manufacture and use of new products, many of which have not been subjected to proper tests; and even when tests have been carried out, who can know what their *long-term* effects will be? The recent thalidomide scandal is an instance in point. The thousands of deformed babies born to mothers who took the drug during pregnancy should serve as reminders of the great harm that can be caused by drugs foisted upon an unsuspecting public by vested interests which promise quick results without concern for the long-term consequences.

A report by Elinor Langer in the August 30, 1963, issue of *Science* (which, be it noted, is not a lay journal but the official organ of the American Association for the Advancement of Science) speaks of the turmoil in the Food and Drug Administration and the feeling of uncertainty among doctors themselves about the efficacy and safety of antibiotics. It seems that only a few of these so-called "wonder drugs" and derivatives of them ever came under government tests and yet they went on the market. One result, says the Elinor Langer report, is that antibiotic compounds have been promoted "for ailments for which some medical experts have long suspected they were useless" — *e.g.*, for the treatment of the "common cold."

The report, while it is critical of the overuse of antibiotics, does not bring out that these drugs often produce strong adverse reactions, sometimes even death. In India, following the death of a member of the Lok

Sabha soon after a penicillin injection was given to him, the Government had warned doctors that such injections should be given to patients only when they were "absolutely necessary."

In America, 15 persons died as a result of taking Parnate, a new drug for mental depression (*Newsweek*, March 9, 1964). Such instances of fatalities and grievous damage caused by drugs can be multiplied.

Brian Inglis, author of books on medical subjects, writing in *The Nation* (New York) of August 24, 1963, on "The Aspirin Jungle," protests against the modern habit of keeping pills around and taking them as if health and life itself depended on drugs. The drugs of today, he points out, are vastly more potent than those of old; and when their side-effects manifest themselves, doctors quite often explain them away by saying that they come not from the drugs but from the patient's "hypersensitivity" or "allergy" to that drug. Today the medical profession justifies side-effects as inevitable in medical advance. Brian Inglis suggests:

What is really required in these circumstances is a different kind of treatment, biological rather than chemical, taking the evolutionary aspect into account, and realizing that germs and viruses, like most insects, are not necessarily harmful; that they can be persuaded to lead innocuous lives if ways are found to keep them contented — but under control. Attempts to poison them off merely make them more vicious.

New drugs are not going to solve the problems raised by old drugs. The article suggests that the present-day medical man take a fresh look at what illness is for and ask, not only "What caused this illness?" but also "What are these symptoms trying to tell me?"

"Experimental medicine" comes out with something "new" every now and then, and the medical taboos of yesterday are becoming the fads of today and *vice versa*. What are likely to be the trends of the future? Many predictions about them are already being made.

Dr. Abraham Marcus writes in *The Observer* of June 30, 1963, that one new trend is the consideration of disease as related not so much to the body and its organs as to the mind and the emotions. General practitioners, he says, "vie with one another in the figures they produce to show the incidence of emotional illness in their patients."

The doctor of the future, according to Dr. Marcus, will be expected to advise on every aspect of living that may be connected with the possibility of illness — the composition of our food, the atmosphere we breathe, our habits of leisure, and so on. It is realized now that there is a dynamic relationship between disease and the whole business of living. The examples that Dr. Marcus gives include the relation between smoking and

lung cancer, and between coronary artery disease and lack of physical effort in work that characterizes modern life.

Other likely trends of the future seem to contain great potentialities for harm. Professor Joshua Lederberg, of Stanford University's School of Medicine in California, whose predictions were published in *Nature*, is of the opinion that within the next 20 years, besides clearing the way for organ transplantation between individuals, science will be able to produce a mechanical substitute for the human heart and to regulate the size of the human brain through intervention before or after birth. Understanding of the chemistry of heredity and development could, Dr. Lederberg says, transform eugenics as well.

Another prediction of the future was made by Sir George Pickering, Regius Professor of Medicine at Oxford University, in his presidential address to the British Medical Association at Oxford (*The Guardian*, July 16, 1963). He envisaged the replacement of physicians by computers into which information concerning the patient's illness would be fed and out of which would come the differential diagnoses in order of probability. A parallel development was the growth of specialism.

Perhaps I am an old-fashioned reactionary [Sir George said] but from what I have seen done to patients I doubt if this practice is in their best interests. It may happen that no one is responsible for the patient as a whole. All that the patient may need is a little help in solving some of his or her domestic difficulties or changing some of his or her habits. Yet instead they get stupefied by drugs or afflicted with unnecessary surgery. If the doctor is to be replaced by a machine the ultra specialists are carefully fashioning this role for themselves....

Unless the doctor is utterly devoted to his patients and prepared to take immense trouble to understand their problems, he is inferior to a machine.... The ethos of medicine is of no less significance than the science.... If we systematically neglect character we shall ruin our society and particularly medicine.

An instance of lack of "character in medicine," for which Sir Charles pleaded, is provided by a report in *Time* of January 31, 1964. Researchers at Manhattan's Sloan-Kettering Institute injected cancer cells under the skin of 19 patients severely ill from non-cancerous diseases, without telling them what they were being injected with. This use of human beings as guinea-pigs has caused quite a storm, and rightly so. The World Medical Association, representing doctors of 56 countries, recently instituted a code of ethics for the regulation of experiments on human subjects (*Animals' Defender*, October 1963); but it is a matter for regret that they did not altogether condemn such experiments. One is left wondering what situation of horror will be brought about in the future unless the present methods of "experimental medicine" are drastically checked.

If the allopathic system of medicine leaves much to be desired, what is the ideal system? Is it not that which unifies the best in all forms of medicine — not just the relatively modern systems but also the very ancient ones, such as those practised in the East centuries ago? Knowledge of the history of medical ideas, of what master physicians of other ages have put forward, is very necessary for the medical student of today if he is to get a right perspective and is not to be led to misbelieve that modern medicine has attained a superiority never attained before.

Search for the basic principles of health inevitably leads one to the conclusion that there is more to the study of medicine than knowledge of the physical body of man. The medicine of Paracelsus, the great philosopher-physician of the 16th century, whose works should be studied by every medical man of today, rested upon four pillars: Philosophy, Astronomy, Alchemy, and Virtue. He wrote:

A physician must be a *Philosopher*. . . . Philosophy — *i.e.*, the true perception and understanding of cause and effect — is the mother of the physician, and explains the origin of all his diseases. In this understanding rests the indication of the true remedy, and he who is not able to understand will accomplish nothing. . . .

A physician must be an *Astronomer*. . . . As the terrestrial body of man is intimately related to his terrestrial surroundings, likewise his astral body is in relation with all the influences of the astral world; and that part of philosophy dealing with these astral influences is called astronomy. . . . All the influences of the terrestrial and the astral world converge upon man, but how can a physician recognize the manner in which they act and prevent or cure the diseases which are caused by that action, if he is not acquainted with the influences existing in the astral plane? . . .

He should be an *Alchemist*; that is to say, he should understand the *Chemistry of Life*. Medicine is not merely a science, but an art; it does not consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life, which must be understood before they can be guided. . . .

One of the most necessary requirements for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity, pomposity, and self-conceit, because these vices are the outcome of ignorance and incompatible with the light of divine wisdom which should illumine the mind of the true physician; but our practitioners of medicine will not believe me when I say that it is necessary that a physician to be successful should be virtuous; because they imagine that success is due only to learning.
