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For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

—MAHATMA K. H.

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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 November 1954.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1954.

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THE TEST OF APPLICATION

Many are the lessons to be learnt from an intelligent study of the history of the Theosophical Movement of the 19th-20th century. There is one particular aspect of that vast study which needs to be impressed upon all of us who are students of the Esoteric Philosophy in these last decades before 1975. An examination of the balance between Study, Application, and Promulgation reveals some lessons vitally important for the earnest learner of today.

The formal inauguration of the Movement by H.P.B., assisted by W. Q. Judge and Col. H. S. Olcott and supported by over a score of persons, took place under circumstances fully recorded. The impetus was provided by the stir which was caused by the supernormal phenomena performed by H.P.B. and the provoking explanations she offered about them and the laws governing them.

From 1874 to 1877 there was great controversy about the existence and influence of the denizens and intelligences of the nether world of spooks, ghosts, elementals and elementaries—the dark aspect of the subnormal and the sub-mundane world. *Isis Unveiled* brought about the culmination of the period. It offered true explanations of Spiritualism and Spiritism (which offended Spiritists not only of the U.S.A. but also of Europe); showed where the science of the day was erring (which made the scientists scornful); exposed the falsity of the exclusive theological claims of every religious creed (which angered the popes and padres, the bishops and their bigoted followers, whatever their faith); and showed where the Light of Truth was to be discovered. It had a tremendous sale and edition after edition was published; but its two volumes

were specifically meant for the members of the Theosophical Society and the dedication indicated this: "To study the subjects on which they treat." The earnest and reverent study of the two volumes of *Isis Unveiled* was made by only a few individuals of the Theosophical fold. For many years its study was superficial and the important volumes were given a back place by the wisecracks who saw it supplanted by *The Secret Doctrine*. The two volumes of *The Secret Doctrine* supplement *Isis Unveiled*; they do not supplant it.

Leaving New York in 1878 and arriving in Bombay in 1879, H.P.B. continued her mission of teaching and instructing the general public, and also a few intimate and earnest minds who grasped the real and inner significance of the Movement.

That study implied application was not at all clear to the bulk of the members of the Society; only intimates like W. Q. Judge and Damodar K. Mavalankar studied not merely to learn but also to mark and inwardly digest. It should be duly and properly noted that it was the application aspect of the study which W. Q. Judge practised in his solitary endeavour to keep the Light of Theosophy burning in the U.S.A. from 1878 to 1884. It was this endeavour which brought the magnificent harvest through his active propaganda from 1886 to 1896 when W.Q.J. passed through the Shining Gate of the Temple of Mighty and Majestic Death—a Controller of Life, and so of death.

Meanwhile in India, from 1879 to 1885, tons of nuggets of Knowledge were offered by the Mahatmas in their answers to Mr. A. P. Sinnett, Mr. A. O. Hume, and others. They and Their

Chelas, but chiefly Their Messenger, H.P.B., were responsible for this great outpouring. The intellectual, the philosophical, and the scientific principles and propositions of the Esoteric Philosophy were avidly consumed. But the advice to apply, to practise and so to digest and assimilate Knowledge was not taken to heart. A dozen passages may be quoted giving this advice but hardly any heeded it. All were eager to learn and understand but the great majority would not develop the insight to appraise the Knowledge. There was much talk of chelas and chelaship, teachers and disciples, the Path to be walked, but the true import and significance of all this was understood by hardly a handful. But, like *Isis Unveiled*, the teachings of the Indian cycle of 1879-1885, remained to perform their miracles in the years to come. Because the Masters and H.P.B. pointed to the Path of Service, true Altruism and Universal Brotherhood, some good effort was made to educate the public mind. The Masters and H.P.B. wished not only to educate the public mind but also to enlighten a portion of it; this involved the personal transmutation of the sincere students of "the Arhat Esoteric Philosophy" as Theosophy was called. Study and promulgation—they were to the fore; but the leading of the life necessary for the acquirement of the wisdom and power of the Embodied Spirit was sadly lacking. Mental learning and expounding outran the development of moral insight, of the humility to hear and repeat, of the inner voice of virtue. The life of service in the outer world ever demands the life of silence and secrecy, of penance and prayer, of meditation on the deathless Man within.

By 1885, when H.P.B. left India, there were very few practitioners of her Teachings; Indian members of the Theosophical Society were not able to evaluate Theosophy as nobler than any religious creed, including Brahmanism. Theosophy, the Universal Wisdom-Religion of the entire ancient world, threw a clear light on the true meaning of Universal Brotherhood; revealed the happy prospect of a world in which brotherliness among the many would prevail because an appreciable number of earnest devotees were living their lives according to the teachings of Theosophy.

The Masters and H.P.B. signalled—"Who will come out from among the orthodox ranks of rigid creeds and religions to follow the Path we show? How many will walk the Way of Duty to Soul and Spirit?" Who answered? Very few, privately and secretly; only W. Q. Judge read the signal aright and, returning from India to the U.S.A., emphasized the value of living the life so that the students may truly know the doctrine. He focused his attention on the Buddhi of the race.

From 1887 to 1891, in London, H.P.B. laboured as ever, assiduously, to complete her mission. The most magnificent instalment of Knowledge in the shape of the two volumes of *The Secret Doctrine* was given. Round her leonine personality gathered the learned to learn more, and to learn differently. Metaphysics, Moral Philosophy, the Inner Religion of Mysticism, the Profound Occultism of the Heart Doctrine—through each of these H.P.B. emphasized: Theosophist is who Theosophy does. Do Theosophy, Be Theosophists. Lead the life of noble thinking, of intelligent sacrificing, of meekness to resist evil, of service of all souls. Mr. Judge's work had created by 1888, when *The Secret Doctrine* was published, a band of students all eager and ready to answer that call of H.P.B. In London itself arose the scholarly G. R. S. Mead, the devoted Bertram Keightley, the faithful Archibald Keightley and others, and in June-July 1889—less than two years before H.P.B.'s passing—arrived on the scene the soldier-soul, Annie Besant. The era of study grew into the era of application, and many were the earnest persons who saw the importance and the pressing necessity of practice and application. Surrounding H.P.B. was a strong group of earnest Esotericists in London, and there were a few also on the Continent. Round W.Q.J. in New York and spread all over the U.S.A. and even Canada, was another group, and among them were Jasper Niemand, the helping hand, and Robert Crosbie, the faithful learner. From 1888 to 1892, study, application, promulgation manifested in a grand way in the Theosophical Movement which was kept unbroken and intact by the wisdom, patience, forbearance and statesmanship of H.P.B.

The future depended on W. Q. Judge and his pupils and on the London Esotericists who accepted the lead of Annie Besant when H.P.B. passed away. Mrs. Besant was sincere and earnest, not only in study and propaganda, both natural to her (because of the previous experiences of this incarnation), but also in application of the teachings to her own personality, which H.P.B. described as "not psychic or spiritual in the least—all intellect." In the process of application of the tenets of the Esoteric Philosophy Mrs. Besant developed a strong desire for psychic powers—safely natural only to adeptship. Unfortunate Karma, her own as of the Movement, precipitated a grave crisis among all students and especially Esotericists. It was a testing time for all. The crisis revolved round the figure of W. Q. Judge and the test of all, including Annie Besant, was of their fidelity to the Teachings of H.P.B., the Teachings which constituted her whole recorded Message, complete and finished. To be true to the Higher Self and to the Lines laid down by the Masters and to Their programme—such was the test for each and all. Mr. Judge himself proclaimed the test in his own outlook, behaviour and work. There might be, there were, many paths, but who would follow strictly "the Path I show, the Masters who are behind," that H.P.B. had proclaimed?

This mighty Test of Application split the Society, and the winds of Karma winnowed the grain from the chaff. Annie Besant took a curve of the Path which was not H.P.B.'s—the greatest of the tragedies of our Movement, not only for her who was earnest and sincere and assiduous in the holy task of self-improvement, but for literally thousands who looked to her for light and guidance.

A very barren period followed the passing of W. Q. Judge in 1896 when propaganda out of the line of the Masters and of H.P.B. flourished; there was application of questionable doctrines and methods and the real study of H.P.B.'s Message was conspicuous by its rarity.

Robert Crosbie's cycle, beginning in 1909, stressed the triple aspect of the Movement. Study was revived, application was stressed, promulgation was undertaken in an exemplary,

impersonal and real esoteric way. Many of the present-day Associates of the U.L.T. are keen about study and learn the Esoteric Philosophy in an admirable way, and try to teach what is learnt. But we must be on our guard in the coming years not to be affected by the shadow of that cycle in which the test of application came. Let us remember Mr. Robert Crosbie's words: "...apply, apply, apply Their teachings. There is no time limit to effort."

We must be careful about our promulgation also. It is Theosophy, the doctrines of the Esoteric Philosophy, of which the world is in need—the Divine nature of the Universe and of Man; the development of the human Soul according to the Law of Harmony; Reincarnation and the Law of Moral Compensation; the influence of the dark and the bright sides of Nature on Knowledge, and therefore on Human Life. These grand teachings have to be presented to our civilization, which is now looking out for the Light of Truth. In this, Associates of the U.L.T., and especially Indian Associates, have to play a responsible part. For this we shall need right Application rooted in assimilated Knowledge which depends upon sustained and correct study of our Theosophical textbooks. We are indebted to Mr. Crosbie for pointing to the sure way of putting to best use their beautiful jewels. By true application we will set these jewels for ourselves and that setting must be such that they sparkle their radiance to light the way of men who in their "wretched desolation sit starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation."

There is one difficulty which we must mention. There are students who do not like the "metaphysical jargon," as they call the grand philosophical and even psychological principles of the Esoteric Philosophy. They desire to practise ethics. This is good, but they have to understand that metaphysical and philosophical principles are highly valued by the Master himself who has said: "*Outside of metaphysics no occult philosophy, no esotericism is possible.*"

On the other hand, there are those who have long ago read *Light on the Path* and *The Voice of the Silence*, the *Gita* and the *Dhammapada* and

have little use for these "goody-goody sermons"! They commit even a greater error than the former class.

Both philosophical knowledge and right morality are necessary. The true devotee must learn the art of perceiving ethical truths in metaphysical propositions; and also, the profundity enshrined in simple-looking moral principles. "The Mind is the great Slayer of the Real,"

but it is also through the mind and its organ in the brain, that the cosmos and its mysteries are to be fathomed. In our lower and tarnished consciousness lies buried the seed which can grow like the lotus plant out of scum; by right effort will bloom the Flower whose Heart alone is capable of drinking the Light of the Spiritual Sun.

A YEAR OF THEOSOPHY

[Today, the 17th of November, the Theosophical Movement of our era enters its 80th year. It is appropriate at this time, for all sincere students of Theosophy, to review the guiding principles and Karmic currents that stirred the Theosophical endeavours carried forward by H. P. Blavatsky in 1880. This article, written over 73 years ago (*The Theosophist*, Vol. II, pp. 85-86, January 1881), provides a basis for a re-examination of the lines of work laid down by the Mighty Founders of the Movement and for a re-assessment of the efforts of those of us who are striving to follow in the footsteps of the Wise Teachers of pure Theosophy.—EDS.]

The Dial of Time marks off another of the world's Hours. . . . And, as the Old Year passes into Eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A.D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all

interest the public. It is not so much explanation as *results* that are demanded and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger, morally, numerically, and as regards a capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon, and elsewhere; applications are now pending for the organisation of still other branches, in New South Wales, Sydney, California, India and Australia; its magazine has successfully entered the second volume; its local issues with the Government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.* It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most

* Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its *best* members having resigned) were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.

distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajas of the Punjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon where, within the space of fifty-seven days, seven branch societies of Buddhist laymen—one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety, and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness assuredly is not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interests of Buddhism) have been only *one thousand two hundred and forty rupees*, all told, including one donation of two hundred from the universally respected Maharanee Surnomoyee, and another of twenty rupees, from a well-wisher in Bengal,—will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who *did*, know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus, the Founders have been absent from Bombay on duty twenty-nine weeks out of the fifty-two; their

travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lion-hearted Runjeet Singh, a branch was recently organized by Sikhs and Punjabis, under the title of the "Punjab Theosophical Society." During the twelvemonth President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Guzerati, and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis*, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us again say:—(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not a sect*, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told

what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one-tenth of them. He who joins our Society gains no siddhis by that act, nor is there any certainty that he will even see the phenomena, let alone meet with an adept. Some have enjoyed both those opportunities and so the phenomena and the existence of "Siddhas" do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the siddhis, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often, even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficients in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, or so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits,

who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practise it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice, ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now,—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must exclusively be the work of her own sons*. All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits....

FOOD AND HEALTH

A correspondent in America writes:—

In THE THEOSOPHICAL MOVEMENT for March 1953 (Vol. XXIII, pp. 107-111), there is a fine article: "The Cause and Cure of Disease." On p. 108 Paracelsus is quoted as saying: "Nature—not man—is the true physician. . . . Try to enable yourself to follow Nature again, and she will be your instructor."

Those of us, here in America, who have no piece of land to grow our own vegetables and fruits, have to live on the poisoned food we buy. How, then, can we follow Nature?

I would appreciate an answer through your columns. I am sending a booklet¹ which shows plainly to what an extent our food here in America, which we have to buy and eat, is poisoned. Even our drinking water is heavily poisoned.

How can one keep the body healthy when through past ignorance one has acquired a weak body from birth? Right thinking of course helps, but a daily dose of poison can hardly fail to have its effects by thinking, or can it? I am trying hard to live up to the teachings in every way I can. . . .

One word about the book to which our correspondent refers. It essays to show that diseases of many kinds are on the increase and that the increasing incidence of ill health stands alongside the modern use of artificial manures and insecticides. Diet, if not the only factor that constitutes good health, is nevertheless a very important one, and diet means not only the type and quantity of food that we eat, but its essential quality—a factor that is often overlooked.

The purpose of the book is to awaken the public to the dangers of food that is artificially produced and processed, food that is "literally reeking with poisons" and which is daily obtainable in the open market in so-called civilized countries. Especially is this so of raw fruits and vegetables and canned foods. Is it any wonder, observes Mr. Jensen, the author of *How to Eat Safely in a Poisoned World*, that "each time you buy such 'foods' you are buying 'diseases' "?

The ultimate solution of the food problem, it is said, must be found in the soil and in the agricultural practices employed in the production of

our food. Several authorities on the subject maintain that the use of chemical salts, which have come to be known as "artificial fertilizers," in preference to organic, or natural, manures in the growing of our foods is a cause, in addition to cancer, of other diseases. Chemical fertilizers sterilize and poison the soil, these poisons are absorbed by the plants during their growth, and the resulting fruits and vegetables, though having a beautiful appearance, are poisoned from the inside. It is but natural that, if we pollute the soil with poisonous chemicals, we cannot expect it to yield us healthful produce. Nutritional experts are advising people to eat this and that food, without considering how such foods have been grown. Where heavy fertilization has been used, to insure a rapid growth of large-sized produce for a higher price, such artificially forced foods in addition to being poisonous are generally also deficient in minerals and vitamins and incapable of supporting health.

Plants, if de-mineralized and weakened, easily fall prey to insect pests. The foods which such plants yield are further subjected to spraying and chemical treatment for preservation from decay, which leads to further contamination, especially if they are packed in tin cans or cooked or stored in aluminium ware. A vicious circle is created: the more chemical fertilizers are used the greater the number of insect pests and the more arsenic spraying is practised. Chemical sprays to hasten the ripening of fruits on trees, and other preparations to preserve foods that are perishable in their natural state, are also more widely used than the general public suspects. The consumer is told that by thoroughly washing fruits and vegetables he can get rid of spray residues, but washing does not get rid of residual poisons contained in the interior of these foods. These poisons are eaten by the people and, though instantaneous death may not result, the fact is overlooked that slow and cumulative poisoning, resulting from the continuous intake of small amounts of arsenic, lead and other chemicals and poisons, may in time lead to diseases of all kinds, including cancer and nervous and mental diseases.

¹ *How to Eat Safely in a Poisoned World*. By ANTON H. JENSEN. (Dr. M. A. Brandon, 215 Sixth Street, Lorain, Ohio, U.S.A.)

With the "advance" of civilization, man is attempting more and more to improve on Nature, but often to his own detriment, being blinded by ignorance or motivated by greed. Calamities are bound to follow the insatiable demands of man upon the earth, unless the earth's fertility and processes are regarded in the light of the ageless command:—

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

It may well be asked, as it is by our correspondent, "What food, then, shall city dwellers, especially if vegetarians, eat? How can those who have access to no other food than what is available in the city markets make out which food has been chemically sprayed or has had other poisons applied to it during growth and which food is grown the natural way, making full use of the creative agencies which Nature provides so bounteously, and filled with the natural health-giving and life-imparting properties?" Mr. Jensen, in *How to Eat Safely in a Poisoned World*, makes four suggestions:—

One solution is careful selection of market foods, avoiding those most likely to be contaminated with chemicals and poisons, and selecting those least likely to be contaminated. Another solution is the purchase of fruits and vegetables from certified orchards and gardens where the products have been raised free from poisons. A third solution is the use of non-poisonous sprays. A fourth solution is the raising of fruits and vegetables in one's own garden and on one's own land, with the products raised in a natural manner. . . .

There is another aspect to the matter which should not be overlooked. Before natural foods, naturally grown, are once again the normal diet of the people of the earth, the attitude toward eating must be free from "poisons" and "adulteration." This cannot come about until each one perceives for himself the correlation between disposition and diet, between habits of mind—good and bad—and natural immunity or susceptibility to disease. Right thinking does help, as our correspondent rightly points out, for the lives which build the cells of the physical body are as much influenced by our emotional, mental and moral states, both past and present, as by the food we eat, the water we drink and

the air we breathe. It is, therefore, futile to hope that food alone, however unadulterated and free from poisons it be, will prove the royal highway to permanent health. H. P. Blavatsky wrote:—

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. (*Raja-Yoga or Occultism*, p. 132)

Right thinking of course needs to be supplemented by right diet, for there is an intimate connection between food and health. One of the Sanskrit names of the physical body is *annamaya-kosha*, the sheath of food. And Theosophy has a good deal to tell us about the right and wrong forms of food.

It may also be considered that, as the ancient Commentaries put it, "*Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres)...*" (*The Secret Doctrine*, II. 373). The occult factors entering into the production of food are set forth in the third chapter of the *Gita*, and Mr. Judge in his *Notes on the Bhagavad-Gita* declares:—

. . . *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. . . . In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. (pp. 90, 93)

Our knowledge of food values is really pathetic. We deliberately denature food, as, for instance, we do our bread, and then claim to restore its virtues by a few laboratory-made vitamins. No tonics, vitamin tablets, or any other artificial preparations can ever compare with the products of Nature.

What is needed is knowledge of the fundamentals of natural living. These are rooted in the sevenfold constitution and classification of everything in Nature and in Man, together with the simple laws governing them. Paracelsus, called by H. P. Blavatsky in *The Theosophical*

Glossary "the greatest Occultist of the middle ages," is recorded to have said, as quoted by our correspondent, "Nature—not man—is the true physician." What is disease but a debt due to Nature for abusive or extravagant living? Every disease is the due result of the misuse and abuse of our own powers and faculties in the past. Until this is recognized by medical practitioners and sufferers alike, and Karma, the law of adjustment, spiritual, moral, mental and physical, is studied and applied, no real diminution of the ills of mankind, physical or metaphysical, can be looked for.

To return to our correspondent's query: "How can one keep the body healthy when through past ignorance one has acquired a body weak from birth?" The potentialities of every physical disability are carried forward from incarnation to incarnation. They manifest themselves as congenital weaknesses, as deformities, or as susceptibilities to various types of disease. Quite often the seeds for actual physical diseases are not resident in the ego at birth, but there may exist wrong habits of thought or tendencies toward mental and physical indolence, or to uncleanness, which later result in disease, or susceptibility thereto. In the latter case, the true method of cure or prevention is, as said above, to return as far as possible to the ways of Nature and, above all, to eliminate those mental attitudes which are tinged with selfishness or morbidity. A clean mind and a healthy open-air life, with wholesome food and properly regulated exercise, will work more wonders than all curative medicine and "metaphysical healing" alike.

TODAY I AM FREE!

There is no grief like hate.

Get rid of what is not yours.

I have just become free.

Yesterday I was bound: today I am free!

The relief is overwhelming and life has begun to flow upwards and outwards, throughout my body, even to the finger-tips.

No one freed me: I did it myself. *I* had to do it, for *I* was the binder.

Inside the prison-house of thought-feelings I was fast bound in criticism, dislike, self-pity, anger and fear. Suddenly I awoke. I became conscious that I almost *hated*. I awoke to see myself as an evil being, caught in the toils of hate and anger and the wish to wound. I was a mass of putrefying matter sending off vile smells, which poison life.

And I asked myself: Why should I poison myself with thought-feelings of others' misdeeds? In that way two wrongs are perpetrated in a sad and angry world.

The realization of this truth broke through the dark clouds and I was free.

No more can I dwell on another's misdeeds. I can try to put right the wrong they do, but I am no longer caught in feeling-thoughts against them; my mind does not dwell on their actions done or undone, but on how to counteract the effects. What I can do I will do: what I cannot do is not my business.

And I am happy again. It is as though the sun had broken through the thick dark clouds and warmed the earth, drawing forth the life in the hidden seeds. Life pulses through my veins; my feelings are steady, my mind makes no effort to fight the erstwhile feeling-thoughts; they die on the threshold.

There is a smile on my lips and gratitude and gladness in my heart. *I am free.*

In however microscopic a degree I have "returned from the other shore." "Peace to all beings."

FRAGMENTS OF OCCULT TRUTH

DEVACHAN : A QUESTION ANSWERED

[In our issue for March 1954 at p. 109 was reprinted "Death and Immortality" pertaining to this series. It brought a question from an earnest student which was answered in *The Theosophist*, Vol. IV, p. 202, for May 1883, and which we reprint below.—Eds.]

Will you kindly permit me a question ?

In Vol. 4, No. 2, on page 29, I find that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment ? Would not annihilation be preferable to such a state of indolence ? In the Christian heaven there is at least the waving of palm-leaves and harping. A poor amusement indeed ; but better than nothing ?—Please explain.

Hoping that my inquisitiveness will give no offence,

GEORGETOWN,
COLORADO,
January, 31

I am very respectfully,
Your obedient servant,
F. HARTMANN, F.T.S.

EDITOR'S NOTE:—Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan. To realise the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment ?" It would only emphasise the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment ?" The carvings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change

impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realise completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention,—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree ; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life ; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown,—the current of thoughts once set going (the metaphor may freely be varied to suit any taste)—and then its developments in Devachan may be infinite for the sixth sense there and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

THE THEOSOPHICAL MOVEMENT—1875 TO 1950

I.—LOOKING BACKWARDS

History repeats itself, and so a study of the past will forewarn and therefore forearm us for the future. Yet it is equally true that an opportunity never comes again. To the early Theosophists of our era was given the opportunity to know the mighty soul that was the real H.P.B. behind the mask which was her personality. That many did not seize the opportunity and mistook her for one who was sometimes chela and sometimes medium was due to the fact that her personality did not fit their preconceptions—buttressed by vanity and pride—of a saint and a prophet. To say in retrospect that we should not repeat that mistake is to misread the lessons of history. The next messenger may not come in the guise of a baffling personality gifted with extraordinary magical powers. It is conceivable that he may be one who, until the full flowering of his efforts, has been known and treated familiarly by fellow students unaware of anything extraordinary about him, and once again pride and preconceptions may blind them to the presence of a Great Soul. Our recognition of the future messenger will be in exact proportion to our utilization of the present opportunity to know who are our true friends, to understand where and how help, instruction and enlightenment are to be found.

A study of the history of the Movement since 1875 should be more than a retrospect; it should be an act of original research into the aims, objects, methods and teachings of the Great Lodge of Masters. In the events of these years we can find practical illustrations of Occult principles, and in formulating to ourselves such questions as: "Why did H.P.B. act in this way?" or "Why did this thing happen?" and searching for the answers in our literature and through the development of intuitive understanding, we can learn a great deal more about the Masters than if we accept these events and ask no questions. We are asked to seek wisdom by strong search and by questions. One of the most important factors even in the advancement of modern knowledge is the ability to ask the right questions. Questions

direct the lines of investigation, open up channels in the mind and lead to the development of more potent instruments in the unveiling of Nature's secrets.

The aims and objects of the Masters, loyalty to which constitutes the policy of the U.L.T., have been variously stated. It is fitting to begin with the statement of these to be found in "The Great Master's Letter" (*U.L.T. Pamphlet No. 33*), which can be briefly paraphrased as follows:—

(1) To preach and popularize a knowledge of Theosophy so that its doctrines may practically react upon the so-called moral code of the people, or the ideas of truthfulness, purity, self-denial, charity, etc.

(2) To give a rational basis on which the intellectual classes can reconstruct their crumbling faith and avoid the extreme of bigotry and superstition on the one hand and that of brutal materialism on the other.

(3) To arouse in the ruling nations and the upper classes a sense of their responsibility to protect and guide the so-called despised nations and classes.

(4) To show that all religions teach self-redemption through one's own seventh principle, the liberated Atma. One should not seek redemption for oneself alone, but strive to make all other people see that truth and recognize the reality of the transcendental Self.

(5) To teach people that life on earth, even the happiest, is but a burden and an illusion; that it is one's own Karma, the cause producing the effect; and so lessen the intensity of that struggle for existence which is the prolific parent of most woes and sorrows, and of all crimes.

(6) To offer the right and logical explanations of the great dual principles of right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism.

The work of H.P.B. was part of a stream of co-ordinated efforts to achieve these aims and

objects, the specific nature of her work having been "calculated and based upon a thorough knowledge of the people around" her, "upon the social and moral conditions of the people in their bearing on these deepest and most mysterious questions which can stir the human mind—the *deific* powers in man and the possibilities contained in nature." Mr. Judge wrote of his first meeting with H.P.B.: "It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."

In particular, much of *Isis Unveiled* and *The Secret Doctrine* could be written because men had begun to ask the questions which these books discuss in such a way as to open our minds to new horizons. For example, prior to the work of Darwin men had accepted the existence of different species of animals and plants, and of different races of men without question, as being the more or less instantaneous creation of God. Darwin revealed that a process of evolution had been continuing in the past, and immediately doubts and questions arose in men's minds. The erroneous nature of the theories put forward to explain the process of evolution is being gradually revealed by time and the acquisition of further facts. Of real significance were the doubts and questions, and it was these which helped to make possible the partial revelation of the part played by the Dhyan Chohans and the function of the astral plane in the origin and evolution of species.

The wave of spiritualistic phenomena beginning in the early part of the last century was another important influence raising doubts and questions in men's minds. H.P.B., in her early articles and letters to the press and spiritualistic journals, notably *The Spiritual Scientist*, did what she could to utilize this influence. She wrote uncompromisingly in support of the genuineness of many of the phenomena and urged those who tried to hide their belief in them through fear of ridicule to have the courage to avow it, so that thinking men might be aroused from their lethargic satisfaction with the foundations of materialistic thought to a recognition that here were strange happenings which challenged those foundations.

At the same time she introduced many of the themes she was to develop later in her books and articles:—

(1) There is a Science of Occultism or Magic in relation to which spiritualism stands as the finite to the Infinite, as the effect to the cause.

(2) This Science is a profound knowledge of the Occult Forces in Nature and in man.

(3) It has existed from prehistoric times, and has never died out in the East. For the Middle East and Europe it began in history with the Samothracian Mysteries; ended for a time with expiring theurgic rites and ceremonies of Christianized Greece; reappeared with the Neo-Platonic, Alexandrian school; was carried across the mediæval ages by many solitary students and philosophers; resumed its fame in the hands of Paracelsus and others; and finally died out in Europe with the Count St. Germain and Cagliostro.

(4) H.P.B. herself knew that regular colleges for neophytes exist today in India, Asia Minor and other countries.

(5) In the hands of an experienced medium, spiritualism becomes UNCONSCIOUS SORCERY; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the Astral Light, as well as good and bad spirits.

(6) Book learning alone will never suffice to make of a man a practical Occultist. The would-be Occultist must prepare himself for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.

These early letters and articles also served a further quite useful purpose in establishing H.P.B.'s reputation as a writer with something original to say and a lively way of saying it—and hence must have increased the public for her first major work, *Isis Unveiled*—as well as in

attracting people of many shades of opinion into personal contact with her. None of us will ever be able to measure the influence of these contacts and of her correspondence with interested people in many parts of the world.

MIND, BRAIN AND MACHINE

What a piece of work is a man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

—SHAKESPEARE: *Hamlet*

A short article by a Harvard physicist, John H. Troll, on "The Thinking of Men and Machines" (*The Atlantic Monthly*, July 1954), brings to mind other recent publications of eminent men of medical science who have approached the subject of the human mind in a spirit of honest enquiry—a subject of paramount importance to students of Theosophy, since there prevail today as many misconceptions about the concept of mind as of matter.

Mr. Troll presents a lucid exposition of the capabilities and limitations of modern electronic computers, which can tackle problems as diverse as the designing of lenses and the planning of military strategy, the translation of foreign languages and the prediction of sales. A good "thinking" machine can remember, classify, choose between alternatives on the basis of logic and, acting on past experience, can even correct itself; but the activity of any one machine is strictly limited to the instructions with which it is fed, in the form of mathematical formulæ or other code mechanisms. In spite of its speed, precision and infallibility, the most "intelligent" computer *cannot* correlate dissociated ideas and events spread out in time and space and present an original thought or an unexpected query. Its conclusions are foregone and even if it "comes up with a million theories, . . . it would have no criterion for selecting the ones that are meaningful." Mr. Troll concludes that

. . . it always takes a human to come up with the approach, the generalization, the idea which furnishes

the basis for the machine's lightning checking, applying, and finding of new facts. How such basic ideas are conceived we do not know. Yet only they can be called truly creative thought—a process which must forever remain in the province of the human spirit.

The student of Theosophy can perceive in these expressions an inkling of the distinction not only between brain and machine, but between mind and brain, between Buddhi-Manas and Kama-Manas, between the noumenon and its phenomenon. How earnest seekers after the knowledge of Man, affiliated to differing scientific disciplines, tend to fall back upon ancient verities, is perhaps best illustrated by a bold and illuminating analysis entitled "Thoughts upon the Equation of Mind with Brain" by Sir Francis Walshe, M.D., F.R.S., one of the band of distinguished contemporary neurologists. His lecture has been published in the March 1953 issue of *Brain—A Journal of Neurology*.

Dr. Walshe's credo is well expressed by that rhetoric of Hamlet's with which this article opens. He feels inclined to believe that the thoughtful physician is more likely to sympathize with this Shakespearian picture of man than with the naive mechanistic view of mind. He quotes Sir Charles Sherrington, F.R.S.—considered the father of modern neurophysiology—as saying:—

Mind, for anything that perception can compass, goes . . . in our spatial world more ghostly than a ghost. Invisible, intangible . . . it remains without sensual confirmation and remains without it for ever. Stripped to nakedness there remains to it but itself.

What then does that amount to? All that counts in life. Desire, zest, truth, love, knowledge...

In the light of Theosophy, this is tantamount to saying that there is an essential duality in man: the physical, visible, impermanent organism, and its invisible counterpart—the permanent self that thinks and discriminates. Dr. Walshe states the position even more clearly and emphatically than Dr. Sherrington by declaring that “from sheer psychological and philosophical necessity, traditional common-sense philosophy from the earliest Greeks to Aquinas accepted the existence in man of an essential immaterial element,” capable of transforming him from the material to the immaterial world of ideas “and setting him above the merely animal. This element they called psyche, entelechy, anima or soul.”

It has also to be recognized that for the soul's functioning as an essential element in the hylomorphic human person, it needs sense data, of which the brain is the collecting, integrating and distributing mechanism. Yet it would be quite childish to identify the instrument with its user, even though the user be dependent upon the instrument for operating.

There is no ambiguity in these pronouncements and the student of Theosophy might wish that more men of science would realize the childishness in confusing mind with brain or soul with body. Ideas rule the world, and the thoughts set in motion by H.P.B. in her *Ten Items of Isis Unveiled* and the Three Fundamental Propositions of *The Secret Doctrine* are bound to stimulate the mind of any thinking man who believes himself to be more than a machine. Dr. Walshe says that he prefers “to remain in the strong and ancient current of European philosophical thought,” and fails to recognize the debt the latter owes to ancient Oriental Psychology.

Dr. Walshe examines critically the recent work in Cybernetics¹ on the mind-brain problem, and deplores the practice of hastily concluding that “nerve nets know universals.” The learned author, who does not claim to be a philosopher, states that the Universal “is not the collection of the

many into one,” but rather is it “the one thing common to many,” denoting “a nature or essence of some sort that is actually shared in by many.” When the proponents of the Cybernetics hypothesis glibly attribute the recognition of universals by animals also, the author reminds them that “there are no grounds for believing that animals react in virtue of any abstract consideration of the problems facing them”; that, according to the philosopher Whitehead, “animals enjoy structure but only man understands it.” He draws the attention of those mechanistic theorists who bandy about the word “universal,” that they

have crossed the frontiers of physics and physiology, and have taken their operative term from a profoundly different discipline, namely metaphysics... I am forced to the conclusion that a fatal weakness in the claim that nerve nets know universals lies in the failure of those who make it to understand the nature of universals.

In the philosophy of Theosophy, the doctrine of consubstantiality has been repeatedly stressed. It does not require too much exertion of intelligence to apprehend that just as the physical body of man can contact the objective world around him, so too it is his subjective “I am I” consciousness, *i.e.*, his Manas or thinking principle alone that can cognize universal tenets or true archetypal ideas in Nature.

Speaking of computing machines, Dr. Walshe comes to the same conclusion as Mr. Troll, though he words himself more strongly: “. . . it is nonsense to speak of their thinking since they require a human intelligence to read off their collocation of symbols.” He is severely critical of books such as *Design for a Brain* by Dr. Ross Ashby, wherein the author adopts a rigidly materialistic attitude in trying to deduce the kind of machine that the brain must be and to work out some of its properties. Explaining how the brain-machine learns, Dr. Ashby contends that “selection by survival” when operating upon random variation, as Darwin had suggested, must result in ever-increasing organization and adaptation.

¹ The science concerning the automatic control of any mechanical system

The biologist must view the brain, not as being the seat of “mind,” or as something that “thinks,” but,

like every other organ in the body, as a specialized means to survival.

Dr. Walshe cannot help commenting:—

The term "survival" implies life, but life has no place in the author's basic concept, and he is simply making a misleading use of symbols when he employs the term.

Dr. Walshe's concluding thoughts upon the equation of mind with brain are worthy of his erudition and intellectual honesty, and heartening to the student of Theosophy. Referring to those scientists who have declared that ultimately the problem of mind will find its solution in the concepts of physics and mathematics, he says:—

...these concepts are of their very nature incapable of subsuming the activities of the human mind;... we shall have to accept the ancient concept of the soul again: as an immaterial, non-corporeal part of the human person, and yet an integral part of his nature, not just some concomitant aspect of man, but something without which he is not a human person....

There is a sense in which the present is an age of which a characteristic is its failure to understand the status of its own abstractions, and this, perhaps, is the inevitable fruit of the divorce of natural science from metaphysics, to have achieved which was the empty triumph of the nineteenth century....

For me, the chill physico-mathematical concept of the human mind is a muddy vesture of decay in which I am not willing to be enfolded. It is unworthy of the dignity of Man.

And if any say that this is not a scientific attitude I am unmoved by the irrelevance, for, outside its proper field of discourse, the word "science" does not intimidate me.

Man was not made for science, but science by man, who remains more and greater than his creations.

Not much comment is called forth on this, his "act of faith," as the author calls it, except to hope that these brave pronouncements by a Fellow of the Royal Society will provide an incentive for others, in and outside the Society, engaged in any of the disciplines of natural science or of medicine, to come forth and declare their

convictions or even voice their intuitions, without fear of ridicule. Nor does Dr. Walshe stand alone in his aspirations, for yet another eminent neurologist has voiced similar sentiments. Sir Walter Russell Brain, the present President of the Royal College of Physicians, says, in introducing his little book, *Mind, Perception and Science*:—

For at least a century the prevailing philosophical attitude has been determined by the belief, variously expressed, that the "laws" of matter are fundamental, and that mind is at least potentially capable of explanation in terms of those laws. This idea has had profound effects in all spheres of thought. I believe it to be the product of a mistaken view as to the nature of our knowledge of the mind and the brain respectively, and the relationship between them; and that it is possible to accept all the new knowledge which neurophysiology and psychology can provide, and yet preserve the mind's autonomy in its own sphere.

To the Theosophist, this recognition of the autonomy of the human mind forebodes a tacit acceptance of the human ego as distinct from the human personality. The special sphere of activity of this ego is the universe of causes, as distinct from the world of effects. From the intellectual acknowledgment of the soul of man, to the appreciation of at least two of the three lines of evolution—the physical and the manasic—both converging upon man, is not a very wide jump. From the latter position to the realization of an invisible, immaterial aspect of everything in Nature would be the next logical step. Then, the admission of the laws of Karma and Reincarnation, even as working hypotheses, could give direction to human effort, would lend more meaning to Life. Together with valiant H.P.B., students of Theosophy nurse the hope that, before the termination of the 20th century, man may perceive in better perspective Mind, Brain and Machine, so that the 21st century may be ushered into a world united at least in knowledge.

FELLOWSHIP IN TRUTH-SEEKING

In a multi-religious country like India, (constitutionally declared to be a secular State), the problem of sectarian proselytism and organized conversions assumes a special and pressing significance. Some narrow-minded followers of creedal religions regard it as their messianic mission to persuade or press their benighted brethren born in other faiths to embrace the "highest" or "only true" religion. Other religionists propound a theory of toleration which is really a cloak for self-righteousness and a consciousness of uniqueness or superiority although these latitudinarians do not advocate evangelical campaigns.

The Theosophical teaching abhors all exclusive, sectarian claims and their consequent dangers of self-satisfied isolationism or militant proselytism. Madame Blavatsky fearlessly declared that truth and error are to be found in every religion, that every ritual is to be honoured by its use and that the ritual of every religion has been corrupted by custom and usage.

Students of Theosophy will, therefore, warmly welcome the bold and unwavering statement of Shri R. R. Keithahn (a rare Christian) and Shri G. Ramachandran (a real Gandhian) on "Conversion and the Fellowship of the Friends of Truth." Their message may be put in the form of five propositions:—

1. "High spiritual and moral concepts and values are to be found in every historic culture and religion." Hence the Fellowship (Fellowship of the Friends of Truth) "dissociates itself from all organized attempts at converting people from one religion to another."
2. The Fellowship "does not however wish to challenge the claim of any one that he or she has found for oneself the final light and truth of life

as witnessed through a Person or a Religious Tradition. All that the Fellowship earnestly seeks for is the avoidance of any insistence that such claims must be made valid for all others."

3. The Fellowship also "welcomes the confrontation of all such claims and convictions with each other in the realm of the human spirit dedicating itself to *the worship of God through the service of man.*"

4. The Fellowship "positively accepts the idea that men and women can have their full growth within their own traditions of culture and religion."

5. Above all, the Fellowship declares that "what is essential is that we must help each other to pool together all the precious and vital values of the different traditions. Thus alone shall we be able to realize increasingly the fullness of the Spirit of God within our own traditions."

Students of Theosophy will endorse these five propositions, for, on their basis, a real *rapprochement* between "believers" in all faiths is possible and may even pave the way for the acceptance, at least by an intuitive few, of the One Source of all religions, PANSOPHIA, which reveals itself in recorded history as what Leibnitz called *Philosophia Perennis*.

It is also satisfying to note that the Fellowship distinguishes between external proselytism and the real conversion "which grows from within." The Second Object of the Theosophical Movement as conceived by the Original Founders is similar in spirit, if wider in scope, to the aim of the Fellowship of the Friends of Truth in India "to spread and strengthen a method of approach based on truthful reconciliation and not on theories and programmes of annexation or conversion." Will Western missionaries and the devout religionists of India even consider accepting such a humble and noble "method of approach"? In any event, we wish the Fellowship every possible success in their well-conceived endeavours.

TO LEARN, TO QUESTION, TO ANSWER, TO LIVE

What is learning? Is it accepting ideas or remembering words and sentences? Is it the capacity to retell what has been read or heard? One form of learning is this automatic response, the parrot-like repetition of what has been seen or heard. It will enable one to pass examinations, but as soon as the pen is laid aside at the end of the examination most of such learning vanishes as completely as if it had never been in the brain at all.

Such learning is not that of the true student of the philosophy of Theosophy. Theosophical learning is the absorption or assimilation of the ideas presented, in the words used. With such learning there comes, in the course of time, the capacity to reproduce the ideas completely and purely, yet in the form and with the colouring given them by one's own method of expression. Therefore we have the fourfold pattern of Theosophical learning—to learn, to question, to answer, to live.

In no other sphere of learning is the emphasis put so completely on the true reproduction of ideas, for only here are we dealing with "things as they are" and not with opinions on them or imaginative concepts. The hard core of all Theosophical knowledge is unalterable because its form is that of the archetypal ideas conceived by and in the Universal Mind and impressed on subtle matter. As these ideas become reflected in and transmitted through minds, superhuman or human, they become to that extent coloured by the medium or vehicle through which they come. But, just as a perfect structure can either, without loss of artistic merit, be decorated or coloured, or, alternatively, be ruined by decoration or colour, so with the great ideas of the world.

Hence the Wise Men of the Fifth Race spent their lives in learning, *i.e.*, knowing what that knowledge was which was being handed down to them. Without accurate knowing we cannot understand, and students must take great care in the early stages to learn accurately. Until that is done there is

no ground for understanding or application. Accurate learning is not the final stage of knowledge, or parrot-like repetition would suffice, but it is definitely a primary requirement and an absolutely necessary one.

"To know, to dare, to will and to be silent" is said to be written over the portals of Initiation. One aspect of "to dare" is to question. On what basis can we question? Only in terms of what we already know. Therefore to question means more and more study. Though so much of our work in the United Lodge of Theosophists is in the form of questions and answers, there is grave danger lest the answers given take the place of study. We have been advised to question only when we have tried every possible means, by study of our books, to find the answer to our problem. Such questions need only the illuminating touch of a greater mind to answer themselves. Such a touch is, at it were, the electric current that irradiates the details of information which we have in our minds so that we perceive their relationship to each other and the problem is solved. But to ask a question is difficult. To be able to ask succinctly implies that we understand our difficulty and are at the point of clarification. Muddled questions come from muddled thinking and this comes from lack of accurate learning, due to inattention to what is read or heard. "Judge a man by his questions," it has been said, and how revealing questions often are! Only as a last resort should we ask for others' help. Mostly we do so from laziness and the desire to get knowledge by vicarious effort. In this way we can never become good answerers.

"To will" is to be able to answer, for only by strong will can we go on and on until we find the answer to all questions. If our questions have been rooted in the true method of learning, our answers will be clear and to the point. If the foundation has not been well laid our answers will be muddled, for we shall deal not with the kernel of the question but with the questioner's preconceived ideas on the subject. The art of picking the kernel-idea out

of the muddled question is indeed an art, but it should be remembered that only when the kernel has been found and repeated will it affect all who are listening. It is not necessary, or advisable, to repeat a question *verbatim*: the kernel should be found, taken up and looked at. Therefore we are asked to answer the question and not the questioner. It is only by great effort, sustained by the will, that we can learn how to understand the mind of the questioner and cut straight through the muddled expression to the germ of his difficulty. (And the same is true of our questions.) This seeking for the actual difficulty is said to be the real way to help anyone who is in difficulties with life. We must reach his problem where it is, not where we think it is, for if a person needs sympathy it is useless to offer an intellectual diatribe; if he needs clarification of understanding it is useless to offer sympathy.

"To be silent!" "To live." Silence truly speaks louder than words. The final assimilation of our knowledge leads to a transformation in our character so that our best means of passing on the philosophy is by *being*. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven," Jesus told his disciples. When our friends have learnt to respect us, when they realize that something has changed our lives, then they will question; and then we may answer. It is a struggle to acquire, to absorb and assimilate our knowledge so that it becomes our life, but after all we cannot live happily on second-hand information!

To be silent implies that we have reached the true depth of knowledge on which there is little to chatter about. We speak of things "too deep for words"; it is good to remember that our philosophy is too deep for words which spring carelessly to our lips. As we correct this lower talking we can begin to let the mind-soul speak. Such speech illuminates the mind and stirs the heart. It is the speech of the Buddhas and the Christs; it springs from learning, questioning, answering and living that which is learnt. To speak to all and sundry is not necessarily to help them; but to be able to speak the right thing at

the right time to the right person is the reward of silence.

THE BODY AND ITS AGE

"There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form.... We touch heaven when we lay our hand on a human body!"—NOVALIS

"This sounds like a mere flourish of rhetoric, but it is not so. If well meditated it will turn out to be a scientific fact...."—CARLYLE

—Quoted in *The Secret Doctrine*, I. 212

As students of Theosophy well know, H.P.B. quotes the above, not because it glorifies the human body *per se*, but because it stresses the function of the body as the tabernacle of the dweller within. The logical corollary of this philosophical axiom would be that the architecture of each man's "temple" shall survive as long as he, the owner, can make good use of it. But to make of the dwelling a primary entity and to prolong its existence by all manner of means, appears to be a reversal of the natural state of things. This has not to be misconstrued to mean that the temple shall be allowed to decay prematurely, for this other extreme is also not unknown among us "temple"-dwellers.

As Prof. P. B. Medawar, F.R.S., points out in his article, "Why Do We Grow Old?" (*The Times Weekly Review*, July 22nd), gerontology, the science of aging, is now 10 years old. He defines this newest of medico-biologic specialties as

the study of the nature, causes, and import of aging, or more properly of senescence, the deterioration and decay that go on with increasing age. Senescence..., in any extreme form, is the outcome of a most unnatural state of affairs.

The author emphasizes that senescence is "an artifact of civilized life," since it is inconspicuous among animals in their natural state, appearing only when animals are kept in laboratories and zoos, or domesticated. In reviewing the modern trends in gerontological research, Professor Medawar describes briefly some old and current theories of aging and the methods employed by

the scientist—such as experimental under-nutrition and various forms of tissue transplantation—and shows how the work of the gerontologists “consists for the most part of a systematic recording of the structural and physiological changes that accompany growing old.”

The article, which is more descriptive than provocative, stresses that “senescence is an epiphenomenon of life and not... a necessary and indwelling property of vital processes.” Not merely a substantiation, but an explanation of this can be obtained from Theosophical literature. As Mr. Judge writes: “...there are in history instances where ordinary persons have lived to be two hundred years of age...” (*The Ocean of Theosophy*, p. 35). Says H.P.B.:—

...an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle. (*Isis Unveiled*, II. 563)

The practical aspects of prolonged physical survival are tellingly presented in that mystical essay, “The ‘Elixir of Life’” (*The Theosophist*, Vol. III, March and April 1882):—

The whole *rationale*... of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the “gross” and palpable animal

frame, ... and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will.

And further:—

The aspirant to longevity... must be on his guard against *two dangers*. He must beware especially of impure and animal thoughts.

The “essence” of this self-discipline, we are told,

is a course of moral, mental, and physical development, carried on in parallel lines... The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical... It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the Law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life.

The student of Theosophy is not called upon to comment on these eternal verities, but to meditate upon them, for “meditation,” we are told in this article, “is the inexpressible yearning of the inner Man to ‘go out towards the infinite’”; it is the real “adoration” of the Self by the self. To close with the words of Carlyle, who clearly discerned the distinction between these two selves, between the tenement and the Tenant:—

The essence of our being, the mystery in us that calls itself “I,”—what words have we for such things?—it is a breath of Heaven, the highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for the UNNAMED? (*S.D.*, I. 211-12)

ANY KARMA CAN BE A BLESSING

Once the earnest student of the Secret Science, the Esoteric Philosophy, *Guhya Vidya*, learns how to use the Law of Karma, he has left behind the world of pain and anguish and is on his way to the mysterious world of suffering which purifies and elevates.

Mortals succumb to pains of body, mind and heart and they call these evil Karma. Self-pity rises and beguiles them. Knowing devotees use their pains to transmute their human feelings

into pity for suffering humanity. They try ever to lend their ear “to every cry of pain like as the lotus bares its heart to drink the morning sun.” Their tears “are the streams that irrigate the fields of charity immortal,” and thus they grow, through ages of effort, to the Supreme Perfection of Buddhahood.

Each and every Theosophical doctrine has hidden aspects. The surface meaning carries within itself deeper ones. For example, the term

Reincarnation carries its surface meaning—that something called the Soul comes back into flesh. How, why, for what purpose, etc.—these questions lie buried deep within the term. As the student digs into the teaching on Reincarnation he discovers that it carries knowledge, not so simple as it looked at first, but vast and profound. And so it is with every teaching.

The Law of Karma, of Moral Compensation—“As you sow, so shall you reap”—is simple and the proposition is not unacceptable to ordinary human intelligences, for such are able easily to perceive that

That which ye sow ye reap. See yonder fields !
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew !
So is a man's fate born.

Also, that “The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.” But, once again, the how, the why, the purpose, has to be comprehended if we are to derive benefit from our study of the great Law of Cause and Effect and learn how every action has its reaction.

Simple-minded acceptance of the surface meaning of the Law makes us fatalistic and false resignation degrades us to sloth, which in its turn enslaves us. At the other extreme, a simple-minded acceptance of that aspect of the Law which proclaims exertion to be greater than fate makes us impulsive and free will assumes for us a false, a grotesque form. Pursuing the notion, we are apt to become quixotic and ride out to fight the windmill of circumstances.

The hidden psychological aspect of Karma has numerous lessons to offer to the devotee who aspires to grow into a real servant of the Mighty Servants of Humanity. He soon learns that to call some Karma good because it has pleasant effects, and other evil because it has unpleasant effects, is incorrect. He

perceives the truth that good Karma is that which is pleasing to the Ishwara in man and evil Karma that which is not pleasing to that Ishwara.

But further study brings the light of a still higher truth—that any Karma cannot but be pleasing to the Ishwara in man, provided the man learns to use it for the real purposes of his Inner Ruler. The transmutation of all Karma to the greater glory of the Divine and the Eternal in him makes his entire environment a school. He learns his lessons with the aid of the Secret Science in benefiting others—the first step—which naturally enables him to practise the glorious virtues—the second step.

“The pains which I endured in one body were powers which I wielded in the next.” But to overcome pain we must face it, examine it, trace its root, treat it so that it yields strength and sweetness to our Inner God.

W. Q. Judge in different places and in several ways instructs us: “Regret not. Regret nothing.” This attitude would give birth to callousness if we were to neglect the teaching that we have to use the Law of Karma for the practice of spiritual transmutation. Unless we have learnt to become true alchemists we cannot afford to prattle: “Regret nothing.” Higher Indifference, Higher Resignation is a positive, dynamic and active quality; by its power we perform acts, speak words, radiate thoughts and feelings which become Divine Potencies.

Let us meditate on this:—

“May the Bright Gods give us, hour by hour, the Presence of Mind to deal with whatever the Good Law brings. That gift acquired, then there is no suffering. Pain becomes penance; evil yields beneficence; duty flowers as sacrifice. Thus the Peace of Devotion becomes the Light of Wisdom; the Individual becomes the Universal Man.”

IN THE LIGHT OF THEOSOPHY

With the spectacular growth and advance of scientific thought in our time, there is a natural neglect of the no less important task of sharing scientific knowledge and spreading the scientific spirit among ordinary men and women. Students of Theosophy, however, are taught to value scientific achievements, not in terms of the accumulation of "the tangled mass of theory or speculation," but "for their practical bearing on the interests of mankind." It is therefore a matter of particular pleasure to us that the 1954 Kalinga Prize should have been awarded to Mr. Waldemar Kaempffert, an early contributor to *The Aryan Path* and Science Editor of *The New York Times* who has done so much "to bridge the gap between the abstract hypotheses of the laboratory and the mind of the common man."

In a striking speech on "Science and the Spirit of Asoka" delivered after receiving the Kalinga Prize, Mr. Kaempffert asserted that "the spirit of science is the spirit of Asoka." Indeed, if Asoka gave in his day the message of true tolerance throughout his far-flung empire, most scientists today meet internationally without asking questions about race, religion or political opinion. They accept the spirit of Asoka's rock edict at Girnar—"concord alone is commendable, in the sense that all should listen and be willing to listen to the doctrines professed by others." Mr. Kaempffert pleads that the spirit of science is the spirit of giving and can also be "the spirit of renunciation, of self-control." In their conquests over material nature or *prakriti*, scientists should heed Asoka's declaration that "true conquest consists of the conquest of men's hearts by the Law of Duty and Piety." In their philanthropic efforts, scientists should cherish Asoka's dictum that "all animate beings should have security, self-control, peace of mind and joyousness."

In "India and its Cultural Empire," an article contributed to a recent book, *Orientalism and History*, Dr. J. E. van Lohuizen-de Leeuw makes a concise yet precise evaluation of Indian culture and assesses its relations with foreign cultures.

Although politically disunited until recently, culturally India had achieved a fine unity; and though the history of Indian expansion is not that of colonization in the sense of political domination and settlement, the cultural empire she built for herself by peaceful means was far-flung indeed. In large areas of Asia, and to a lesser extent in the West, India once exerted a powerful influence—

an influence almost exclusively cultural, with its greatest achievements in the realm of philosophical and religious thought together with considerable contributions to the various branches of the arts, and, to a lesser extent, the sciences, the first mainly to the North, South and East, and the second to the countries westward. The striking peculiarity of Indian history is that—with extraordinary conformity to the general Indian attitude to life in which facts as such do not matter—it is a history, not of a dominion of the sword, but of an Empire of the idea.

It will be of interest to students of Theosophy to read what H.P.B. wrote towards the close of Vol. I of *Isis Unveiled* about the ancient and imposing civilization of India and the grandeur of her achievements in almost every department of culture. The corroborated evidence of countless scholars, recently reinforced, goes to prove, she says, that India was the birthplace of the civilization, arts and sciences of all other nations and even of all the great religions of antiquity—in fact the cradle of the human race (*Isis Unveiled*, II. 30). And when she speaks thus of India she does not mean the India of our modern days but that of the archaic, prehistoric period when countries which subsequently came to be known by other names were all called India and composed an unbroken continent later destroyed by geological upheaval.

It is a hopeful sign that the creative genius set to work in the ancient land of Aryavarta is active to this day. The possibility of India once again transplanting her living culture in distant lands and being looked up to as the mother country is not a very remote one. Who knows what possibilities the future may hold? But Indians of today have to understand truly their ancient teachings; this is very greatly facilitated by a

study of the Theosophical writings of H. P. Blavatsky and W. Q. Judge.

Sir Mirza Ismail, delivering the Convocation Address of the University of Poona on 30th September, referred to some matters of topical interest. After urging India's great need for the preservation of the English language and condemning the exaggerated and distorted view of Basic Education which places undue emphasis upon education in and through crafts, he went on to review the international scene and expressed regret at the sordid picture which India presents.

There is a sad lack of happiness and contentment in India today, though there is considerable activity in all fields of national endeavour. Sir Mirza Ismail stated that "our ills are mostly preventable ills, and therefore the more regrettable." In spite of her being a land of diverse creeds and cultures, India is essentially one and indivisible.

The greatest need of the hour is a spirit of unity and tolerance for the views and acts of others. Every group or community must be prepared to make some sacrifice, sacrifice of self-interest and self-esteem, in the furtherance of our common aims and ambitions. The law of sacrifice is the ethical principle that dominates all life, the only light that guides human conscience. It is an essential element in the realization of our national destiny.

Sir Mirza Ismail called on university graduates, who are to be the future leaders of the country, to discard a narrow and selfish outlook, to be chivalrous towards their fellow men, and to inculcate the ideal of service of their Motherland.

The modern system of education has been criticized all too often by prominent individuals. The ordinary graduate, said Sir Mirza Ismail, should be given a more comprehensive view of things and of the relationship between things. It will require "a more broad-based course of education for the average student in which neither the sciences nor the humanities will be entirely neglected," if education is to fulfil its proper function—to fit individuals for life.

On October 1st, delivering the presidential address at the 23rd Conference of the Mysore Medical Association, held at Tumkur, Dr. C. V. Natarajan made some observations on the Indian way of life. Indians, he stated, are said to have no historical sense, for they have kept no records of kings, ministers, etc.

To us such evanescent incidents have no value. . . . But we do have a very good sense of historic continuity. Men who have contributed to the well-being and peace of man have always been venerated by us. . . . We have to ask ourselves what may be termed as the Indian "way of life." In our country the greatest value is attached to the *freedom of the mind*. . . . The contribution that India can and should make to the comity of men is for *freedom of thought* with its necessary corollary *freedom of action*.

It is significant that the above was said by a prominent medical man to other medical men. But are these members of a leading profession prepared to recognize that one form of tyranny threatening the freedom of the individual is the medical orthodoxy which, in the guise of medical associations and health services, claims autocratic rights over the liberties of individuals in the name of current medical fetishes? A man's right to determine what treatment he will have for his own body has not gone unchallenged. It is flouted, for instance, in the imposition of compulsory vaccination, in the compulsory medication of drinking water and manipulation of food, with the public having no voice in the matter at all. Will our India which prides herself on her ancient heritage of respect for individual rights awaken to her responsibility in these and other respects?

The Westerner's uncertainty in the pseudo-scientific world he has created is again being tragically demonstrated. Now smoking (especially cigarettes) is being proved as a cause of cancer, heart, blood and liver diseases—*plus mental and moral deterioration*.

Thirteen independent studies of the tobacco-cancer relationship, in five different countries, have been made. These and authoritative American, French and British researchers report a definite cause/effect relationship between cigarette smoking and cancer, especially lung

cancer. The W.H.O.-sponsored International Symposium on Lung Cancer makes similar pronouncements.

"The Facts Behind the Cigarette Controversy" in the September *Reader's Digest* and Daniel Crean's brochure, *Cigarettes Cause Throat and Lung Cancer*, give the latest findings. The dangers of smoking, mental, moral and physical, especially to women (who may become sterile or poison their unborn children) and the young, and the racket of the cigarette industry which adds active poisons and *habit-forming drugs* to cigarettes, are being exposed.

That cigarette manufacturers have immense financial and political power which they use unscrupulously over press and radio for false advertising and to prevent their being controlled by legislation, is brought out by Daniel Crean of the Tobacco Control League, New York, who closes his brochure thus:—

Don't you think that 17 million cancer victims, plus 10 million heart disease victims, plus 3 million mentally ill children, plus tens of thousands of teenage drug addicts is too great a price to pay in human suffering, in order that the manufacturers of cigarettes can make a profit?

Cigarette smoking is also the open door for the marijuana pedlers.

In our September issue (Vol. XXIV, pp. 260-1) appeared a note on music's rôle in healing. Belief in the healthful and curative properties of music is not only ancient but almost universal. In "Importance of Rhythm in Songs for the Treatment of the Sick by American Indians," appearing in *The Scientific Monthly* for August, Dr. Frances Densmore shows how the American Indian medicine-man "treats physical as well as mental and nervous disorders with the aid of music," by a method which is "based on the actual power of rhythm."

We need not here go into the characteristics and peculiarities of their songs, the procedure preliminary to the treatment of the sick and the conditions under which the treatment is given, all of which Dr. Densmore briefly considers in her article. Her closing words are significant:—

Perhaps these old men [American Indian medicine-men], with their ascetic lives and tremendous powers of concentration, could teach the white race a lesson in the curative power of rhythm.

The student of Theosophy will find corroboration of "the singular power of music over certain diseases, especially of the nervous class," in the writings of H.P.B. She described music as "the combination and modulation of sounds" (*Isis Unveiled*, I. 275) and sound as "the most potent and effectual magic agent" (*The Secret Doctrine*, I. 464).

SOUND... is a tremendous Occult power... Sound may be produced of such a nature... that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour... It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (*S.D.*, I. 555)

The "Historic Significance of Sectarian Movements in India in the XV-XVII Centuries" and the importance of their study for the correct understanding of the social and religious life of mediæval India are considered in a paper presented by the Soviet Delegation at the 23rd International Congress of Orientalists. In the 15th century several popular movements began to arise in almost every part of India, starting among the oppressed strata of the town population and the peasantry.

Usually, these movements found their expression in the growth of sects and religious heresies which were directed against certain dogmas and rites of orthodox Hinduism, that sanctioned the subjugated position of artisans, tradesmen and peasants. Almost all the sectarian trends of this period took the form of worship of Vishnu or his incarnations—Krishna and Rama.

The preachers of these sects emphasized the greater importance of devotion to God than the knowledge of dogmas and observance of rites. Hence, in modern literature all these movements are known under the general name of *Bhakti*.

Everywhere this *Bhakti* movement stimulated the development of national literature—mostly poetry—in the vernaculars, and it became an

important stimulus in the development of India's national culture. Kabir, Surdas, Mira Bai, Guru Nanak, Malik Muhammad Jayasi, Tulsidas, Namdev, Narsinha Mehta, Vidyapati Thakur, Krishna Chaitanya, etc., are familiar names to most of us. It would be erroneous, however, to look on them all as founders of "sects" or "religious heresies." As often happens, sects may have later developed under their names, but these men were essentially religious and social reformers who protested against the caste system, against the rites of organized Hinduism and Islam, and through their devotion to God and the inspiring example of their saintly and dedicated lives, stirred the hearts and souls of the simple folk. Their literary works enjoy wide popularity in the country to this day. A study of these works would reveal the fundamental agreement of their philosophy with the universal Wisdom-Religion.

As far back as 1877 H.P.B. in *Isis Unveiled* warned against the unhealthy and demoralizing influence of Christian missionaries in Asia. Among "the 'blessings' that the modern Christian religion brings with its *Bibles* and *Catechisms* to the 'poor heathen'" she named the following:—

Rum and bastardy to Hindustan; opium to China; rum and foul disorders to Tahiti; and, worst of all, the example of hypocrisy in religion, and a practical skepticism and atheism, which, since it seems to be good enough for *civilized* people, may well in time be thought good enough for those whom theology has too often been holding under a very heavy yoke. On the other hand, everything that is noble, spiritual, elevating, in the old religion is denied, and even deliberately falsified. (II. 574)

In "Christian Proselytism in Asia," appearing in the August *Maha Bodhi*, Shri M. A. Venkata Rao regrets that the insidious activities of the numerous Christian missionary organizations,

constituting as they do a peril to the Asian cultural heritage, are allowed to go unchecked even now in free India. The public needs to be awakened, not only to the worthlessness of a mere transfer of religious devotion from one faith to another, but also to the grandeur of Asian culture and ethical values and metaphysical ideas, which are "more in consonance with the best spirit of modernism than official Christianity."

"The peril to Asian culture," continues Shri Venkata Rao, "lies in this, that Christian proselytes are not introduced to the spiritual message of Christ, pure and simple, but to the Church version of Christianity." Hinduism, Buddhism, Islam, Zoroastrianism, Confucianism, Taoism, etc., have little to learn from the Churches; and the teachings of Jesus will stand a better chance of appreciation by the followers of these religions when Christian missionaries have left Asia.

Mr. Francis B. Sayre, a former U.S. Assistant Secretary of State, spoke at the Virginia Theological Seminary, Alexandria, on October 9th, of the world's need of understanding "the Christian concepts of brotherhood, individual worth, and transcendence of the spiritual." He was willing that Asian and African peoples should "evolve their own interpretations of Christ and develop forms of religion based upon their own traditions and ways of life." But why call these concepts "Christian"? They are as old as thinking man and underlie every great religion. The open-minded study of comparative religion would show, as brought out in *The Key to Theosophy*, that

"Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era... The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties. (p. 226)

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For Children Who Ask Why

The Eternal Verities

The Laws of Healing—Physical and Metaphysical

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Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

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

Pamphlets by Wm. Q. Judge

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

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIIIrd Volume

The Aryan Path—Bombay—XXVth Volume

The Theosophical Movement—Bombay—XXVth Volume

BULLETINS

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

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (1), CALIFORNIA, U.S.A.	307 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (8), D.C., U.S.A.	2653 Connecticut Avenue, N.W.