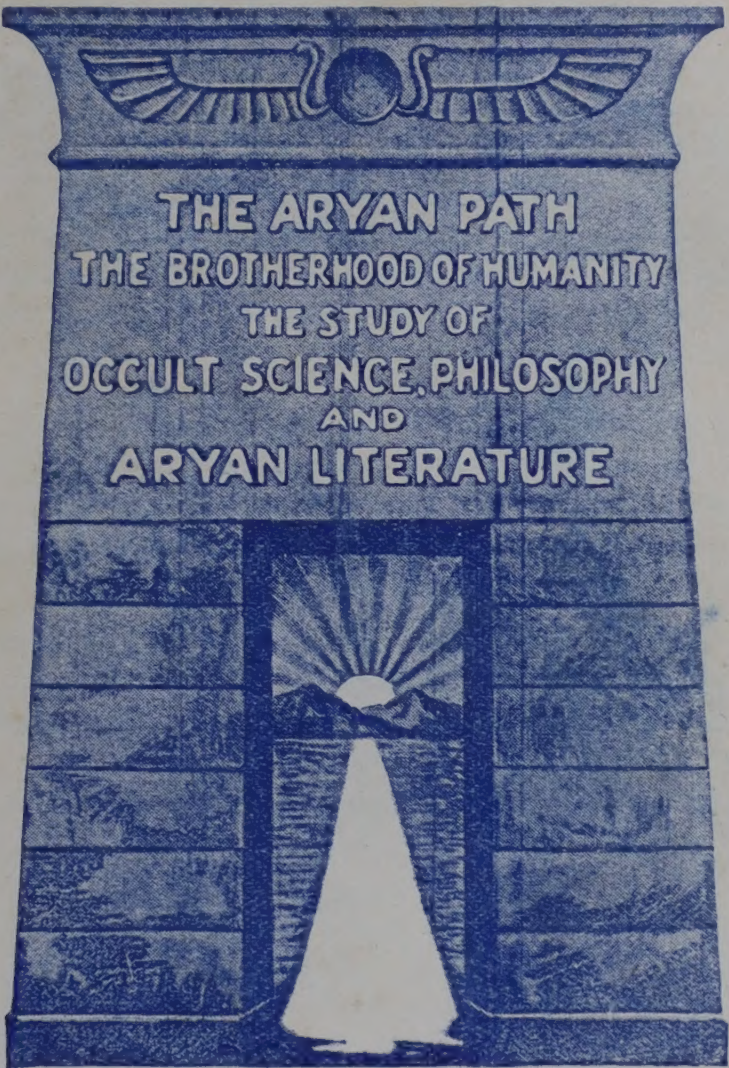




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. XXIII No. 3

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January 17, 1953

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Theosophy teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th January, 1953.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1953.

VOL. XXIII. No. 3

## THE GOD OF PAIN

Pain, suffering and sorrow take a different colouring and shape in the eyes of one who endeavours to acquire knowledge and to apply it to the problems of his own life. To the student who is convinced of the Law of Karma as operating intelligently and impersonally and who, therefore, is also convinced of the doctrine of reincarnation, his joys and sorrows take different forms and are valued under different names. Experiences of life are understood by the ordinary man who blindly believes in God, or in the influences of the stars, or in already determined destiny, in a way which affords him scant opportunity to relieve his *ennui*, boredom, or even pain. False religious resignation and passivity ensue. Also, escapism for psychological afflictions and medical aid for bodily ailments are the recognized modes of dealing with these ills. To the student of the Esoteric Philosophy mental defects, moral lapses, bodily diseases are Karmic effects for which he himself is primarily responsible. His moods of depression or indifference or elation are correctly seen as psychological ailments for which his philosophy and science offer a definite prescription.

Mental gloom, a feeling of loneliness, an inexplicable depression and the like are ailments of the lower psychic person, the Kama-Manasic being. Unchecked, they will find their way through the sensorium to the corpus and produce bodily diseases. The ordinary person does not know this and therefore it is natural for him to seek a way of escape from them, and then they precipitate in the body as aches and pains and disorders of numerous types. But the neophyte treading the Inner Path knows that trying to escape these psychic ailments is worse than useless. His knowledge teaches him the science of

handling moods of the psychic nature, and the art of transmuting them, so that they do not precipitate themselves as bodily ailments. Further, his psychological pharmacopœia contains instruction about dealing even with physiological precipitations of psychological moods. He is learning how to build a body devoid of ill health, so that he can fulfil the first of the necessary conditions of Chelaship—"perfect physical health." "In rare and exceptional cases" this requirement is modified, in the interests of humanity, not for the sake of the chela.

It should be quite apparent to the Theosophical student that all inner psychological ailments are to be attended to with intelligence and vigour, now and here, so that future outer bodily afflictions may not arise. In the present, with our present body, we are building our future tabernacle.

When the neophyte feels lonely, gets inexplicable "blues," has a long face, experiences dullness, fancies that he is no good and oozes out sourness and even bitterness, he is contacting the disorderly womb of the future disease-fraught progeny. He has an opportunity to work on the causal plane, and to create for himself bright and spiritual effects for the future, even for this life and not only for his next incarnation. To do this and to work with causes, he has to perceive with his mind certain fundamental propositions related to this subject. He must distinguish between physical illness and psychological disturbance: the former is like imprisonment with hard labour; the latter, like solitary confinement. This is a crude analogy but it will be found to contain a vital truth. Our bodily diseases are known to others—doctors, nurses, relatives—and they prescribe medicine, treat us, look after us,

compel us to do this and not that, as jailors treat prisoners under their charge. But we suffer our moods by ourselves and are not even able to explain what or how we feel. We are in solitary confinement.

The Esoteric Philosophy teaches that the practitioner of the art of Occultism should learn that these inner ailments or psychological afflictions or moods are builders of character and test our mental vigour and our moral integrity. They have not only to be gone through, but to be faced and transmuted into higher potencies. This is the first step.

The second is to recognize the possibility of transmuting psychological disturbances. These moods depict *skandhaic* tendencies; they move because within them is their own force of motion; they will not exhaust themselves; the movement will be downward towards the body—*rajasic* tendencies becoming *tamasic*; diseases when not looked after become chronic. Therefore in good time these *skandhaic* tendencies should be given a different direction in which to move. This is transmutation.

Next, by observing these tendencies we shall learn of their educative value. We are teaching our *skandhaic* elementals or lives and in the process we are learning from them. We must do this consciously and deliberately. A great deal of knowledge about the hundred nerves of nature, about the four classes of elementals and the four humours of man's body, about metallic and herbal reactions to those humours and about other such subjects is needed. We are both

architects and engineers refashioning our bodies—transforming our house of appetites into a temple of divine virtues. Without special knowledge of spiritual alchemy we cannot transmute human into divine qualities. This is the third step.

The fourth proposition to understand is that in this transmutation process we are building the bridge of *Antahkarana*. The Conscience of the inner Heart, freed from appetites and desires, moves inwards and upwards and thus provides a way for the Higher Manas, the Inner Ego, to descend and to touch the Personal Man. It is a well-known fact that a body which is ill and weak has a chance of receiving beneficence from the Inner Man. The neophyte knows the law of analogy and so recognizes that psychological ailments offer a similar opportunity. But he has an advantage over the ordinary patient in the charge of a doctor, inasmuch as he knows from his philosophy the doctrine of the Inner Path, the *Antahkarana*, about which it is said, "without moving, O holder of the bow, is the travelling in this road."

In the light of this, how telling are the verses of our late esteemed friend A.E. :—

Men have made them gods of love,  
Sun-gods, givers of the rain,  
Deities of hill and grove :  
I have made a god of Pain

Of my god I know this much,  
And in singing I repeat,  
Though there's anguish in his touch,  
Yet his soul within is sweet.

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## FORCE OF PREJUDICE

[ Last month we reprinted some words of vital importance under the caption "Basis of Investigation." Those words were penned by a freethinker and secularist in the *Secular Review* for 2nd June 1888. The message implicit in that reprint is amplified by H. P. B. herself in the article which we reprint here from *Lucifer*, Vol. IV, pp. 353-360, for July 1889. It is an impassioned and reasoned appeal for dispassionate and balanced examination of teachings and doctrines and ideas, wherever they come from. This article deals with some remarks of Charles Bradlaugh against Theosophy. That even such a man (who can help respecting this great champion of freedom of belief and of speech?) should be influenced by creedalism is a surprising psychological phenomenon. Once again in this article Rationalists and Agnostics, Theosophists and Gnostics alike will find a message of great practical value.—Eds. ]

The difference is as great between  
 The optics seeing, as the objects seen,  
 All manners take a tincture from our own,  
 Or some discolour'd through our passion shown;  
 Or fancy's beam enlarges, multiplies,  
 Contracts, inverts, and gives ten thousand dyes.

—POPE

"It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, of "isms" and "ists" performing a wild *fandango* on the top of each other's heads to the rhythmical accompaniment of tongues, instead of castanets, clapping invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one hand hold so tenaciously to opinions which most of them have *adopted*, not *begotten*, while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, every one in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race

on the correct definition of the anatomy of a mosquito's *proboscis*, down to half-starved penny-a-liner on the war-path after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ismical* authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost *a priori* tabooed and thence refused *per secula seculorum* even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze. Then, each will proceed to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious *isms*, even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either—yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in "Word and Work" which, speaking of "the prevalence of Spiritualism and its advance *under the new form of Theosophy*" (?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of having

the *devil*.\*—But when in addition to sectarian fanatics, missionaries and foggy retrogrades, in general, we find such clear-headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice—the thing becomes more serious.

It is *so serious*, indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our *journal*—the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his *National Reformer* (June 30th) in which article—"Some Words of Explanation"—we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it *in extenso* as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

## SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last *National Reformer* and an announcement in the *Sun* have brought me several letters on the subject of Theosophy. I am asked for explanation as to what Theosophy is, and as to my opinions on Theosophy. The word "theosoph" is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, "one who claims to have a *knowledge of God*, or of the laws of nature by means of internal illumination." An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. *A Monist could not be a Theosophist. Theosophy must at least involve Dualism.* Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to *rehabilitate a kind of Spiritualism in Eastern phraseology.* I think many of their allegations

\* "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come. They are certainly from beneath, not from above." *O Sancta Simplicitas*, which still believes in the *devil*—by perceiving its own face in the mirror, no doubt?

utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and co-worker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me *as unreal as it is possible for any fiction to be.* My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for the publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organization, I owe it to those who look to me for guidance to say this with clearness.

C. BRADLAUGH

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy *is that*), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all *earnest* Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken—at any rate, as to the views of Colonel Olcott and the present writer, and also in the interpretation he gives to the term "Theosophy."

It will be sufficient to say that if Mr. Bradlaugh knew anything of the *Rules* of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would *not necessitate his giving up one iota of his Secularistic ideas.* We have greater atheists in the T. S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug

their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the "Fellows" to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the *National Reformer*, that the three objects of the Theosophical Society are:

to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society.

To this Mrs. Besant adds, over her own signature, that though she cannot, in the *National Reformer*, state fully her reasons for joining the T.S., yet she has

no desire to hide the fact that this form of Pantheism appears to promise solution of some problems, especially problems in psychology, which Atheism leaves untouched.

We seriously hope that she will not be disappointed.

The second object of the T.S., *i.e.*, the Eastern philosophy interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others, who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (*in Mr. Bradlaugh himself*, as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T.S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T.S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and

the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T.S. Some members of our Society, unfortunately, sympathize as little as he might with this noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in *full* sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T.S.

Is it because he is an Atheist? To begin with, we dispute "the new meaning" he quotes from the dictionary that "a Theosophist is one who claims to have a knowledge of God." No one can claim a *knowledge* of "God," the absolute and unknowable universal Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do *not* believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: *theosophia* properly means *not* a knowledge of "God" but of gods, *i.e.*, *divine*, that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a *Monist* be a Theosophist? And why must Theosophy at least involve *dualism*? Theosophy teaches a far stricter and more far-reaching *Monism* than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, "Blind Force and Blind Matter ultimating in Thought." But this—begging Mr. Bradlaugh's pardon—is *bastard* Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, *mayavic* (*i.e.*, illusionary) consciousness.

We therefore conceive of spirit and matter *as one in essence* and not as separate and distinct antitheses.

What then are the "matters" that seem to Mr. Bradlaugh "as *unreal* as it is possible for any

fiction to be" ? We hope he is not referring to those physical phenomena, which most unfortunately have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are—inasmuch as they were *not* produced by "conjuring tricks" of any kind—still the best of them are, ever were and ever will be, no better than *psychological illusions*, as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These "unrealities" were all very well as *toys*, during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T. S. without ever being expected to believe in them—even though he himself produces the same "unreal" but *beneficent* "illusions" in his mesmeric cures, of many of which we heard long ago. And surely the editor of the *National Reformer* will not call "unreal" the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists—notwithstanding a back-biting and quarrelling minority? Surely again he will not deny the elevating and strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as "the Saviour of Man," and should, therefore, be ready to welcome new facts and listen to new theories. But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology—the youngest of the Sciences—everything is al-

ready known? Witness the Psychic Research Society with its Cambridge luminaries—sorry descendants of Henry More!—how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness—sense perception.

The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those "unrealities" Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operations—what wonder that they should result in effects, unknown to science, but *supernatural* only in the eyes of ignorance.

Eastern Mystics and Theosophists do *not* believe in *miracles*, any more than do the Secularists; what then is there *superstitious* in such studies?

Why should discoveries so arrived at, and laws formulated in accordance with strict and cautious investigation be regarded as "rehabilitated Spiritualism"?

It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phœnicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why



then should the English Secularists and Free-thinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrow-mindedness, the exclusive prerogatives of *religious* bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing "isms" and "ists," our organization is *the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.*

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms to *all*, imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called the Esoteric Section. It is truly *Universal* in spirit and constitution. It recognizes and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself. It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards *its inner group*, for reasons too apparent to need explanation.

Theosophy is monistic through and through.

It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, called *The Key to Theosophy*, now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the *National Reformer*—but to Mr. Bradlaugh *personally*. Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work *on faith* even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is *Search after Truth*, and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose? Does *his* judgment belong to the category of those that can never be open to revision? "This shall be your creed and belief, and therefore, all investigation is useless," is a *dictum* of the Roman Catholic Church. It cannot be that of the Secularists—if they would remain true to their colours.

# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER VIII

#### III.—"ONCE A MAN, ALWAYS A MAN" AND "LOST SOULS"

*Q.*—In the last paragraph of Chapter VII, pp. 63-4 (2nd Indian ed.), the statement is made that in the next cycle or Round, when Manas is fully active in the race as a whole, all men will be compelled to make the choice consciously to the right or the left, "the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path." How can this agree with the statement on p. 72, "Once a man always a man"?

*Ans.*—If the questioner will examine p. 72, he will find the statement, "Once a man always a man," to have been employed in connection with a misconception of reincarnation very widely prevalent in the Orient—and in the Occident, too—the idea that a man can reincarnate in an animal body, or in lower forms than the human. Mr. Judge says that, although there are some men so depraved that this would not be an undue Karmic punishment for them, the fact is that Nature shuts the door behind man and reincarnation in a kingdom lower than the human is not possible. "Once a man always a man," the Masters teach. Thus the statement has no connection with the one in Chapter VII in regard to Manas, which refers to the incarnated Egos in their human consciousness.

Put it this way: There is in us all, as we well know, a double nature; that has been the case ever since the incarnation of Manasic Egos in animal or astral bodies. It will continue to be so till the middle of the next Round, when the force of past contact will bring men to see that it is impossible to carry water on both shoulders. So, men will deliberately choose the right-hand path or the left-hand path.

If they choose the right-hand path, they will attain adeptship; that is, come into conscious union with what Emerson calls the Over-Soul, here spoken of as *Atma*. Those human Monads

which make the opposite choice will be extinguished in their *human* consciousness until the beginning of the next Great Day of Evolution. Annihilation, remember, is not used in the sense of the non-existence of anything that is; what it means is that those Monads which have reached the human form—and remember that human consciousness is a transitional consciousness—will lose their consciousness and will relapse into unconsciousness.

In the second volume of *The Secret Doctrine*, H. P. B. says that those Monads will slumber in unconscious inactivity until the beginning of the next Great Day of Evolution, and that then they begin all over again at the bottom—like the purely Spiritual Buddhis or divine souls of the Third Fundamental Proposition.

Now we can see how that will come about. In every one of us this duality of our nature is perfectly clear. If we put it in the moral, ethical and spiritual sense, we are all aware of a selfish side to our nature, and equally aware of an altruistic or unselfish side. We are perfectly aware that one side of our nature wants knowledge for the sake of the enjoyment and power that we can derive from knowledge, while another side seeks knowledge and power only to put it to use for the benefit of our fellow-men.

It is just as true today as it was when Christ spoke, say, 20 centuries ago: a house divided against itself can't endure, can't stand. You can't serve both God and Mammon; you can't serve or keep peace between the higher and the lower sides of your nature, the unselfish and the selfish. Sooner or later, the time must come when we shall either live for self as against all other selves, no matter what happens to *them*, and our motto will be "Me first, Number One"; or else, it will be the exact opposite—we shall live for the sake of our brother selves, utterly regardless of what may befall *us* for having done so.

Now, the questioner asked about conscious annihilation. Take the example of the sane suicide. Here he is, alive. The cards that Nature has dealt him have made him lose what he had or have prevented his gaining what he desired. He believes in no after-existence. He says, "Why should I go on playing the game when there is nothing in it for me? I'll commit suicide"—meaning "I will jump into non-existence." So far as he is concerned, that is what he expected to do; that is what he intended to do; and that is what he has done—he thinks.

Apply that to the great multitudes of men. Who is the man who soberly and calmly commits suicide? Why, it's the man who has used life and life's powers for what there was in them for him, regardless of others; then, when Nature's reaction came, he thought he could avoid paying his debts to violated Nature and outraged conscience by seeking annihilation, by plunging into oblivion.

That's exactly what men will do in huge numbers in the next Round. It's a curious thing that the percentage of suicides is always highest in the most civilized nations.

*Q.*—It would seem that when man comes to that moment of choice he would reach it only as the result of his prior choices.

*Ans.*—Why, certainly! Our past is not separate from our present; our present is not separate from our future. We can put it in the simplest way in the world. The Highway of Life in the body or out of the body is the same highway for every being in the Universe. It's like any other highway; you can head in either of two opposite directions. All human life goes in the direction of 100 per cent selfishness, or in the direction of 100 per cent unselfishness.

The question we ought to ask ourselves is, "Which way are we heading, right here and right now?" In whichever direction we are heading, the influences that attract us to the selfish path are the result of our past—the cumulative result of our past selfish choices; and the influences that impel us to fight the lower side of our nature and take the path of upward striving for the good of all are the result of our past good choices.

But we have reached the mid-point of human evolution, where we see clearly that there is no compromise between straight north and straight south; that we can't be half-good and half-bad, half-unselfish and half-selfish; that in the end the war in ourselves will rend us asunder. So we begin to choose, little by little, day by day, hour by hour, to set aside the purely personal in favour of the purely impersonal; to cultivate watchfulness and attentiveness to the needs, the comforts, the aspirations of others, rather than following our own personal preferences. Those men and women who are making the conscious choice in the right direction are the only ones whom the Great Teachers can by any possibility really help by coming into the world.

The great bulk of mankind are religious in their conceptions; why? For the sake of what there is in it for Nature, for the sake of what there is in it for mankind; or for the salvation of their own soul? Everyone knows what the answer is. From this point of view, every religion is a curse because it glosses over and gilds with the highest and holiest terms and names the selfish side of our nature.

What is the difference between a man who saves his own soul, no matter if the world goes hang, and a fellow who is willing to sink a ship with a thousand people on it and see them drown—if only he can get to land? There is no difference. What is the difference between him and the man who eats, drinks and is merry today because he has plenty, and shuts his eyes to the privation of his neighbours—social or financial—to their need for clothes and food and shelter? There is no difference. All these choices are cumulative.

*Q.*—On p. 72: "And evolution having brought *Manas* the Thinker and Immortal Person on to this plane, cannot send him back to the brute which has not *Manas*." That seems to lead us to think that the immortal Thinker is on the planes below man.

*Ans.*—Certainly, the immortal Thinker has been on planes below the human. Every time we think of our desires—those that are present in our consciousness—we are on the plane below the

human. The human plane is not the plane of passion and desire, which is an infernal plane. Every time our consciousness is absorbed in purely sense objects—they may be very beautiful things or the reverse; that is not the question—at every moment that our consciousness is absorbed in sense perceptions, we have not ceased to be immortal Thinkers, but we are on the way to planes below the human. At any time that we are awake and yet are torpid mentally, we are on the plane of the mineral kingdom; we haven't ceased to be immortal Thinkers, but we are not exercising our immortal faculties.

Q.—Is that what Mr. Judge meant by that statement that we couldn't go back to the brute?

Ans.—Mr. Crosbie used to answer that question in a way that led to our thinking it over ourselves in terms of: "Now what did he mean? He must have meant something." This was Mr. Crosbie's answer: "You can't un-know what you know." We have the knowledge that we are not brutes, although we are on the brute plane. No matter to what world we go, we can't un-know that knowledge. We naturally know that we are not brutes when we are Thinkers, no matter how we employ our thinking powers.

No man, no Thinker, can incarnate on the lower planes—that is, re-become a brute. He can take a brute body, but all the time he is perfectly well aware that *he is using* that body. He has an existence—even if he only regards it as a mental existence—which is distinct from bodily existence.

Q.—Is that what happens to the lost soul that has to come back from the lower kingdoms?

Ans.—You know the expression "lost soul" is not a Theosophical expression. It is found in the Kabala. All the older students—the early members of the Theosophical Society—were Spiritualists or Kabalists. "Lost soul," then, is an expression of the Kabala derived for the most part from Éliphas Lévi's writings. He, by the way, was a Jew by descent; a Roman Catholic priest who was a renegade; and a student of occultism—and he was for Éliphas first, last and all the time.

There are no "lost" souls; the term means loss of the soul. Over and over in *The Secret Doctrine*, H.P.B. points out that many of our confusions are due to the fact that fundamental terms have three specific applications: one to the plane of matter as we are experiencing it; one to the plane of matter that we call the mind; and the third to the plane of matter that we call our ideals. These actually are planes of matter, since we try to objectify them. These three meanings she calls: the physical human understanding; the ideal meaning—that is, our noblest mental conceptions and values in relation to any object, and the spiritual meaning.

Apply this to the word "soul." Soul is only a term for the accumulated experiences. There has been a loss of the soul today for most of us; that is, we have had thousands of experiences today in our mind that we should try in vain to recall tonight; they aren't actually lost but they are out of reach. Now, that is loss of the "soul," using "soul" in the sense of the collectivity of experiences gained.

Apply this to a lifetime and we shall see that there is an immense collectivity of impressions, of ideas, of hopes, of desires, of feelings, that we couldn't recall if we tried to. To us they are lost in the real sense; we can't specifically recall them. They are vaguely present in the ideal sense, in that every thought we ever had, all the thoughts we have had, have left an impress in our power to think, a good or a bad impress, as the case may be. They are not spiritually lost because they exist in us still as a tendency in this, that or the other direction—whether that tendency is aroused or not.

The Ego has a Manvantaric incarnation as well as a personal-body incarnation. The Manvantaric incarnation is what is meant by Atma-Buddhi. The threefold incarnation—that is, in spirit, mind and matter—is what is meant by Atma-Buddhi-Manas. It is possible, then, for the Ego, a Monad, a purely spiritual Buddhi, to enter into the stream of manifestation at the beginning, say, of a solar system, and have an infinity of experiences so that he develops a very great mind; and then he may so conduct himself that he loses absolutely all consciousness of that entire expe-

rience. We know a case of a boy who went through a very bad accident in January, years ago—a highly intelligent, thoughtful boy. Afterward, he had only partial consciousness in the body; he had no memory whatever of events happening after Christmas, although the accident occurred a long while after Christmas, relatively speaking. Was that experience lost? It was a loss of experience to him, until he regained it.

So Monads enter the stream of spiritual incarnation, to use a phrase, of material incarnation and finally of intellectual incarnation—which is the union of the two, making a third. It is possible for them to reach the human stage once more, acquire enormous knowledge, and then, by their abuse of their power and knowledge, to lose it all, just as it is possible for a man to lose his body and to lose the capacity to return again to incarnation. Here is a phase of the sterility of the Ego. That is what is meant by loss of soul.

We habitually take that phrase, "lost soul," to mean that the *reincarnating Ego* is in some mysterious way annihilated. That is an impossibility in nature. What could destroy it? What is there in heaven or hell that could destroy the Self?

So, that is the story of "lost souls"—the loss of what might have been retained once it was gained.

Q.—Is that the case with idiots, where apparently the soul is losing its contact with the objective world?

Ans.—There again, we have to look at it not the way we do from this side. Seeing no manifestation of self-conscious intelligence, we say "Idiot," and assume that the *Ego* is an idiot. Suppose you saw a man dragging a paralyzed leg around; it does not mean that the man is paralyzed. If you saw a man dragging out an existence in a paralyzed body, one that he could not move at all—and there are many such cases—to think that the *man* was paralyzed would be a mistake. The same thing is true of an idiot.

The Ego has so conducted himself that, although he has not lost, either permanently or temporarily, the power to incarnate, he has a body that he can't manifest through; he is

"stuck." That is the very word for it—but the Ego *knows* he is stuck.

There is a wonderful passage of H.P.B.'s on this very subject—two or three of them, in fact. One is in the *Transactions*; another one is in *The Secret Doctrine*, one that is an explanation of a myriad of our questions. But the explanation is also in Mr. Judge's *Notes on the Bhagavad-Gita*, and will be found in Patanjali's *Yoga Aphorisms*. There are five modifications of the mind, as Patanjali calls it. That covers the whole field of manifested existence. It makes no difference what the modification is; the statement of Patanjali is that the modifications are always known by the presiding spirit.

Who is the presiding spirit? In man as we know him, Atma-Buddhi-Manas, ourself, our self-consciousness. So, there is a plane of our being where all is recorded, and therefore, whenever we are on that plane, we are no being as we are in waking consciousness on this lower plane of our being. When we are on that higher plane, there is the record—past, present and future; good, bad and indifferent.

Q.—Is there any way of knowing what the purpose of Life is, other than by inference?

Ans.—Don't you think we have but to look within ourselves, first of all, and then look outside, in no matter what direction, and we certainly shall be able to see that action of any kind without a purpose is unimaginable? If there were no purpose in action, there would be no action. We never act without purpose; nothing acts without purpose. So the evidence, if one were to use a word, the "evidence" of the purposiveness is self-evidence.

The familiar illustration is geometry, pure mathematics as applied to forms. It starts, as all study must start, with self-perception. Someone says, "You are." How do you know that you are? Do we know that we are because someone has told us so? Do we know that we are by inference from what goes on about us? Or, like Descartes, do we say: "*Cogito, ergo sum.*" ("I think, therefore I am.")

As a matter of fact, knowledge begins in Self and ends in Self. So, whatever terms we use, we

are apt to forget Self in thinking of the subject or object. Patanjali says that all knowledge rests upon three things. The first of them is what one sees for himself—that is, his own perception. But, knowing that his perceptions are not infallible, he compares notes with others. Do they see the same thing as he sees? Do they see as he sees? If he goes to one man and that man says, "Yes, I see that; I see it just as you see it," that is evidence. If he goes to half a dozen men and they all see that, then he has what mathematicians have for the value of  $\pi$  in squaring a circle—the maximum of testimony.

From his own perception and the testimony of others' perceptions, he draws a conclusion which we call an inference. That is a basis for action, but, in the final sense, all must rest upon self-evident perception. That is what the Three Fundamentals are. Unless a man sees for himself without argument that those are true and must be true, he does not see, that is all.

## PONGAL, THE ARYAN CHRISTMAS

[The following article by N. Kasturi Iyer is reprinted from *The Aryan Path*, Vol I, p. 784, for December 1930. During the month of January falls the festival of Makara Sankranti to which a reference was made in our last month's editorial.—EDS.]

The winter solstice ushers into Hindu households an interesting group of festivals which conserves the folk-lore and tradition of centuries of cultural evolution. Among all peoples the event is celebrated as the Birthday of the Sun and it is admitted that "the Christmas festival is nothing but a continuation, under a Christian name, of this old solar festivity; for the ecclesiastical authorities saw fit, about the end of the third or the beginning of the fourth century, arbitrarily to transfer the nativity of Christ from the 6th of January to the 25th of December, for the purpose of diverting to their Lord the worship which the heathen had hitherto paid on that day to the Sun."

In India, the apparent turning of the Sun to the North is of special significance. Dakshina-

yana, or the half year that has just closed, is "the night of the Gods." The winter solstice marks the dawn of the Divine day when pious men on earth can start on pilgrimages, perform sacrifices or study the scriptures. The "marriage season" in India is all during the "brighter half-year," even death would be welcomed by many an orthodox Hindu if it should come upon him then. It is said that the great Bhishma, hero of the Mahabharata war, waited patiently, lying on a bed of arrows rather than secure release from the body during the nocturnal months of heaven. The Hindu belief is that the stars of the North are different and weaker in their influence upon men, cattle and crops, between the 21st of June and 21st of December. The change indicated by the solstice is therefore welcomed everywhere as bringing in a new season of prosperity and joy. The Hindu calculation of the date differs from the Western one in disregarding the precession of the equinoxes, and hence it is observed 23 days later, on the 14th January, when the Sun passes into the house of Makara (Capricorn).

In South India, the solar festival coincides with the primeval harvest festival, when the grain newly garnered is offered to the Gods. The day is therefore called Pongal—which means boiling or cooking. Astrologers watch anxiously for the day on which the Solstice occurs, so that they may predict with reference to the texts the general features of political, social and economic life in the coming year.

The last day of Dakshinayana sees South India in holiday mood and busily preparing for a care-free three-day programme of rites, social and scriptural. It is "Bhogi Pandigai"—the Festival of Enjoyment dedicated specially to Indra, the controller of clouds and of seasonal rains, and the chief Reveller of the Gods, hilarious and happy, whose laughter is the thunder. Great festivals of Indra are mentioned in such classical Tamil texts as the *Manimekhalai*, the description bearing close analogy to that of the *Mahabharata* (Adi Parva, ch. lxiii). There is a curious legend reminiscent of a popular compromise between the worshippers of the pastoral Krishna, and the Aryan agricultural Indra, which merits mention. Lord Krishna, provoked by the insolence of Indra,

who was filled with conceit at the incense burnt at his altar on Bhogi Pandigai, directed the cowherds of Brindavan to worship instead a great hill full of pasture meadows, appropriately named Govardhana. Indra, deprived of customary tribute, poured down in merciless wrath all the rain of all the clouds upon the land of the cowherds, but Krishna procured for them a refuge by raising up the Govardhana Hill itself. Balked of his revenge, Indra acknowledged his inferiority and Krishna permitted Bhogi day to be celebrated as usual. Sir Valentine Chirol, in a recent book, dwells on a unique ceremony at Chattarpur where, in the presence of the Maharaja, Indra is compelled to bow down every year to the family deity of the ruler.

The Brahmans in attendance on the Maharaja's family God immediately swarmed up short ladders on either side on to the howdah, and invading it with loud war-cries, knocked the God Indra's attendants about with every appearance of violence and seizing hold of the idol itself bundled it unceremoniously down to the ground, where they and not its own attendants supported it and made it turn its face to the Maharaja and his God.

The cup of Indra's humiliation is thus filled drop by drop in Indian popular religion!

To resume. Long before the Bhogi Festival, the village artisans are busy repairing and decorating every Hindu house; the housewife carries out much scrubbing and cleaning; the walls and lintels of doors are painted in auspicious colours—there are pictures of Krishna and the Gopis, of Ganesh; "a very favourite representation is that of an English soldier prostrate beneath the feet of a tiger who glares at the sepoy who is bravely trying to rescue his pale comrade." The male members of the family purchase new vessels, clothes or ornaments. Immediately before sunrise, the dirt and rubbish that has accumulated in the past year, collected with laborious care and swept on to a central heap, is set on fire. The urchins gather around the pile in the shivering morning air and drag their elders too, for proud indeed are they, since for weeks previously they have been busy gathering, in true competitive glee, sticks, straws, old winnows and baskets, dead leaves, worm-eaten wood and everything that will and ought to burn. "This Fire," Charles Gover

observes, "is the oblation to Surya—the Sun God—and wakes him from his sleep, calling on him to again exert his power and gladden the earth with his light and heat." When the embers have died down into a glimmer, all the villagers bathe and begin the worship of Indra. A few songs are sung and each family partakes of a sumptuous festive meal. The evening is spent in a round of visits or purchases for the next day and, at night, sometimes an open air dance to the tune of tom-tom and trumpet is indulged in.

But all this is preliminary to the great occasion—when the Sun transcends Capricorn. The dark half year is over and a purificatory bath is therefore the first event in the morning. A holy river or *tirtha* or, what is more efficacious, the junction of two rivers, is earnestly sought after by many a Hindu that day. The Ganga meets the Jumna at Prayag and no place is so reminiscent of all that is stirring and strengthening in Hindu culture. Poorer pilgrims of the South wend their way to Ramesvaram or the Cauvery or some nearer holy spot. *Til* seed and water poured out to the *manes* that day assume an added significance; no moment is more opportune for the initiation of disciplines or of expiatory rites. Gifts multiply in fruit if given at this time and inscriptions abound with instances of endowments made by Royal personages and chieftains on Makara Sankranti day. According to the *Varahapurana*, a full moon, a new moon, a day of the transition of the Sun from one Zodiacal sign to another, a Vishuva Sankranti, a yugadi, an Ayana Sankranti (the beginning of Dakshinayana and of Uttarayana) are, each, a hundred times as auspicious as the preceding, for gifts.

Our concern is more with the folk festival of Pongal and the celebration of the holiday by the people. The Sun spreads a peculiar charm that day in the clean and tidy villages, where every house front is decorated and everyone is dressed in the newest or the cleanest clothes. The elders ceremoniously bless the children and others, and present them with clothes or ornaments. The women enter upon the cooking of the newly harvested rice in new or consecrated vessels. "The Pongal dish of rice is as important a test of housewifely skill in the Madras Presidency as

the Christmas plum-pudding in English homes." Every constituent of the dish has to be a produce of the season just closed and the preparation itself is done in the open courtyard of the house. The rapidity with which the fire is lit and the milk boils, the direction in which the boiled milk overflows the pot, are all observed with anxious care, since each little fact concerning the cooking is of great meaning in village life. Of course, the pot is placed in position on a new hearth after invoking Ganesh, the shield against all obstacles, but the ways of Gods are inscrutable and they speak to men in many voices. The Pongal offered to the Sun is then distributed among all members of the family, including the four-footed friends. That evening, when man meets man, it is asked—"Has it boiled?" and the answer comes—"It has."

Childhood is the most precarious stage of life in India and mothers consider, as deadly enemies of their little ones, the evil eye, witches and ghosts and sorcery. Hence all holy days are availed of to wave lights around them, or to chant protective formulæ in their presence. On Pongal day, however, sesame seeds (fresh and whitened) are poured over the children or waved round them thrice and then distributed with coconut and sugar to relations and neighbours. Women in holiday dress, followed by gaily bedecked girls, flit about from house to house exchanging greetings. Rai Bahadur Gupta observes that on the afternoon of the Sankranti day, men visit their friends and relations with their children and distribute *til* seed with sugar, saying "*til ghya, gul ghya, ani god bola*"—"accept this *til* and sugar and speak sweetly to us." Every daughter has to be present on Pongal day, to celebrate the occasion, for it is essentially a domestic festival. No Brahmin officiates and the rites are simple and significant. The master of the house is the leader of the family group. Gifts are made to servants, and tenants, "to cows and calves and beggars."

The third day is Mattu Pongal or the Pongal of cattle. No other country holds the cow in such intense veneration as India, though centuries of supineness have justified the modern charge of neglecting the breeding of cattle and of paying little heed to their preservation. That day is a holiday for the cattle, after a period of strenuous exertion in the fields. They are elaborately cleaned as a preliminary to a good deal of painting of the horns, tying of bells and anklets, and decoration. Garlands of wild flowers are wound round their necks and saffron water sprinkled all over their sides. The grateful villager and the housewife then bow down to the beasts and march round them in prayerful attitudes. After being surprised by a sumptuous meal, the cattle are taken in procession along the streets, surrounded by the din of all the drums of the neighbourhood aided by all the throats of the young. Finally, across a narrow strip of burning fire, the cattle are forced to leap. Anthropologists ascribe this widely prevalent practice to the primitive belief in the quickening and fertilising influences of bonfires and as preventing the evil effects of witchcraft. Thus, a good deal petted and ultimately scared out of their wits, the cattle ruminates in their sheds sorely perplexed at their holiday.

These three days are as Wilson wrote:

red letter days of the calendar—significant signs—importing what they designate—public holidays—days on which the artificer and the peasant rest from physical exertion, and spend some passing hours in a kindly communion of idleness with their fellows, in which, if the plough stands still and the anvil is silent, the spirit of social intercourse is kept alive and man is allowed to feel that he was born for some nobler end than to earn the scanty bread of the pauper by the unrelaxing labour of the slave.

The steadfastness with which these festivals are being observed by the Hindu, despite poverty and declining zest in life, is an indication of India's innate conservatism which might yet be of immense value to the World.

N. KASTURI IYER



## THE THEOSOPHICAL STUDENT AND "THE ARYAN PATH"

With the new year *The Aryan Path* began its 24th Volume. It is good, on such an occasion, to consider its work and its value in the wider Theosophical effort.

Again and again, explaining her editorial policy, H. P. B. insisted that almost any sincere point of view contained an element of truth which students of Theosophy should observingly distil out; therefore she gathered in her magazines contributions from supporters of most diverse opinions. This part of the work of the Theosophical movement is now carried on by *The Aryan Path*. It gathers in its pages contributions from a remarkably diverse circle of writers, Eastern and Western, and makes no attempt to remould them nearer to the heart's desire of the Theosophical student. Intellectual honesty requires that all be allowed to formulate their own opinions and that, whatever our own reaction to these formulations, the meaning of the author must never be tampered with.

The study, each month, of presentations of the thought of able thinkers of many countries tends to give an earnest student maturity of mind. We students of Theosophy are fortunate in possessing the treasure of the recorded Message of Theosophy. But there is also the danger of our becoming more familiar with its phrases than with its ideas. It is the mark of a mind mature in Theosophy that it recognizes Theosophical ideas wherever and in whatever form they may appear. Considering the ideas of good thinkers in the light of Theosophy deepens our understanding of Theosophical ideas.

While we can find nowhere else the complete system, some particular Theosophical idea may often be understood far better by some thinker who is not a student than by most students. His experience and his contemplation on it may have led him to a profound realization or an inspiring expression of that particular thought. *The Aryan Path*, bringing to the student the widening, deepening influence of such experiences and such thinking, naturally is a valuable help in

the student's comparative study of religions, philosophies and sciences.

Similarly the student is helped in his application of Theosophic teachings by considering applications of moral and philosophic principles as discussed by other thinkers, especially when these reveal the subtle ways of the human personality. Such articles as Mr. Claude Houghton's "Desire and Aspiration" (Vol. XXIII, p. 11) and "The Fear of Being Ridiculous" (Vol XXII, p. 504) will show what is meant. These add to our tools for self-examination. ✓

In promulgation one needs to have a finger upon the intellectual pulse of the time; it is important to present the Theosophical views upon the ideas that are currently engaging the race-mind. Here again a journal such as *The Aryan Path* is invaluable, since these ideas are rarely what they are popularly supposed to be. Many people believe, for instance, that materialism is at present the unquestioned ruler of the philosophic world. Yet materialism is undergoing powerful criticism from intellectuals and men of scientific training, and such criticism is presented in *The Aryan Path* from time to time. The December 1952 issue had impressive articles by Dr. Alexander Skutch and Mr. Charles Seymour which reveal this counter-current. The "Ends and Sayings" feature is especially valuable in this connection.

The earnest Theosophical student, moreover, should be better able than most to assimilate the kernel of soul nourishment offered to all readers in the monthly contribution by "Shravaka" which opens every issue of *The Aryan Path*. ✓

We have considered here some of the uses of *The Aryan Path* for the Theosophical student. But there is one use of it to be warned against: the drawing of topics from it with the unworthy motive of being impressive in conversation. A glance at the Indexes for past years will convince anyone that such a use is possible. But it would be a negation of the mission of *The Aryan Path*, which is to keep alive in man his spiritual intuitions and to provoke thought by presenting important ideas, not to provide its readers with what Mr. Aldous Huxley calls "Culture-Uncles" and "Culture-Aunts," about whom one can tell ✓

"Culture-Family" anecdotes with the certainty that the outsider will not understand, thereby feeding one's comfortable feeling of superiority. *The Aryan Path* is part of the attempt to change the mind and Buddhi of the race.

The student's attention may be invited also to the article entitled "The Aryan Path," which appeared in our December 1935 issue (Vol. VI, p. 22) and to the one that immediately followed it, "Ideals for Theosophical Magazines," in which H.P.B.'s own statements of editorial policy were assembled from *The Theosophist* and *Lucifer*.

## PSYCHICAL RESEARCH

In his 11th Frederic W. H. Myers Memorial Lecture of 1952, Mr. Robert H. Thouless considered the record of the Society for Psychical Research in its first 70 years. He admits that "perhaps... in many directions less has been accomplished... than our founders would have hoped." Even the acceptance of the reality of paranormal cognition cannot be claimed as primarily an achievement of the S.P.R., though some of its members have followed the trail blazed by Prof. J. B. Rhine at Duke University in the U.S.A.

"Little or no recent progress" in the knowledge of hauntings and poltergeists, no "coercive evidence for or against the reality of the survival of death," uncertainty as to the identity of ostensible communicators in séances and as to how much may be due to the medium's "psi capacities" or extra-sensory perception—a rather negative showing!

To suggest that the failure of achievement to satisfy possible early expectations "may well be due to the difficulty of the subject rather than to misdirection of effort" is to close the door to the discovery of the true explanation of the barren record of the S.P.R.

Mr. Thouless placed another obstacle in the way of fruitful self-analysis by referring to the Society's "lonely protest" in 1882 "against the indifference of the learned world to a system of odd and unexpected phenomena which they felt it was their duty either to understand or to prove to be baseless fabrications."

The S.P.R.'s great lack has been of the basic clues which the vastly older Eastern psychology could have given them. That help was offered the new Society almost at its very inception in the pages of *The Theosophist* (July 1882 Editorial, Vol. III, p. 239) but was not availed of. On the contrary, the S.P.R. later, in publishing the *ex parte* report of the young investigator Dr. Hodgson, became a party to a great injustice by disseminating irresponsible charges without any opportunity being given the accused to answer them. No disclaimers of having endorsed his conclusions can absolve the Society from grave responsibility in this matter.

The thoughtful attention of students is invited to the article in *The Aryan Path* for September 1932 (Vol. III, p. 579), entitled "Fifty Years of Psychical Research."

## THE NEW SOCIETY FOR PSYCHICAL RESEARCH

[Below we reprint the Editorial from *The Theosophist*, Vol. III, p. 239, for July 1882.—EDS.]

In *Light* for April 27th, we find the manifesto of the new Society which has just been organized at London under the above title. The following extracts will be read with attention, especially by our Asiatic Branches, whose lines of research, as prescribed by the President-Founder, are almost identical with these:—

"It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

"The task of examining such residual phenomena has often been undertaken by individual effort,

but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:—

“1.—An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.

“2.—The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

“3.—A critical revision of Reichenbach's researches with certain organisations called sensitive, and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.

“4.—A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

“5.—An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

“6.—The collection and collation of existing materials bearing on the history of these subjects.

“The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

“Letters of inquiry or application for membership may be addressed to the Hon. Secretary,

Edward T. Bennett, The Mansion, Richmond Hill, near London.”

It was intended, in founding the British Theosophical Society, our London Branch, to cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those “Great Masters of the Snowy Range of the Himavat,” whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale,—“is known throughout all Tibet and China.” While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading of books and papers and propounding of theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above named are the keys to all the world's Psychological Science from the remotest antiquity down to our time. The new Psychic Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world's good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit and Pali literature of their respective countries, and who were never yet brought, either by governmental or any private agency, into collaboration with European students of Psychology. Let the London *savants* but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychic Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevillard, Burcq and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—  
PSYCHOLOGY.

## “A LIGHTHOUSE AND A HAVEN”

In the storm and stress of life and in the darkness of dogma and delusion who does not, some time or other, look for “a lighthouse and a haven”? Perhaps, except the Adepts, every human being often needs such a radiance and such a refuge. It is to fulfil this fundamental need that the different religions offer their scriptures to comfort and quicken their respective votaries. But, alas, as years roll by, not seldom are the scriptures, which are transcripts of first-hand spiritual experiences, overlaid by dogmas and doctrines of the priest and thus robbed of their inspirational value. Hence the imperative need of reminders of great teachings appearing periodically for guiding the faltering or straying steps of aspirants after the Reality.

One such valuable reminder saw the light of the day four years ago in *The Book of Mirdad* by Mikhail Naïmy of Lebanon. *The Book of Mirdad* is, verily, “a most unusual book,” as one of the oldest and most respectable publishing houses in London described it when the manuscript was forwarded to them. And yet they declined to publish it because “this book entails such a change from the normal Christian dogma” that sales would not be large enough to justify its publication. Sader’s Library of Beirut (Lebanon) is to be sincerely congratulated for publishing, for the English-speaking world, this book meant, the author writes, “to shake mankind out of the stupor of dogmatic lethargy so pregnant with hatred, strife and chaos.”

The book is cast in the form of an allegory. Its teachings are given a richly imaginative setting in an ancient monastery called “The Ark” on the Altar Peak in the Milky Mountains. It is reached by a Flint Slope, so steep, so slippery and so stinging that hardly one in a million would ever tread it. But one who is supposed to have dared the ascent, allegorically described, was amply rewarded. That Mirdad, whose Book is supposed to have been put into the writer’s hands on the summit, is credited with remarkable qualities. Many of his teachings have an authentic

ring and carry an inspiration of their own. He adjures aspirants after the Reality to

belt and cap infinity. The sea is but an earth-held drop, yet does it belt and cap the earth. How much more infinite a sea is Man? Be not so childish as to measure him from head to foot and think that you have found his borders. (p. 71)

It is not easy to follow his injunction: “Release your grip on things if you would not be in their grip.” (p. 70) The secret perhaps lies in the Creative Word, “I.” Man is a god but “a god in swaddling-bands.” “In saying I, Man cleaves the Word in twain: his swaddling-bands, the one; God’s deathless Self, the other.” (p. 54) Man has to beware of the “mean and narrow self.” (p. 107) “To deny the self is to assert the Self.” (p. 124)

“No love is Love that subjugates the Lover.” (p. 139) Mirdad therefore urges: “Burn out a passion ere it burns you out.” For “...there be passions...soft of eye and docile of demeanour that suddenly become more ravenous than wolves, more treacherous than hyenas.” (p. 244)

Man has to learn “the alchemy of the Spirit,” practising which he may transmute “the fever of war...into a fever of peace” and “the fever of hoarding wealth into a fever of hoarding love,” life being a fever of raging intensity and many kinds, depending on each man’s obsession. (p. 232)

“Man is the word of God. God is the word of Man,” who “called the Nameless God.” (p. 100) Men have to search “the vastness of their hearts.” “Whoever cannot find a temple in his heart...can never find his heart in any temple.” (p. 97)

Let not your hearts be faint. But like the Sea be broad and deep, and give a blessing unto him that gives you but a curse.

And like the Earth be generous and calm, and turn impurities of men’s hearts into pure health and beauty.

And like the Air be free and supple. The sword that would wound you would finally tarnish and rust. The arm that would harm you would finally weary and halt. (p. 108)

But “the law of Time is repetition.”

When you pass out of the cycle known as life into the cycle known as death, and carry with you thirsts unquenched for the Earth and hungers unappeased for her passions, then will the magnet of the Earth draw

you again to her bosom. And the Earth shall suckle you, and Time shall wean you life after life and death after death until you wean yourself, once and for all, of your own will and accord. (p. 128)

#### Meantime

shall Man continue to be man, when living as when dead, until the God in him consume him: which is to say, until he *understands* his oneness with The One. (p. 118)

And it is Man himself who writes down all his heavy accounts:—

Aye, Man invites his own calamities and the protests against the irksome guests, having forgotten how and when and where he penned and sent out the invitations. But Time does not forget; and Time delivers in due season each invitation to the right address; and Time conducts each invitee to the dwelling of the host. (p. 131)

Man can free himself from bondage to the Earth only "by loving the Earth and all her children." (p. 128) None is to be disdained. Mirdad accordingly calls on every individual to "seek no authority over the lives of men....But seek a way into the hearts of men....Love will guide your hand, while understanding holds the lantern." (p. 173).

But man also has to cultivate the "Great Nostalgia" for

the unutterable Freedom of the Summit which is the true, the boundless, the all-including home of God and the Overcoming Man. (pp. 201-2)

So will Man reach at last his destination.

The Overcomer do I preach—Man unified and master of himself. (p. 139)

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## WILLIAM WORDSWORTH

### HIS INTIMATIONS OF THEOSOPHY

[The following is the concluding portion of a lecture delivered at the United Lodge of Theosophists, Bombay, on 7th February 1952, the first part of which appeared in our December issue.—EDS.]

#### II

On his return from a short visit to France in 1802, Wordsworth wrote some famous sonnets on the state of English society. He was struck by the "vanity and parade" of his own country, especially in great cities and towns, as contrasted with the quiet that was the aftermath of the Revolution in France. Wordsworth saw the dawn of industrialism in England, making her "a fen of stagnant waters," forfeiting her "ancient dower of inward happiness." He saw men changing swords for ledgers, their lives drest for show, the wealthiest counted best and all worshipping the idols of "rapine, avarice and expense."

In this connection, H.P.B. writes in her *Isis Unveiled*:—

Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression.

In May 1889, in "Our Cycle and the Next" (*Lucifer*, Vol. IV, p. 177) she wrote:—

Falsification on every plane, falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within.

In order to reform such a world in his day, Wordsworth had to have recourse to

... hands that penned  
And tongues that uttered wisdom.

"Milton," he cried, "thou should'st be living at this hour," to give us "manners, virtue, freedom, power." The soul of the blind poet Milton had shone like a star during the dark days of the Civil War in Britain. His "soul-animating strains" of liberty were a "rolling and solemn sea-like bass." His voice had rolled through England by means of his books, poems, essays and tracts and had been a steadying factor in the turmoil then reigning supreme. He had lived

through "life's common way, in cheerful godliness," "pure as the naked heavens, majestic, free," and yet his soul had "dwelt apart." He had not despised the earth where cares abound but had laid on himself the "lowliest duties." Wordsworth's constant wish was that the memory of Milton would revive pure religion as a way of life, of plain living and high thinking. Wordsworth himself was thus teaching a humanity corrupted by sensuous desires the joy of a higher, simpler and serener life.

As the course of the French Revolution had changed, ironically enough, into a Reign of Terror, Wordsworth had come to see that the liberty which he so dearly cherished was only "a shade." His hopes of a world-wide regeneration had perished and an intense despair had overtaken him. He had, however, dimly perceived that it would not be possible to avert the crisis after the causes had been sufficiently fixed and crystallized and therefore he had foreseen "glimpses of retribution, terrible." The woe had been a direct result of

... a terrific reservoir of guilt

And ignorance filled up from age to age,  
That could no longer hold its loathsome charge,  
But burst and spread in deluge through the land.

Wordsworth had learned many things from these experiences. He had come to see as "perilous," the sweeping change that the Revolution attempted to bring about, for things rashly sought are rarely found. Even if found they are mostly "false fruits" which in the end produce misery and shame and make man fall once again. Is it possible for one busy day to perform

What all the slowly-moving years of time,  
With their united force, have left undone?  
By Nature's gradual processes be taught...

Wordsworth believed that within a brief period of time it would not be possible to eliminate the defects of the social system by forcing radical changes on people who were not raised to the stature required to administer the new social order. H.P.B. points out the lesson taught by true evolution, namely, that "by altering the surroundings of the organism we can alter and improve the organism." The most important and intimate environment is that of man's mind and

not his material conditions, and therefore she indicates that the ultimate social emancipation lies in the development of the nobler qualities of humanity. As growth proceeds from within without, and, in the human kingdom, by self-induced and self-devised ways and means, it is individual growth that must be used, fundamentally and primarily, as a force for individual regeneration, without dependence on changes of outer circumstances. This implies that man has the power to rise above his earthly prison-house and break the bonds of slavery. As Wordsworth's approach was from the "golden side" of human nature, he wished that

... Man

Should start out of his earthy, worm-like state,  
And spread abroad the wings of Liberty,  
Lord of himself, in undisturbed delight....

Man was thus required,

... in self-knowledge and self-rule,  
To look through all the frailties of the world,  
And, with a resolute mastery shaking off  
Infirmities of nature, time, and place,  
Build social upon personal Liberty.

Wordsworth touches upon the concept of *swaraj*—the rule of self—which is realized only after one has conquered his lower tendencies and weaknesses with the help of the Higher Self. The self-governed man would then use his power of self-determination in a manner that would always benefit humanity. Such liberty is his,

Who by beneficence is circumscribed,  
'Tis his to whom the power of doing good  
Is law and statute, penalty and bond,  
His prison and his warder, his who finds  
His freedom in the joy of virtuous thoughts.

Wordsworth considers that human freedom is the manifestation of the powers of the soul. He gives us in his poem "Character of the Happy Warrior" a grand picture of a man who has wrought upon the splendid visions of his childhood. Wordsworth uses the word "warrior" not in the ordinary sense of a soldier in an army, but in the sense of an individual warrior-soul who, as *The Voice of the Silence* puts it, has the dauntless energy which "fights its way to the supernal TRUTH, out of the mire of lies terrestrial." The happy warrior, like Arjuna, has to fight out the battle of life himself, to regain the lost king-

dom. His constant and high endeavour towards that state becomes an inward light which brightens up the path before him. Says *The Voice of the Silence*:—

The path that leadeth on, is lighted by one fire—  
the light of daring, burning in the heart. The more one  
dares, the more he shall obtain. The more he fears, the  
more that light shall pale—and that alone can guide.

The Happy Warrior, discerning the necessity  
of acquiring knowledge, is diligent to learn,

...and stops not there,

But makes his moral being his prime care.

He realizes the correctness of Carlyle's truism :  
"The end of man is an *action* and not a *thought*,  
though it were the noblest." He, therefore,  
models his life upon the knowledge acquired. It  
is only because of this that he is able, "if he be  
called upon to face some awful moment to which  
Heaven has joined great issues" and "through  
the heat of conflict," to keep "the law in calmness  
made, and sees what he foresaw." He is ready,  
in other words, to meet an unexpected call and is  
equal to the need. He learns and gains experience  
from pain, fear and death, which surround him  
and his life. In the face of these he exercises "a  
power which is our human nature's highest dower."  
He turns his necessity to "glorious gain"—turn-  
ing the forces of evil into good—by controlling,  
subduing, and transmuting them and making  
them impotent for harm. His is a compassionate  
"generous spirit" capable of meeting occasions  
by self-sacrifice, if they so demand. He becomes  
more "skilful in self-knowledge" and "even more  
pure, as tempted more." He is

...more able to endure,

As more exposed to suffering and distress;

Thence, also, more alive to tenderness.

His soul has become "as the ripe mango fruit :  
as soft and sweet as its bright golden pulp for  
others' woes, as hard as that fruit's stone for his  
own throes and sorrows."

He makes reason his law and depends on it as  
on "the best of friends."

Whence, in a state where men are tempted still  
To evil for a guard against worse ill,  
And what in quality or act is best  
Doth seldom on a right foundation rest,  
He labours good on good to fix, and owes  
To virtue every triumph that he knows.

To however high a station of command he  
may rise, he does so by open means, and holds  
his position on honourable terms. He compre-  
hends the trust vested in him and keeps faithful  
to it with a singleness of aim. He, therefore,  
"does not stoop, nor lie in wait for wealth, or  
honours, or for worldly state," which, if they  
come at all, must fall on his head unsought,  
"like showers of manna." Though able to deal  
with storm and turbulence, his "master-bias leans  
to homefelt pleasures and to gentle scenes," such  
as pleased his boyish thought. The memory of  
the sweet images and visions of the child-state  
are at his heart and with fidelity he yearns to  
regain them. Like the skylark, he is the

Type of the wise, who soar, but never roam ;

True to the kindred points of Heaven and Home.

As he upholds, cherishes and loves those sweet  
images and gleams of gold seen in his childhood,  
he grows more daring and more faithful. His  
eyes are on the vision splendid, and so he has the  
power to overcome difficulties.

He is, as Shri Krishna puts it, equal-minded in  
prosperity and adversity, in honour and dishon-  
our, in praise and blame, and is unsolicitous  
about the event of things, in the "many games of  
life." He values most only one thing and  
"looks forward, persevering to the last, from well  
to better, daily self-surpast."

With dauntless energy, the fearless warrior  
fights his way and finds comfort in himself and  
his cause. Says *The Voice of the Silence*:—

Act then, all ye who fail and suffer, act like him ;  
and from the stronghold of your Soul chase all your  
foes away—ambition, anger, hatred, e'en to the shadow  
of desire—when even you have failed.

Remember, thou that fighest for man's liberation,  
each failure is success, and each sincere attempt wins  
its reward in time. The holy germs that sprout and  
grow unseen in the disciple's soul, their stalks wax  
strong at each new trial, they bend like reeds but never  
break, nor can they e'er be lost. But when the hour  
has struck they blossom forth.

Thus, in the daily welter of events, in the  
common strife, his powers shed around him "a  
constant influence, a peculiar grace."

Such a man becomes "a centre of spiritual  
action and from him and his own daily individual  
life...radiate those higher spiritual forces which

alone can regenerate his fellow-men."

Such, then, are some of Wordsworth's intimations regarding the soul's immortality, its liberty and its powers. They may properly be called intimations of Theosophy because they are notes struck by the silent monitor within each one of us, corresponding to the eternal verities of the "perennial philosophy." As poets are generally inclined to look within themselves rather than outside and to fasten their interest on that which is unseen, soundless and infinite, they see, in their "moments of creation," that which is invisible and hear that which is soundless and put into their own great language the divine light they have seen. This phenomenon has been well described in *Through the Gates of Gold: A Fragment of Thought* :—

If you talk to an inventor, you will find that far ahead of what he is now doing he can always perceive some other thing to be done which he cannot express in words because as yet he has not drawn it into our present world of objects. That knowledge of the unseen is even more definite in the poet, and more inexpressible until he has touched it with some part of that consciousness which he shares with other men. But in strict proportion to his greatness he lives in the consciousness which the ordinary man does not even believe can exist,—the consciousness which dwells in the greater universe, which breathes in the vaster air, which beholds a wider earth and sky, and snatches seeds from plants of giant growth.

Madame H. P. Blavatsky explains in her article "Are Chelas 'Mediums'?" that when a man is under the influence of his own "higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle," he becomes "a great genius, a writer, a poet, an artist, a musician, an inventor, and so on." She points out in her article on "Psychic and Noëtic Action" that

The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *allev ego*—the Personal Self. Now... the former is the vehicle of all knowledge of the past, the present, and the future, and ...it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet.

H.P.B. further indicates that noëtic visions become possible not only to an adept but also to one who, in a previous birth, through extreme purity of life and holy efforts has attained almost to a condition of saintship. Reaching in mystic visions the plane of Higher Manas, though only occasionally, is possible whenever the higher faculties have predominance over the lower. *Through the Gates of Gold* puts it in this way: "...whenever we can break our limitations, we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold."

The intimations of Wordsworth are, therefore, not idle fancies, mere shadowy, unsubstantial things. They are, in truth, reflections of stray thoughts, pictures and visions from the life and experiences of the inner man, glimpsed during the hours of relative freedom from the trammels of sensuous perceptions. They therefore bear the definite and indelible imprint of soul-knowledge. They bear evidence of illumination received direct from Higher Manas through the lower—received not through the tardy processes of ratiocinative thought, but through high-soaring intuition.

For humanitarian and other reasons many will be interested to learn of what the German newspaper, *Süddeutsche Zeitung* (August 20th, 1952) reports, namely, that Director Brugger of the Aerosol Research Institute, Starnberg, is investigating, among other problems, whether "protective inhalation instead of vaccination" is feasible, and the treatment of silicosis.

Research in aerosology, a branch of aerotherapeutics, was begun about 50 years ago. This therapeutic method operates by inhalation. Its medicines are reduced to what is called a "dry-fog" which is claimed to penetrate "into the deepest recesses of the lungs" and be more immediately effective and convenient than injections and pills. Director Brugger believes that aerosol fog can be useful in both preventing and curing contagious diseases, among them tuberculosis; that aerosol research has an important field also in veterinary medicine, *e.g.*, against animal epidemics such as tuberculosis in cattle.

It is reported that financial support for the Institute comes largely from industries hazardous to health, such as glass manufactures, mining concerns, etc. The Institute's first summary report on aerosol achievements and research is due at the end of 1952.



## IN THE LIGHT OF THEOSOPHY

Dr. S. Radhakrishnan, Indian Vice-President and President of this year's session of Unesco, speaking at the Sorbonne on November 20th, said that the new age demanded a universal unifying element. It could not be found at the technological level.

It must be the expression of a living tradition which animates the whole society and unites the present and the past. . . . What we need today is a study of the great religions of the world by which we can build spiritual bridges across the ages and continents.

It depends largely on the approach whether or not the study of the different religions can build these spiritual bridges and produce the "spiritual community," the "psychological continuum" of which the world stands in such need. Theologies have nothing to offer to world unity until shorn of their conflicting and exclusive claims. Mme. Blavatsky wrote in 1877 that Christian theology, for example, was "found to be, on the whole, subversive, rather than promotive of spirituality and good morals." (*Isis Unveiled*, II. 639)

The world's greatest had not, Dr. Radhakrishnan said, been doctrinaires. Buddha and Christ "gave us no rigid system, but they left us that sense of wonder which makes for humanity, elasticity and sympathy with other points of view."

Mme. Blavatsky had given this clue to the correct approach to the study of the world's religions in *Lucifer* (Vol. I, p. 340, January 1888) in words quoted in our pages in December 1935 (Vol. VI, p. 25):—

. . . There is, and can be, but one absolute truth in Kosmos. And. . . we. . . know that if it is absolute it must also be omnipresent and universal. . . . Therefore, that a portion of truth, great or small, is found in every religious and philosophical system and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. . . .

The student's attention is invited also to *The Key to Theosophy* (2nd Indian ed.), p. 45, and to pp. 17-18 of the brochure *Moral Education*.

The liquor interests in the U. S. A. command great resources and are using them lavishly in magazine and radio advertising. Against this Goliath, caring only for profits and indifferent to the cost in ruined lives, a modern David has stood forth in the shape of Allied Youth, an organization of high school students who stand for character, clean living, wholesome recreation and resistance to social pressure in the matter of indulgence in alcoholic drinks.

The Seventh Annual Allied Youth Conference, held late in November at Buck Hill Falls, Pennsylvania, attracted to its three-day session about 400 youth delegates from high schools throughout the United States and Canada and their adult advisers.

A paper by Mr. W. Roy Breg, Executive Secretary of Allied Youth, entitled "Youth Finds a Way," sent for a Discussion Meeting of the Indian Institute of Culture, Basavangudi, Bangalore, and discussed there on April 17th, 1952, was most encouraging. Some individual high schools have hundreds of members; the organization has its own periodical, *Allied Youth*, members' enthusiastic contributions to which sometimes find their way into the public press.

The mighty challenger looked with disdain upon the youthful shepherd who stood forth as Israel's champion (*I. Samuel*, Ch. 17) armed only with small stones and a sling. The fact, however, that David left the field victorious gives hope that in America right may triumph over might, ideals over self-interest.

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The important proposition of the primary and inescapable responsibility of the individual emerged from a recent radio discussion at Oxford University on "Christianity and Collectivism." Relayed by the University of Chicago with an introduction and conclusion by Prof. Herman Finer, the discussion was published in University of Chicago Round Table Pamphlet No. 755 of 14th

September 1952. The participants were well-known English, German and American thinkers, including Lord Elton, Gerald Bailey, organizer of the Quaker Mission to Moscow, and Carl Herman, a distinguished German scientist imprisoned by the Nazis.

The fact emerged from the discussion that in many parts of the world today there was pressure on the individual to conform to an accepted pattern of thought and action. This pressure was not only openly applied in totalitarian States; more or less unconsciously it was applied and felt in the democratic United States. But Lord Elton, while referring to the apparent shift of emphasis from the individual and his responsibility, wisely urged:—

Do not make the great, grand modern mistake of thinking that all the processes which matter begin at the top and come downward. All the real spiritual and moral processes begin at home, in the heart of some individual, and work outward.

If the individual life were primarily devoted to loving one's neighbour as oneself, he said, there would not be wars. The student's attention is pertinently invited to the article, "The Greatest of All Wars," reprinted from *Theosophy* (Vol. XII, p. 311, May 1924) in *THE THEOSOPHICAL MOVEMENT* for July 1932 (Vol. II, p. 71), in which all outer struggles are said to be but shadowy replica of the unresolved conflict between man's spiritual and material selves.

Mr. Bailey cited the analogy given by Sir B. N. Rau of the Court of International Justice, that of the atomic explosion:—

the small particle which sets off other particles and then others, with the result that in the end an earth-shattering force is created. Would we not say that so it is with the individual person?

In Mr. Judge's article "Living the Higher

Life," reprinted in *U.L.T. Pamphlet No. 34* from *The Path*, Vol. I, for July and August 1886, he wrote:—

Let us... suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then... the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle...  
(p. 9)

The suspension of publication of *The Indian Social Reformer*, announced editorially by Shri S. Natarajan in its issue of December 12th, will be a matter of real regret to all familiar with the contribution which it has been making for many years to social regeneration in India. It has rendered yeoman service to the amelioration of the condition of mankind and in its passing genuine Theosophists have lost a friend.

This unique weekly, now in its 63rd volume, owed its founding to the enlightened reformatory zeal of the late Shri Kamakshi Natarajan. The founder, who carried it on himself until in 1940 he relinquished the editorship, wanted India to follow in her evolution the lines of her own spiritual ideals. Even after his retirement, under the pen-name "Recluse" he continued to give in the "Bandra Diary" columns of the *Reformer* his sage and detached reactions to events and trends. His death in April 1948 ended a well-spent life of nearly 80 years.

Shri S. Natarajan has well discharged the trust passed on to him by his father, and it is a thousand pities that *The Indian Social Reformer*, a needed goad to the social conscience of the country, could not be made to pay its way.

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## MAGAZINES

*Theosophy*—Los Angeles—XL1st Volume

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## BULLETINS

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

## U.L.T. STUDY GROUPS

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

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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

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