

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE FOOTSTEPS OF THE PREDECESSORS

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THEOSOPHY teaches that man has never been left without Light. A long line of Teachers is recognized, and perhaps no other title describes Their function and purpose as the one by which the Buddha is called — Tathagata. Each one of Them follows faithfully in the footsteps of His Predecessors. Each aspirant to Wisdom and Service tries to ascertain what those footsteps are so that he may earnestly try to put himself on the Path.

The first of these steps is described thus: “Follow not me, follow the Path I show.” At his stage, the aspirant cannot walk the Path the Master actually walks, even when He descends to labour in the world of mortals. But he can tread the Path revealed to him by the Master; he must begin to do not what the Master does, but what all the Masters did when they were aspirants.

The second step: “Look not behind or thou art lost.” No aspirant ever came to the Path free of any weakness — a kind of ready-made saint. Each one comes loaded with the heavy Karma of the past. To become an efficient servant of the Masters, he resolves to free himself from his Karma, and feels its oppressive presence all the more. He forgets that he did not enter the Path to get rid of his vices, but to serve humanity in the way of the Masters. Service was primary; the getting rid of weaknesses but a second necessity. Necessity, no doubt, and not to be overlooked, but the philosophy teaches that service is the purifying talisman; for, in service self-forgetfulness is possible and to forget the self to remove all weaknesses and vices. So, the aspirant is called upon not to be dejected because he sees his many blemishes, and few, if any, good qualities of soul-growth. The measure of his service of others is the mea-

sure of his own spiritual progress.

The third step: "Arouse, arouse in you the meaning of 'Thou art That'." By study and reflection an intellectual perception of the fact is obtained; but unless study is used to cleanse the mind, and meditation to purify it, the words will not act as arousals. All the world studies and reflects, but its ways are not the ways of the Masters. Purity becomes the Wisdom-Light, as the various teachings are applied to the self of man, which is lower, and the Self in man which is higher. Demoniak belongs to us but Divinity is our very Self. As one fact after another of the great philosophy is *practised*, day by day, the Self awakens.

The greatest foe of the aspirant is pride — the soul of the lower self. It blinds him to these three steps. Out of pride the aspirant fancies that he walks not the Path which is his, but some special one. It is pride once again, in the form of self-pity, which conjures up "my special difficulties." And it is pride which strengthens the obstinate personal self and makes it impossible for the Self to shine forth.

Wise words W. Q. Judge wrote once: "The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead."

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HE is the real sadhu, who can reveal the form of the Formless to the vision of these eyes; who teaches the simple way of attaining Him, that is other than rites or ceremonies; who does not make you close the doors, and hold the breath, and renounce the world; who makes you perceive the Supreme Spirit wherever the mind attaches itself; who teaches you to be still in the midst of all your activities.

Ever immersed in bliss, having no fear in his mind, he keeps the spirit of union in the midst of all enjoyments.

The infinite dwelling of the Infinite Being is everywhere: in earth, water, sky, and air; firm as the thunderbolt, the seat of the seeker is established above the void.

He who is within is without: I see Him and none else.

—KABIR

## GOODWILL TO MEN

•Like threads of silver seen through crystal beads  
Let love through good deeds show.

—*The Light of Asia*

GOODWILL is not a forced growth. It is the efflorescence of an inner goodness. Until that inner quality emerges, the show of goodness becomes a mere posture and good words become mere pretensions of brotherliness. The ersatz kind of goodwill leaves no beneficence and confers no boons. In fact, it has in it the potency of mischief, for the psychic force of an ill will veiled behind the facade of friendship and sympathy can raise a barrier of hypocrisy between the sinner and his victim. It has the power of harming both. Dislikes, antipathies, psychic revulsions, envy, hatred and a holier-than-thou attitude produce disharmony between word and act, and Karma will then have to step in to restore broken harmony.

Goodwill is the outer manifestation of a Soul that is ready to stoop so that it can conquer. It can help the struggling pilgrim; it can ease the sinner's burden and it can bring solace and comfort to the ignorant and the indigent. You may have all the world's wealth and know not how to do works of charity; you may have a storehouse of knowledge and be poor in transmitting its blessings; you may have reached dizzy heights, yet fear to lift another to your level lest you yourself lose your precarious foothold. Men have played too long with charity and mercy and goodwill and have limited their endeavours to only a tinkering with virtue. They have thus missed their opportunity to reach up to the source from which these flow down in effulgent streams. The student has to learn that virtue is not the mere negation of vice. Goodwill does not emerge on the instant that enmity, jealousy and hatred are banished. The act of goodwill has to become an act of magic, where the genius of the man takes over control and directs the operation. Something real and sincere and affectionate must be aroused in the secret part of the man and made to emit its warmth through eye and mouth and hand. There is a benediction in goodwill; there is in it a spontaneity, but also a divine deliberation. It is an act of giving which, instead of denuding, enriches the giver. It blesses him that gives and him that takes. Wherein is love, therein is God — a truism that all admit and then forget to practise.

Since acts of goodwill can have their source only in the highest aspects of a man's nature, care has to be taken to see that the ideal of good-

will, which for ever remains as a potentiality in the Higher Mind, does not get diluted and then coloured as it filters down from that Mind through the realms of desire and the organs of man to emerge finally as a visible and tangible act. A badly tuned instrument cannot discourse eloquent music; a crystal clear drop of water when dropped in a scavenger's bucket gets denuded of its purity. However noble an idea, it is shorn of its nobility as it enters an ambitious mind, or a mind that still offers accommodation to likes and dislikes. It therefore follows that when one desires to acquire the potency to generate and emit the force of goodwill (a goodwill that has to be genuinely felt and spontaneously offered) one has to undergo some preparation and considerable education in which no stage can be lightly skipped. *The Voice of the Silence* asks the disciple: "Knowest thou of Self the powers"? and then proceeds to give the stern warning: "If thou dost not — then art thou lost." Any inquirer may well ask why this should be so. The unequivocal answer that is offered demands a deep consideration of its realities. Says *The Voice of the Silence*:

For... the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive, along Antaskarana — the path that lies between thy Spirit and thy self, the highway of sensations... a thought as fleeting as the lightning flash will make thee thy three prizes forfeit — the prizes thou hast won.

One interpretation of this would be that the presence in this sensitive pathway of any motive short of the universal (which results in speech belying the thought) makes this Antaskarana passage unclean and unfit for the transmission across it of the pure emanations proceeding from the Divine and the Universal. It is here in this "highway of sensations" that goodwill and all the other noble ideas may through the man's personal bias acquire a gloss that colours and distorts their reflection. The untrue becomes a caricature and a dangerous substitute for the True.

Goodwill is not something that can be called out or held back. When once it comes to dwell in the man, it becomes a part of himself and manifests itself in his behaviour and presence as in his speech and demeanour. It is an outflow of the Soul and the purer its irradiation the greater the chance that a sleeping soul may get awakened to the warmth of its vibrations. Among the company of enlightened souls, goodwill becomes a covenant, a promise to pool resources to secure greater strength for the service of humanity. It is a recognition and an affirmation that

the spiritual power gained by one shall be made available to each of the holy Brotherhood.

From the *Sermons and Sayings of the Buddha* by Sudhakar Dikshit, a Chetana publication, the following is extracted:

Once when the Blessed One happened to visit Kosambi he learnt about disputes prevailing among the Bhikkhus of that locality. He called the disputing Bhikkhus to his presence and addressed them thus:

Bhikkhus, you are disputing among yourselves and hurling taunts at one another, because you do not seem to know the states of consciousness which lead to harmony and peace.

Bhikkhus, there are six states of consciousness which conduce to unity and harmony.

1. Acts of goodwill towards fellow beings.
2. Words of goodwill sincerely spoken.
3. Thoughts of goodwill sincerely harboured.
4. Sharing with others all that you have down to the last crumb of bread.
5. Sharing with others your higher life of flawless virtue.
6. Removing all evil around you with the noble saving creed of love.

These are six states of consciousness which, being themselves friendly and respectful, lead to accord, amity and love.

Listen, Bhikkhus, these six states of consciousness lead to super-knowledge. Each of these leads successively a step further, and while there is something further to be done let there be no falling back in your steps.

(*Kosambiya Sutta*)

THE phenomenon of health is a living activity, not a product. It is not something to *have*, but a way to *be*. It is a procession, not a possession.

—ROBERT HOKE

# MAGICON, OR THE SECRET SYSTEM OF A SOCIETY OF UNKNOWN PHILOSOPHERS

[The following, compiled and translated from the German, appeared originally in *The Theosophist* for May 1884, and is continued from our last issue.—EDS.]

## III. — MAN

A STUPENDOUS REVOLUTION in the realm of spirit caused the source of all being to begin an immediate emanation of itself, and this divine emanation was primordial man. By virtue of his divine origin, he was not only the most elevated and ancient being, an expression of divine power and number, but while in possession of all the privileges of a spirit, still he was surrounded by an indestructible cover, which secured him against the destructive powers of the elements. In this glorified condition, in which he experienced the most exalted happiness, he was enabled to command in the reign of the Invisible, as in that of the Visible, to reveal the power of the Highest, and by the restoration of Unity to restore order, peace and happiness. Dwelling in the centre of the square, he could view the whole of his realm in all four directions and comprehend at once the past, present and future. He possessed the power over life and death of his inferiors, because he infused them with life by his presence, and his withdrawal caused their death.<sup>1</sup> But he became unfaithful. Instead of governing the Sensuous, he confounded the four cardinal points of Light and Truth, and thereby deprived himself of Light. Instead of only watching the totality of his realm, he was attracted to a part of the same. He thereby became involved in sensuousity, that is, he went from 4 to 9 and fell into darkness.<sup>2</sup> That which to him formerly was a unity, now appeared to him as multiple and subdivided; the sensuous took the place of the intellectual, and the intellectual that of the sensuous. His crime consisted in his transition from the supersensual to the sensual. The sensuous was not made for him, and he was prohibited from tasting the same, but he lusted after the same, and by obtaining the false enjoy-

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<sup>1</sup> This death is *spiritual death*. When the communication between a human being and his divine immortal Atma, his "logos," is dissevered, the result will be the *spiritual death* of the man.—Ed. [*The Theosophist*]

<sup>2</sup> Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.—Ed. [*The Theosophist*]

ment he lost the true one. He fell from spirit into matter, and it is now the object of man's efforts to regain the former position. He not only lost his original place in paradise (the intellectual square); but he also lost his power, the living word; he became separated into the male and female.

He also lost the invulnerable cover of his primordial state and hid himself in an animal body ("clothes of skin"), which made him susceptible to the impressions of the sensuous and exposed him to the dangers of the elements. However, this mortal body, the seat and cause of his sufferings, became at the same time a protecting coat against still greater dangers, to which he would be exposed without such protection. The organs of this material body are in exact proportion to his intellectual powers; its regularities are based on a certain number and its natural colour on a certain order in the arrangement of the elements. This body is a complete representation of the materials of which the world is composed. It is a microcosmos and has the same proportions and functions as the macrocosmos, and like the earth it has to combat all inimical forces. It is the expression of a spiritual, but not thinking, principle, called the animal soul, and which is the link between the intellectual soul and the physical body.

Man's present condition is more difficult now than before his fall. He has more dangers to meet and less powers at his command to resist. He is still engaged in the battle of the sensuous against the intellectual. He desires to become spiritualized, but his body attracts him to the sensuous by a thousand charms and draws him still deeper into the mire of matter, and his intellectual principle cannot breathe the pure essence of life without the beneficial influences of a higher reaction. But even the realm of the sensuous is a benefit to him and acts as a safeguard and starting point for his return. His power of returning depends on his power to subdue everything that renders obscure his true interior nature, and to remove everything that prevents him from returning to his original source. He cannot accomplish this in any other manner than by ascending on the same line by which he descended. He must return from 9 to 4, from the sensuous to the intellectual, from darkness to light. He must penetrate the mists that hide the sun from his sight, until he arrives at a point where the rays of the sun reach him without refraction. This is the great work of *Redemption*, by which man at first and before all vivifies and strengthens the power of his intellectual germ, and by renewed stimulation and expansion of the same and by a well-directed will becomes

susceptible to the prerogatives of the spirit. By the exercise of courage and the possession of Faith can the time of trial be shortened to a considerable extent; but no *vicarious* atonement is possible, and the deeper man fell, the further will he have to rise.

However, man, feeble as he is, is not entirely dependent on his own resources of inherent faculties of courage and will only, in his attempts to rise. There are many great and good men, who stimulate him by their examples, if he chooses to accept them for his guides; but besides these there are amongst us, and have been at all times, real celestial agents on earth, who are taking the utmost interest in our welfare. A direct intercourse with these men is not impossible for man, if he becomes sufficiently purified to be approached by them; they themselves being highly progressed and pure, although human beings.<sup>3</sup> By a proper course of mental and spiritual training we can perceive, or come in contact with, those beings. The less our attention is attracted by sensuous things, the more our spiritual sight becomes developed; and the more the exterior man dies, the more alive becomes the interior one. All this, however, would be insufficient for the redemption of man, if it were not for the constant activity of the universal spiritual principle, by which all his powers are continually increased and vivified, and by which man is led to the recognition of all things, and especially to a knowledge of himself.

There is consequently no want of certain and powerful remedies by which man can lift himself from darkness to light; but if he is too careless and negligent to use these means, he will pass to a much more horrible condition; especially if he denies the existence or necessity of such powers. He will then pass into a condition from which he can only be redeemed by a most terrible and continued purification. He will pass from 9 to 56. The law by which man passes from 4 to 9 is terrible, but it is nothing in comparison with the law that rules 56, a stupendous law, by which those which become exposed to its action cannot arrive at 64 without having experienced the full rigour of that law. Man, who does not perform his duty during the time appointed to him, must begin again, but starts from a point much further back and has to labour for a much longer period; and after that there is still a more terrible and almost infinite period of suffering. The unfortunate beings belonging to that class are like the satellites of "Saturn," which continually revolve around its ring, without being able to enter into the same. They cannot enter the sphere of Good, and see the light without being able to approach

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<sup>3</sup> Such men are the *real* originators of the present Theosophical Society.—*Trans.*

to it, and have to suffer, until all their impurities are burned and destroyed by their own inherent light.<sup>4</sup>

But by the proper use of his faculties man is certain to attain his object, and his doubts vanish as he rises. He need not fear death, because death is only terrible to those who have amalgamated themselves entirely with the sensuous; and if he elevates himself by his will to such a degree of purity as to become one with Divinity, he will then even in this life be able to spiritualize his own being sufficiently to behold the whole realm of the Intellectual, and he will find himself much nearer to God than he ever expected to be able to go. The divine agents will be perceived by him, he does not need to read any books to obtain instruction,<sup>5</sup> and he is so much advanced on the road to perfection that death only needs to remove the gross material veil, to let his intellectual temple appear in its full beauty; because then he will live and act entirely in the sphere of the Infinite.

If we look at man in his social relations, we find that the origin of the social state consists neither in a forcible gathering of men by some powerful individuals, nor is an arbitrary or indiscriminate confluence of entities to a common unity by means of a social contract. Primordial man was born to rule, not over his equals but over inferior beings. He could not belong to any political body of men, which body cannot exist without sensuous links and intellectual privations. But as he became more and more sensuous, his condition became one of an uninterrupted chain of wants, dependencies and necessities; and the social organization became necessary to supply those wants and to free again his intellectual nature and regain his rights. The formation of society was therefore not an act of arbitrariness but of necessity; its purpose is education and its final aim freedom and recovery of the rights of the individuals out of which it is composed. The legitimacy of the rule of one man over another depends upon their respective degrees of depravity or real nobility. A large number of individual parts of society sinks into the mire of the elements, and it is therefore natural and necessary that they should be assisted to rise by those that are less depraved; and only in this respect can an authority be legitimate, while in any other case it

<sup>4</sup> The number 56 ( $7 \times 8$ ) signifies the eighth sphere. 5 (one half of 10) is the number of Idolatry, and 6 signifies the sphere of Light. Both numbers combined are the type of the separation of the bad from the circle of good (64), composed of Light (6) and its exalted inhabitants (4).

<sup>5</sup> This is likely to be misunderstood. He may have to read a good many books, before he arrives at a point where he needs them no more.—*Trans.*

would necessarily be the highest degree of injustice. The farther an individual is advanced on the road to his own individual perfection and purification, the more he obtains a power over others, based upon justice, and the more he approaches the light, the more extended will be his influence over those that are withdrawing from the same.

A child cannot be its own father, teacher and provider, and collective man needs certain guides, possessed of superior virtues. Government therefore ought to consider it its first duty to educate the intellect of man, abolish evils and provide for the gratification of the real necessities of man. Religion and Politics have an identical aim, and each king therefore should also be a Melchisedech or high priest. Mankind, in attempting to separate what they consider the "worldly" from the spiritual, has lost the true spirit, and kings and priests, by losing the true spirit of religion and becoming sectarian, have lost their power. True religion and true freedom are inseparable. Primordial man was in possession of the power of punishing his inferiors and even of depriving them of life by depriving them of his life-giving presence; but man in his present condition has lost the power, and no person has the right to punish or kill another person. The power of kings and judges to punish is thereby only symbolic, and they possess such rights only as the representatives of a higher authority than individual man and therefore ought to exercise such powers only in the interest of their highest conception of justice. Punishments ought to be proportionate in severity to the severity of the crimes, and it is unjust to punish only those crimes which have been committed against the physical man, so-called political or temporal crimes; and to let those criminals go free who attempt to poison, injure or destroy the intellectual or spiritual part of man. The cause of this injustice is that those who are entrusted with authority are themselves imperfect or criminal and liable to misuse their authority, and mankind cannot expect to arrive at the golden age before its leaders will be more perfect men, whose hearts are filled with love for humanity, and whose minds are illuminated by the divine intelligence of the universal spirit.

—An American Buddhist

*(To be continued)*

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## “THE JOY OF TRUTH”

THERE ARE perhaps *two* groups of people who experience fully the joy of Truth; namely, those who are born with an instinctive awareness of it and those who, after long searching through gloomy labyrinths of doubt, at last see its light transfiguring the world for them, so that they walk confidently and serenely ever after.

“Oh, my friend, direct your thoughts to the Eternal Truth!” are almost the first words of the first letter from Mr. Judge to his disciple Jasper Niemand, and the adjuration sounds forth for all who feel uncertain as to what is that Truth and where it may be found.

There must be many such today, and there is some excuse for them as they survey the world around them, hindered rather than helped by tortuous theology, contradictory philosophies and negative materialism. But that “directing” is the first step only. It is but the few who can grasp Truth straightway in its entirety, and Mr. Judge seems to allow for this when he proceeds, “Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step” (p. 12),<sup>1</sup> thereby indicating a gradual process which must come about according to the seeker’s capacity for spiritual development.

Mr. Judge was no easy optimist. He knew well what lay ahead of the pilgrim soul. “The darkness and the desolation are sure to be ours,” he warns; adding reassuringly, “But it is only illusionary. Is not the Self pure, bright, bodiless, and free — and art thou not that?” (p. 42). A fact undoubtedly, but one that is hard to realize as we cope with daily life in the materialistic society of this closing quarter of the 20th century, in which noise, greed and violence seem to be the order of the day.

Here too, however, Mr. Judge can help us, for he points out that “the truth of the soul’s life is in no special quarter of the compass, it is everywhere round the whole circle” (p. 82). And while allowing for “the occasional despondencies which we all feel,” he does not fail to add that these are but mists “which the light of Truth always dispels.” (p. 21)

So again he urges that we see ourselves aright. “Rely upon the truth that your inner self is a part of the great Spirit” (p. 137), which indeed is a fact if we take time and make the effort to realize it, just as our circumstances are our Karmic heritage and therefore the best for us if we will only so regard them.

Such study is essential, for it is not enough to rely upon mere visionary

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<sup>1</sup>All quotations are from the Indian edition of *Letters That Have Helped Me*.

aspiration. *That* can too easily pass into day-dreaming, which is very pleasant, or, alternatively, into something much less so, a state of nagging, irritating mental queries as we speculate over the many diverse forms of religious belief. Quoting the *Bhagavad-Gita*, Mr. Judge says, "Seek the truth by strong search," but he immediately goes on to add, "By doing service, and by enquiry" (p. 121), which accords well with membership of a Theosophical lodge or study group where our service is to one another in our common quest, and where our enquiry can take the form of helpful questions. Our search and service, Mr. Judge continues, will bring their reward: "Those who know the Truth will teach it." For, through the practice he commends, our minds will be open to it, our whole being alerted to that one end. And once again he gives an assurance. "Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it." (p. 120)

Altruism, altruism! That, from the outset, Theosophy has urged upon its students, H.P.B. and W.Q.J. both exemplifying it in their lives by their unsparing work for humanity. The responsibility for transmitting that timeless Truth is now ours. Paradoxically, the altruist, who by the world is generally regarded as "self-sacrificing," is in fact taking the best way to develop his true self and to prepare it for further progress in his next birth. Writes Mr. Judge to Jasper Niemand, "The reason that you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself." (p. 1)

Mr. Judge for his own part was aware of owing a debt of gratitude, and refers to it movingly in a letter to fellow workers in England. He writes them, he says, because he is "so far off, and the place where my old friend and teacher — the one who pointed out to me the way that must bring us, if followed, to the light and peace and power of truth — is so dear to me, I would fain speak with those, my fellow-workers, who now live where she worked, and where her mighty soul left the body she used for our advantage." (p. 71)

"The joy of Truth" is Mr. Judge's own phrase (p. 8). He could equally have said "the worth of Truth," or "the need of Truth," or even "the pursuit of Truth," and written as wisely on that alternative theme. But "the joy of Truth" somehow lifts the heart, besides clarifying and

satisfying the mind, for it implies rest after mental labour, triumph over doubt and uncertainty.

How has it been won? Through aspiration and altruism, and both are exemplified by Mr. Judge himself, which is why his words have power. He fully practised what he preached. "Let us . . . try as much as possible to be real brothers, and thus get nearer the truth." (p. 93)

Such a brother he was, and still is, ever helping us through his letters and other writings, though it will soon be a century since he penned these words, "I only wish I could see you all to hearten you up a little more." (p. 94)

Perhaps he does, and perhaps he hears when a voice within us sends forth the greeting, in his own words, than which none better could there be:

SALUTE MOST NOBLE, BRAVE, AND DIAMOND-HEARTED!

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LOVE and Law are struggling in the human heart; the doubt of the heart will I settle by relating the questions of Law, and the answers of Love I will describe, holy Sir. Law says: Go to the *mulla* and learn the rules and regulations. Love says: One letter is enough, shut up and put away other books. Law says: Perform the five baths and worship alone in the temple. Love says: Your worship is false if you consider yourself separate. Law says: Have shame and hide the illumination (enlightenment). Love says: What is this veil for? Let the vision be open. Law says: Go inside the mosque and perform the duty of prayer. Love says: Go to the wine-house and read the *naphal*. Law says: Let us go to heaven, we will eat the fruits of heavens. Love says: There we are custodians or rulers and we ourselves will distribute the fruits of heaven. Law says: O faithful one, come, perform the *hajj*, you have to cross the bridge. Love says: The door of the Beloved is *ka'aba*, from there I will not stir. Law says: On the cross we placed Shah Mansur. Love says: Yoy did well, you made him enter the door of the Beloved. The rank of Love is the Highest Heaven, the crown of creation. Out of Love he has created Bullha, humble, and from dust.

—BULLHE SHAH (Sufi poet)

## VAISHVANARA

VAISHVANARA is the living magnetic fire that pervades the manifested solar system — the ever-present aspect of the One Life, for it is its vital Principle.

Cosmically, Vaishvanara is not merely the manifested objective world, but the one physical basis from which the whole objective world comes into existence.

In the *Bhagavad-Gita*, it is described as the internal fire of the living, associated with the upward and downward breathing and causing the four kinds of food to digest. (XV. 14)

So interwoven is divine manifestation even with these palpable processes that without this subtlest energy no existence would be possible. If proof were needed to realize its presence, contrast a corpse with a living body and it will be easy to see that such simple processes of everyday existence as breathing and digesting of food provide the clue to the functioning of the internal fire of the living.

Called Jatharagni by another name, it is the digestive fire tended by the breathing, the vitalizing energy in the body — the *Prana* and the *Apana* (the expirational and inspirational breaths), also known as “vital wind” in the *Anugita*.

The four kinds of food to be digested are those requiring mastication, sucking, licking, and drinking. The form of Agni-energy which is the digestive fire reduces every grosser substance into its own subtlest form, every food into its subtlest essence, thus making it fit for assimilation. So assimilated, it becomes the nutrient principle which builds up and sustains the body.

The four varieties of food correspond to the matter of the four planes, which they go to nourish. These four planes are, respectively, the higher Sattvic Manas, allowing a clear reflection of Buddhi in the individuality; the lower Rajasic Kama-Manas, turned more or less to the senses and cognizing the objectivity; the subtle ethereal body with its vitalizing Prana or life-principle; and the gross physical body which the being requires to function in the objective world.

According to the Vedas, Agni is the oldest and most revered of the gods in India. Fire is worshipped as Deity, and this not only by the Hindus. There are fire-temples where the Parsees offer their prayers and worship. Fire gives heat and light, external as well as internal.

Considering the symbol of *Agni* as providing illumination, there is *Jnanagni*, the fire of spiritual knowledge. The potency of this fire is so strong that it can burn out the chain reaction of Karma.

In the view of Nilakanta, "Vaishvanara" is a word often used to denote the Self. "The nose (or smell), the tongue (taste), the eye and the skin, and the ear as the fifth, the mind and the understanding, these are the seven tongues of the blaze of Vaishvanara...."

In ancient times, it was a duty cast on pious people to tend the sacrificial fire as a perpetual reminder of daily duties, of the need for worship, purity and loving sacrifice, besides other points of significance which were lost in course of time.

Just as gold is purified by physical fire, so is the error-ridden life of man purified by the fire of spiritual knowledge. There is nothing comparable to spiritual knowledge. Sri Krishna considers a Jnani, one who is spiritually wise, as extremely dear to him (*Bhagavad-Gita*, VII. 17-18). At the end of many lives, the Jnani finds refuge in Sri Krishna, realizing that Vasudeva (the Supreme) is all that is. (*Ibid.*, VII. 19)

WHAT IS truly valuable in our bustle of life is not the nation, I should say, but the creative and impressionable individuality, the personality — he who produces the noble and sublime while the common herd remains dull in thought and insensible in feeling.

This subject brings me to that vilest offspring of the herd mind — the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake — the spinal cord would have been amply sufficient. This heroism at command, this senseless violence, this accursed bombast of patriotism — how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

Such a stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted through school and press for business and political reasons.

—ALBERT EINSTEIN

## NOTES ON DEVACHAN

[These notes, signed "X," are reprinted from *The Path*, where they appeared in two instalments, in May and June 1890. Regarding their authorship, W. Q. Judge wrote in another issue of *The Path*, that for March 1893: "The Adept K.H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in *The Path*, in Vol. V, in 1890, without signature. The authorship of those 'Notes on Devachan' is now divulged. They were attributed to 'X.'"—EDS.]

DEVACHAN is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the keynote of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth — the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The *a priori* ideas of space and time do not control his perceptions for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man. Nature provides for him far more

*real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the Devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and — not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Paranirvana.

A colourless, flavourless personality has a colourless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much as and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out its own devachanic sensations, making the other a sharer in its subjective bliss; yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Ethereal body — the *Mayavi Rupa*?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of *Tanha*.

The reward provided by nature for men who are benevolent in a

large, systematic way, and who have not focused their affections on an individual or speciality, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribhuvana since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha Himself. What he said may be found in the *Shan-aun-yi-tung*. Says Tathagato:

... Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of *Arhats* is governed by the Tathagatos (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having "seven and one" properties or distinctive qualities (the seven principles emanating from the One). This, O Saryambra, is the "Devachan." Its divine udambara flower casts a root *in* the shadow of *every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous; there are no more griefs or sorrows *in that cycle* for them... myriads of Spirits resort there for rest and then return to their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc.

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time — proportionate to its earth life — a complete recollection "of his life on earth"; but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego — the combination of the sixth and seventh principles — which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma (of Evil) steps aside for the time being to follow him in his future earth reincarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us — as you were told more than once before — and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan.

They will have to pay for their sins later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course, it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya."* Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan — only a hundredfold intensified. So much so, indeed, that the happy *Ego* is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved ones — whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this — during such a condition of complete *Maya* — that the souls or astral *Egos* of pure loving sensitives, labouring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward. It is an ideal paradise; in each case of the *Ego's* own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature — especially in the subjective world — that no mistake can be ever committed by the *Tathagatos* who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual *Egos*, children prematurely dying before the perfection of their septenary entity do not find their way to

Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realized by a Red Indian in his "happy hunting grounds" in that land of dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill — tho' it caused the death of many an innocent animal — why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by a civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . .

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest detail are marshalled in the greatest order in a few seconds in our vision,<sup>1</sup> that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of our lives will come but at the end of the minor cycle — not before. . . .

Unless a man *loves* well, or *hates* well, he need not trouble himself about Devachan; he will be neither in Devachan nor Avitchi. "Nature spews the lukewarm out of her mouth" means only that she annihilates their *personal* Egos (not the Shells, nor yet the sixth principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

—X

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<sup>1</sup>That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

## GOD—THE ONE REALITY

THE SUBJECT of God is the most sacred and solemn one that the human mind can reflect upon and that the human heart can try to realize within itself. Only human beings can do so because they possess self-consciousness; the other kingdoms have not reached that level of conscious inquiry and search. Consciousness expresses itself through every form, but self-consciousness or reflective consciousness is the prerogative of man alone. On this great subject, philosophers have speculated and have come to their own conclusions. Intuitive poets have sung of the glory of God through various expressions of nature and of life. Artists have painted the majestic drama of life according to their vision. Mystics have meditated on it within their hearts.

Barring those who are true seekers, the bulk of mankind considers God as a personal creator who fashions the universe according to his will, who makes his own laws and looks after the destiny of man. This theological belief has given rise to the outer crutches of priests and temples and churches. As against this idea, Darwin's theory that evolution was a continuous path 'from ape up through modern *Homo sapiens* is equally illogical. Scientists are now beginning to admit, however, that man is an older species with a more complex evolution than previously thought.

In the early years of the Theosophical Movement, started in 1875 by Madame Blavatsky as the Messenger of the White Lodge of Adepts, the Great Master stated in a letter: "Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena" (*U.L.T. Pamphlet No. 33*). All the great teachers down the ages have taught the identical truth about God, Law, Man, Nature and kindred subjects, but the "mighty art" gets lost and has to be revived time and again. Jesus taught that the Kingdom of God is within each one. Krishna said: "I am the Ego which is seated in the hearts of all beings." The whole philosophy of Theosophy rests on the three fundamental principles of God-Law-Evolution, to be studied, practised and lived up to in all spheres and in every duty of daily existence. God, Spirit, Self, Life, Light, by whatever name you call it, is a divine principle which gives birth to the never ending stream of conditioned existence. Each human being is a ray of that Light and Life, therefore in essence divine and immortal like the parent and the source.

The following quotations from *The Voice of the Silence* deserve reflection:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent! (pp. 26-27)

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. (p. 63)

So man is both mortal and immortal. Mortal in his lower nature and immortal in his higher nature. It is that crystal ray, that beam of light immaculate within, that has consciously to unite with the Universal Spirit, which is reflected by the small and by the great and is mirrored in the tiniest atoms. Theosophy gives the correct concept of God by which we can develop the right perception of existing things and the knowledge of the non-existent.

Manifestation starts on the homogeneous plane, the highest and the most spiritual. Brahma expands and weaves the universe out of its own fabric, in the Absolute, Eternal background, which is Sat, Beness. It is symbolized by boundless space. Horizon after horizon may lift, still there will be space beyond. Eternal duration is another graphic symbol. *Yugas* and *kalpas* may roll on, but there will be the eternity of time. Still another symbol is ceaseless motion, representing Law. God is Law and Law is God. The manifesting aspect of God is active periodically, and then slumbers on for eternities. So God in manifestation is symbolized by the "Great Breath"; "breathing out" signifies that all things and creatures have awakened; "breathing in," that everything is merged back in the Absolute.

The whole of Nature comprises different aspects and expressions of God in manifestation. The animating spirit or life expresses itself through different forms of matter of different grades. The form of a bird with its power of flying is made up of a different type of matter than that of a

stone or of a tree. There are innumerable varieties of forms showing forth the wondrous powers of God, which all exist in man.

So God in manifestation can only be realized by our finite minds by perceiving its different aspects, by coming closer to Nature, helping Nature, understanding her laws, and working in harmony with those laws. As each one begins to know that he is a ray of the Divine Life and Light known as God, he naturally sees that Life and Light in other human beings. Therefore the fatherhood of God and the brotherhood of man become facts and realities. Thus, the correct concept of God would bring about a great change in the minds and hearts of people, with right evaluation of that which is real and permanent and that which is constantly changing. This would naturally establish peace and harmony in the world. At present, nations are competing with one another for power, creating destructive weapons that can ruin the world and our civilization. Peace and war arise in the minds of men, and man and man alone is responsible for world conditions, which it is in his hands to improve so as to bring about happiness.

Different forms of life are made up of different grades of matter, expressing different states of consciousness. Pre-Cosmic Substance is the source of various grades of matter, and pre-Cosmic Ideation is the root of all individual consciousness. God is also known as the Substance-Principle. The link between the two is Fohat, the universal propelling Vital Force. In the Stanzas of Dzyan, Fohat is compared to the steed, with the thought as the rider. It works at all levels, from the highest to the lowest. That which is in the Divine Mind, in a subjective state, has to be objectivized, for which innumerable powers, forces, intelligences, forming different hierarchies, are necessary. These forces are personified as gods and are worshipped as such. Brahma, Vishnu and Shiva are the creative, preservative and regenerative powers in the universe and in man, each performing its duty, but they are worshipped as gods.

The goal of human evolution is conscious godhood—to become a god-like being. To reach *Nirvana*, but to renounce its peace and bliss and rest, is to follow in the footsteps of the great Buddha. It requires compassion for all beings, the urge to relieve their suffering, to uplift them, making of oneself a true renunciator. So God is the immortal principle of life back of all manifestation, birthless and deathless, beginningless and endless, and man, through constant communication with the God within him, can come nearer to it. "Theosophy considers humanity as an emanation from divinity on its return path thereto."

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## PHYSICAL EVOLUTION AND THE BODY OF MAN

Steadily, as you watch and worship, the light will grow stronger.

—*Light on the Path*

THERE IS a triple evolutionary scheme in the universe. It is for the furtherance of this scheme that the major and minor gods as well as the hierarchies of sentient beings exist. They carry on their work, following the pattern set for them in the Universal Mind from which they have emanated and of which it may be said that they are projections and reflections. The creation of man and the incarnation in him — either in whole or in part — of divine beings was a part of the process for achieving the objective set for human evolution on this earth.

The third in the triple scheme of evolution is thus set forth in *The Secret Doctrine*:

The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concentered the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.<sup>1</sup>

Since humanity in the mass is still deeply involved in the unravelling, and unfortunately in the exploitation of that which is purely physical, this particular aspect of the triple scheme deserves more than mere passing attention.

What we call “man” — the thinker — did not have any direct part in the designing and fabrication of his body. That work, according to the passage cited above, was done by the Lunar Pitris and by Nature. The primary creation of the human physical body was the contribution made by these two forces towards the evolutionary process. In a body so prepared, it fell to the lot of the returning Egos to incarnate for the accumulation of experience. We are those Egos.

Before he can approach the subject of the completed man, the student of *The Secret Doctrine* has to grasp the fact that the Earth is a minor planet and that the matter of the Earth has been receiving wrong im-

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<sup>1</sup> *The Secret Doctrine*, I. 181.

presses because of the failures which followed upon the efforts of Nature to create man unaided. In the far distant past, in the beginnings of sentient life, the Earth invoked the Sun thus:

Lord of the Shining Face (the Sun), my house is empty.... Send thy sons to people this wheel (Earth). Thou hast sent thy seven sons to the Lord of Wisdom [Mercury, or Budha].... Thou hast forbidden thy servants, the small rings, to catch thy light and heat, thy great Bounty to intercept on its passage. Send now to thy servant the same!<sup>2</sup>

To this invocation the answer came:

Said the "Lord of the Shining Face": "I shall send thee a fire when thy work is commenced. Raise thy voice to other Lokas, apply to thy Father, the Lord of the Lotus (*Kumuda-Pati* [the Moon, the Earth's parent]) for his sons.... Thy people shall be under the rule of the Fathers (*Pitri-pati*). Thy men shall be mortals. The men of the Lord of Wisdom (Budha, Mercury), not the sons of Soma (the Moon), are immortal. Cease thy complaints. Thy seven skins are yet on thee.... Thou art not ready. Thy men are not ready."<sup>3</sup>

This advice was not followed. Enormous periods elapsed. Then, "she [the Earth] would call no sons of Heaven, she would ask no sons of Wisdom. She created from her own bosom. She evolved water-men terrible and bad."<sup>4</sup> Seeing this, the Creators were displeased. They dried the Earth; they destroyed the forms. The first great tides came; the process of incrustation began.

The next stage saw the descent of the Demiurgos, the Supernal Power that built the universe. Then, the Great Chohans (Lords) called out to the Lords of the Moon, of the airy bodies, and said:

Bring forth men, men of your nature. Give them (*i.e.*, the *Jivas* or *Monads*) their forms within. She (Mother Earth or Nature) will build coverings without (external bodies). Males-females will they be. Lords of the Flame, also.<sup>5</sup>

Obeying the fiat, the moon-gods went. But "the Lords of the Flame remained behind. They would not go, they would not create."<sup>6</sup> In course of time the Pitris (Fathers), the Fire which burns in Earth and the Solar Fire produced in their joint efforts a good *rupa* (form). It could

<sup>2</sup> *Ibid.*, II. 27.

<sup>3</sup> *Ibid.*, II. 44.

<sup>4</sup> *Ibid.*, II. 52.

<sup>5</sup> *Ibid.*, II. 75.

<sup>6</sup> *Ibid.*, II. 77.

stand, walk, run, recline and fly. Yet, it was still a *chhaya*, a shadow with no mind, senseless.<sup>7</sup>

Time passed. Then the Sons of Wisdom, ready for rebirth, came down. They saw the vile forms. Some entered the *chhayas*; some projected a spark, while some deferred. Thus, those who entered became Arhats; those who received but a spark remained destitute of knowledge. The third class remained mindless, the narrow-headed.<sup>8</sup>

As evolution took its course, it was the animals that were the first to separate into male and female from their previous state of hermaphrodite mammals. Separating thus, they began to breed. The twofold man separated thereafter. He said: "Let us as they; let us unite and make creatures." They did. Now, those who had no spark (the narrow-brained)

took huge she-animals unto them. They begat upon them dumb races... a race of crooked, red-hair-covered monsters, going on all fours. A dumb race, to keep the shame untold.<sup>9</sup>

This sin of the mindless had to be borne by those "Sons of Wisdom" who had earlier spurned to incarnate in the bodies prepared for them, which bodies because of their act of irresponsibility became the subjects of defilement. Seeing this, they wept, saying, "The Amanasa (the 'mindless') have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. They did."<sup>10</sup> But the sinful trend had been generated. It was past recall. The wrong impulse, the unholy trend, once generated, could not but recur under the law of cycles. It recurred long ages later when the Fourth, the Atlantean Race, became tall with pride. "We are the kings," they said, "We are the Gods."

They took wives fair to look at. Wives from the "mindless," the narrow-headed. They bred monsters, wicked demons, male and female. Also Khado (*Dakini*) with little minds. They built temples for the human body. Male and female they worshipped. Then the third eye acted no longer.<sup>11</sup>

This is ancient history, but any impulse once generated moves in an orbit of its own. The past wrong is never erased but ever comes again. It has the power and the strength to go on casting its shadow upon the future till the proper retribution is made. The mankind of today has thus inherited its body from a long and forgotten past. The characteristics

<sup>7</sup> *Ibid.*, II. 102.

<sup>8</sup> *Ibid.*, II. 161.

<sup>9</sup> *Ibid.*, II. 184.

<sup>10</sup> *Ibid.*, II. 191.

<sup>11</sup> *Ibid.*, II. 271.

of the lives that make up that body have been implanted into it by generations of races, both mindless and with mind. They are there as doubtless there are the redeeming qualities the impress of which has also been left on matter by generations of wise men and adepts as also by the Sons of Wisdom and of Yoga. Physical evolution has come thus far for our fifth, the Aryan Race. Where do we go from here?

To effect a lasting impress upon matter, the effort must start with the individual and then find its gathering momentum through a common endeavour generated consciously and as a combined cohesive force by a band of like-minded souls. It is a truism this that man has to work for the combined whole in order that he along with other individuals may share in the benefits that flow from work. The other way round does not pay rich dividends because the force behind that type of endeavour is too restricted or isolated in its scope.

When any man concentrates the powers of his mind and places them on some one aspect of the True, he, during that moment, links himself to the Infinite. When this state is dwelt in for an appreciable period, he is said to have entered meditation. The infinite in him when stirred to activity requires a vehicle of sublimated matter to contain and carry that activity. But where is this sublimated matter to come from? The answer is self-evident. It has to be summoned, prepared and processed by the man himself. Where he has no such matter ready to his hand, he can neither concentrate nor meditate. This is one of the reasons why he who desires riches and enjoyment has "no certainty of soul and least hold on meditation."<sup>12</sup> He may be fired by the loftiest ideal; he may be learned in the scriptures, and yet remain a renegade from spirituality because of a lack of the requisite desire and knowledge to acquire the particular type of matter in its ore form, to refine it by processes which only the soul can initiate and then to sublimate it. When he succeeds in doing so, he establishes the supremacy of mind over matter.

The doctrinal approach is good. It is necessary because it shows the origins of man and the purpose of life. When diligently studied and verified with manifested lives, it gives the basis for an enlightened conviction. It generates faith. But mere faith does not put laurels on any brow. A firm unshaken stand on one's two feet is excellent in archery. But the bow has to be picked up, the arrow placed, and the string pulled back as far as the bow will permit it. And then the aim must be true, the target fixed with an unflinching sight. All this requires another type

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<sup>12</sup> *Bhagavad-Gita*, Chapter II.

of knowledge and constant practice. This is provided by ethics and by uncompromising application of ethics to daily living. Morality has the power to cleanse matter. It has the healing touch and it preserves a man from great harm. Here, too, faith is required and that of a high order. Has morality the strength to fight and banish vice and the other ignoble qualities? Any reservations about its potency can end in the succumbing of the man to temptation. That there will be stumblings and falls is evident, for, the building up of the muscles of morality does take time. Falls are always caused by weakness of application, and are not the result of a defect in the moral code. Therefore is he slated for a big fall who compromises with principles and tries to justify a divagation by the existence of what he chooses to call special circumstances. Doubt about the universal applicability of ethics are the great corrodors of faith, and without faith man ever remains a ship without a rudder at the mercy of the waves, which may toss it into a harbour or make of it a wreck.

For the earnest disciple, the ethical life can no more be restricted to the attainment and maintenance of virtue and purity. It consists in a struggle continuously maintained for holy strivings — the conscious lifting of lesser lives to ennobling heights by the transmuting touch that meditation alone can give. Once the aspirant is convinced that his daily walk in life helps or hinders his meditation, he will readily understand the validity of rules of conduct which may briefly be summarized thus:

1. Do not allow the slightest deviation from the path that you have chosen. Do not be untrue to your guru just because you come across someone who seems to you to be more suited to help your advancement. Devotion requires and even demands one-pointedness.

2. The embracing of the cause of human Brotherhood demands a renunciation of all acts of participation in malice and slander. The faults of others do not need your help to be exposed. Leave to Karma its task of restoring broken harmony and of setting your brother on the right track from which he may have strayed.

3. Devise the best ways of not falling a victim to your lower nature. Silent repetition (the act must be repetitive, not recitative) of sacred texts is a method recommended from ancient times.

4. Do not be an obstacle to another's well-being and progress, but rather get knowledge, peace and power so that you may truly serve the cause dear to your Guru.

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## QUESTIONS ANSWERED

*Q. — Should Theosophists keep pet animals, and what about “putting them to sleep”?*

*A. —* This seems to be one of the subjects in which the motive and the way in which one does a thing is more important than what one actually does.

Theosophy does not lay down hard-and-fast codes of conduct, since people are at different stages of development, and what would be right and even helpful for one, would be a retrograde step for another — like serving in the armed forces, living the married life, meat-eating, etc. Motive, as said, is vitally important.

In the case of a chela, bodily contact with others, the keeping of pet animals, the eating of animal food, and so on, are forbidden because a disciple, at his stage, “has to live, so to say, in his own atmosphere in order to individualize it for occult purposes” (“Practical Occultism” by H.P.B.). But all this is quite inappropriate, an obstacle even, for the ordinary person, for whom the family life, learning real kindness to animals, etc., are the next steps.

But it is undesirable if the family life becomes too possessive, or is made up of purely sense-contacts. If the keeping of pets means that one lavishes too human an affection on them (and again too possessive a one), it not only reacts on the pet-owner, but harms the animal. The owner draws into his or her own nature too great a preponderance of animalized life-atoms. And the animal’s own development is forced on precociously, by the artificial infusion into its nature of the human Kama-energized “life atoms.” And, it has been suggested that, when an animal wastes away and dies after its owner’s death, it is not a *self-conscious* faithfulness and grief that causes the decline, but the fact of its close vital connection with the bodily instrument of its master or mistress. It becomes like an extension of the person and is inevitably affected by his or her death. This may be the meaning behind the old folk “superstition” of “telling the bees” about their owner’s death — possibly a bit of magic to break the connection.

H.P.B. herself had a canary in New York, and wept when the cat killed it. It is obviously not the keeping of pets, but the wrong kamic attitude to them, that is discouraged by Theosophy.

As regards “putting animals to sleep,” as the saying goes, here, again,

there can be no definite ruling. To put them out of the way for purely selfish reasons is obviously wrong. Here again it is the motive that counts.

There is no self-conscious Ego in the animal to be deprived of its vehicle. Death simply means a breaking up of the congeries of "lives" that have been gaining experience in that animal form, and, naturally, the way in which death comes about will affect the future of those "lives." The worm eaten by the bird becomes that bird, so that the life-elementals take a step upward in experience, by the natural killing. An unhappy animal wantonly tortured to death means that the animal "elementals" are affected in quite another way ("The Moral Law of Compensation" by W. Q. Judge: *U.L.T. Pamphlet No. 6*), and they then "revenge" themselves on their tormentor.

A somewhat obscure hint is given by W. Q. Judge (*Notes on the Bhagavad-Gita*, pp. 88-91)) about the sacrifice of animals — the deliberate breaking, with knowledge, of the bases in which certain wholesome influences are fixed, *i.e.*, certain types of animals. At the present time, however, such sacrifices are out of place and useless. So it is not "killing" that is considered wrong, but wanton destruction. We have to destroy all the time, in whatever we do, if we are to re-create something better. So, as in many other questions, each person has to decide for himself what is right for him, in the circumstances, and, having taken on a duty or obligation, to fulfil it.

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HE who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *egoism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo-sophy*, divine Wisdom and Knowledge.

—H. P. BLAVATSKY

# RANDOM NOTES FROM "THE THEOSOPHIST"

## THE HERITAGE OF INDIA

[The following editorial footnote was appended by H.P.B. to the article "A Flash of Light upon Occult Freemasonry."]

European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out in India. They have not "died" out, nor is their absence due to "Kali Yuga" as popularly yet erroneously supposed. The "adepts" have simply and gradually, if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain — especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.

(February 1882)

[In a letter to the Editor of *The Theosophist*, Raj Coomar Roy, of Jamalpur, deplored the prevailing ignorance regarding the accumulated knowledge of ancient India, owing to the fact that so many remarkable books containing that knowledge were buried in oblivion. He said: "I attach much importance to the second rule of the Society. . . . A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, etc. It is therefore incumbent on the fellows and members of the Theosophical Society . . . to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public." H.P.B. remarked:]

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men. The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an "inferior race" were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

(*Supplement*, April 1884)

[Commenting on the discovery of some valuable old coins in the Bareilly District, H.P.B. wrote:]

Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days.

(March 1880)

[William Yeats, the writer of an article on "Esoteric Spiritualism, the Law of 'Influx' and 'Efflux,'" claimed that *The Theosophist* admits that notwithstanding the vantage ground of the possession of ancient stores of occult knowledge, the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed." H.P.B. commented as follows.]

We beg to be permitted to emphatically deny the statement. Neither *The Theosophist* — *i.e.*, its editor, nor any one of the Founders, has ever admitted anything of the sort about the "Oriental system," whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead-letter interpretation by the modern *orthodox* Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashram of the initiated Brahmin, and in all the "pristine glory of the Golden Age."

(June 1883)

[A writer having remarked that Hindu philosophers' "original conception and hidden meaning were not as spiritual as those of modern days," the following reply was given in a footnote.]

It is our especial task to dispel such fatal errors about India as the above passage contains. To underrate the spirituality of the old Hindu philosophers but proves that we do not know them. And if knowing them, we were to allow them no more than the *spirituality* existing in our "modern days" — that would be to insult them and truth.

(November 1879)

[K.P.B., the writer of "A Strange Revery," contributed some remarks on the ancient glory of Aryavarta and expressed his hope of seeing it soon restored through the efforts of the Theosophical

Society and the help of *The Theosophist*. H.P.B. commented as follows in a footnote.]

Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardour which ever characterized that warrior race. While disclaiming for our journal or Society all pretence of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our brother's words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India must be effected by the efforts of her own children.

(December 1879)

[H.P.B. quotes an extract from *Chamber's Journal*, which states in part: "Sometime ago one of the London daily papers referred to the '*khabar*,' as a thing of extreme mystery in India. From all we can learn, the Arabic word *khabar* signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. . . . Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power. Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distances from each other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation." This drew from H.P.B. the following comment.]

Alas, that there should be no *khabar* between Universal truths and Western minds! Like the *news* of the earth's rotundity and heliocentricity which was stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe as a *scientific fact* less than two centuries back — and even that after finding itself stuck and delayed in the prison of the Inquisitions — the *khabar* will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "*some* allege" that the "*khabar*" is due to "a certain mysterious psychic force"! "*Eppur si muove*" —

Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can any good thing come out of" — Asia? Thus you have done before, and so will you do again.

(September 1883)

[H.P.B. published extracts from Eliphas Levi, under the title "Stray Thoughts on Death and Satan," with the following editorial comment.]

The late Eliphas Levi was the most learned Kabalist and Occultist of our age, in Europe, and everything from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the Light thrown upon both, to prove to the world of Spiritualists and Mystics that the two systems — the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala — are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible, etc., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabala, and are trying to make up for the loss by interpretations emanating from the depths of their imagination and inner consciousness. . . .

(October 1881)

[Introducing a series of articles on "East Indian Materia Medica" by Dr. Pandurang Gopal, it was stated:]

. . . Little, or, indeed, we may say less, is known by Western science of this highly important subject than of other questions relating to the motherland of our race. With them all researchers practically begin with the period of Greek learning, if we except the very recent data which the Egyptologists and Assyriologists have supplied from their excavations. Though common sense would teach them that men fell sick and were cured before the times of the Asclepiadae, the Pythagoreans, or the Galenites, the absence of translations from the Sanskrit has compelled modern medical writers to say, with the learned author of the article on "Medicine," in Appleton's *New American Cyclopaedia*: "In what con-

sisted the medicine of the Egyptians, the Hindus, etc., *is a matter of conjecture only.*" To remove this necessity for blind guess-work, and show modern science what the Aryas knew of the infirmities to which mankind is liable, is the aim of our contributor and fellow Theosophist, Dr. Pandurang Gopal.

(December 1879)

[J. J. Meyrick wrote on the subject of the production of more food for the underfed population of India and, as one remedy, suggested that the Hindus be induced to sell, for the benefit of meat-eaters, cattle quite useless from old age or lameness and which live on eating food badly needed by others. H.P.B. remarked:]

This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay but followed by some of the principal cities, and hospitals for sick and old animals established on the same principle, there would be no need for such a cruel measure. For, apart from the religious restrictions against "cow-killing," it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the *Pioneer* by Mr. A. O. Hume, F.T.S., and form "vegetarian" societies, than help to murder innocent animals.

(January 1883)

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THE TAOIST classic *Saikondan* says, "The stillness in stillness is not the real stillness; only where there is stillness in movement can the spiritual rhythm appear which pervades heaven and earth." An ancient adds, "Meditation in activity is a thousand million times superior to meditation in repose."

—A First Zen Reader: TREVOR LEGGETT

## IN THE LIGHT OF THEOSOPHY

Some Members of Parliament recently expressed the view that spiritual values were irrelevant as far as Parliament was concerned. Commenting on this, India's veteran statesman and former minister, Dr. Karan Singh, writes as follows in the fortnightly newsmagazine, *India Today* (October 1-15):

... the remark did set me thinking, particularly in the context of the steady deterioration in standards of public life highlighted by the circulation of pornographic photographs in the Central Hall and lobbies of Parliament.

Spiritual values are generally not easy to define, but as far as Parliament is concerned there should be no difficulty in identifying some of the more important aspects. The very motto of the Republic inscribed above the Speaker's chair is *Satyameva Jayate* — Truth alone triumphs. I would have thought that this was a spiritual value implying a belief in the ultimate supremacy of a moral and spiritual order. Surely the *Dharmachakra* on our national flag also symbolizes the same concept. When one enters Parliament from Gate No. 1 and proceeds towards the Central Hall there is inscribed above the entrance a beautiful verse from the *Rigveda* culminating in the famous words — *Vasudhaiva Kutumbakam* — the world a family. At a time when narrow nationalisms are finding it increasingly difficult to co-exist with the development of nuclear technology, does the concept of the entire human race as a family not represent a major conceptual breakthrough which could greatly enhance the prospects of human survival, and would this not fall within the category of spiritual values? Within the Central Hall itself there are portraits of the great leaders of our national movement, and over the entrance to the Rajya Sabha a painting of the father of the nation. Unless I have totally misread him, Gandhiji's entire approach to the national movement was based upon a deep adherence to moral and spiritual values. Why is it then that even senior and thoughtful Members of Parliament should, thirty years after independence, come to feel that spiritual values are irrelevant as far as Parliament is concerned?

This question is more easily raised than answered. The explanation lies in a complex combination of social, economic and educational factors that have been in operation for several decades. The partition of the country, with its abundant horror of communal massacres and unspeakable suffering for vast sections of the people, caused such a deep revulsion against anything that smacked of

religion in politics that there was a tendency to throw the baby away along with the bathwater. Secularism rightly became a cornerstone of free India, but instead of being understood in its correct sense as *Sarva Dharma Samabhava* — equality and harmony of all religions — it began to be interpreted as indifference towards religious and spiritual values themselves. The same attitude has led to a complete “devaluation” of education as a result of which a whole generation has grown up with hardly any exposure to spiritual values. . . .

Indeed the predominant mood in the country today is one of massive public disillusionment, not only with individual leaders and political parties but, it would seem, with the entire political system itself. In the moral and spiritual vacuum thus created all sorts of undesirable impulses are being injected, the latest being the spate of horror films, foreign as well as Indian, that have been inflicted upon the country despite anguished protests to the Ministry of Information and Broadcasting. . . .

In this situation, what we need today surely is *more* commitment to spiritual values, not less. Otherwise it is not these values but the entire political process itself that is in danger of becoming irrelevant.

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Unesco has called upon the member States to celebrate Count Leo Tolstoy's 150th birth anniversary in a big way. The year-long celebrations began on September 9 the world over.

Tolstoy was as complex and intriguing a man as any of his writings. Born to the aristocracy at Yasnaya Polyana, south of Moscow, in 1828, he lived and then rejected the pleasure-seeking life-style of his class.

An acute observer of hypocrisy in others, he could not tolerate it in himself. For him, the only answers were the simple ones — ascetic, religious, close to the earth. For years he tried to resolve the contradictions between his wealth and his values. His idea of non-resistance profoundly influenced Gandhi.

Tolstoy started schools for Russian peasants, worked for the liberation of serfs, championed agricultural reform, and gave away all property. Needless to say, these activities did not endear him to other members of the aristocracy; nor even to his own family.

Famous as much for his religious and social ideas as for his writings, Tolstoy died alone at a remote railway station at Ostovopo in 1910 — just seven years before the Russian Revolution.

H.P.B., who called Tolstoy “the greatest psychologist” of the 19th

century and referred to his views as being near "to the esoteric and philosophical teachings of higher Theosophy," wrote of him:

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realization of the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul — which is but the identity of subject and object on a higher plane, or the unknown Deity — all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi-omniscience*. It is the transmutation of the baser metals — the *animal mass* — into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF, which the Count has achieved. ("The Science of Life," THE THEOSOPHICAL MOVEMENT, May 1963)

Count Leo N. Tolstoy does not believe in the Bible, the Church or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages thousands of years before the Sermon on the Mount was written. ("Is Theosophy a Religion?", *U.L.T. Pamphlet No. 1*)

Earnest men and women [who] prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant... may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-honoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. . . .

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current almost without any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern séance-room? ("The Cycle Moveth," THE THEOSOPHICAL MOVEMENT, January 1968)

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A PTI report that the All-India Institute of Medical Sciences (AIIMS) in New Delhi had kept alive up to 21 days 15 patients dying from rabies has justifiably aroused criticism. The experiment is claimed to be a world record since rabies, for which there is no known cure, usually kills its victims within two or three days. The AIIMS medical team, which prolonged the dying process in the case of these 15 "captives," using oxygen, antibiotics and drugs still being tested, such as "interferon," is evidently proud of its achievement. It has been claimed that the experiment has enabled the medical profession to learn about the "clinical progress of the disease" and that further advances in this direction may one day lead to the discovery of a cure for rabies. In other words, the 15 human beings the doctors knew they could not save were treated literally as human guinea pigs. Death from rabies is one of the most agonizing forms of dying and witnessing it must have been a traumatic experience for the kith and kin.

V. Balasubramanian, writing on the incident under the title "Medical Research or Manslaughter?" (*Swarajya*, October 22), states:

The whole business surely leaves a bad taste in the mouth and apart from being an outrageous insult to the basic human feeling of compassion, it also raises grave issues of medical ethics.

This of course is not an unprecedented case of patients in hospital being subjected to "medical ministrations" — if this is the right phrase — for purposes which are not related primarily to effecting or even attempting their eventual recovery. For instance, terminal cancer patients are administered trial drugs or other experimental techniques of treatment, but this is generally done with their consent and in such cases care is taken presumably to see that when the patient's life is being prolonged artificially or purely for research purposes, the physical torture inflicted by the

disease is controlled or eased. In the case of rabies it is not clear even whether this minimum solicitude is possible and, if possible, was actually practised when the experiments were made at the AIIMS, New Delhi.

Medical research, of course, has always made cruel demands on laboratory animals. . . . Much of this experimentation seems to be wasteful or dispensable. Worse still, laboratory use of animals is often characterized by casualness if not callousness and the feeling is not always preserved that the researchers, the laboratory technicians and the attendants are after all handling sentient beings. More specifically, there has been much justified outcry in many countries of the world against the tortures inflicted on laboratory animals in the course of testing new products for the cosmetic trade. . . .

The point I am making is that the dividing line between man's cruelty to animals and man's cruelty to man is extremely thin and easily crossed.

Can science be really served by human vivisection, or any vivisection? Science means *knowledge*, and no worthy knowledge can ever flow from practices like these. Experiments on human beings, like the one conducted at the AIIMS, may serve science, in rousing *real* scientists to action and impelling them to put an end to such incidents; or an indignant and outraged public may demand such action as will prevent the possibility of their recurrence.

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The "moral dilemma" in the medical profession was highlighted by Dr. C. Gopalan, internationally-known nutritionist and president of the Indian Council of Medical Research, in his observations after receiving the Dhanvantari award at a function in Bombay. (*The Times of India*, October 30)

The dilemma came in the wake of technological advances in medicine all over the world, and the doctors, Dr. Gopalan remarked, in a sense had gained the world but were in danger of losing their soul. The nobility of the profession, the concern and compassion among medical men, the doctor-patient relationship that gave a physician a unique role in society — these, Dr. Gopalan observed, were fast disappearing. "Medicine," he said, "is no longer humanitarian, but has become technological and doctors are dancing to the tunes of machines."

Dr. Gopalan called for recapturing the lost philosophical foundations of medicine.

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