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If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that the social condition of large masses renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, it is in thorough sympathy and harmony with all true efforts in this direction.

—H. P. BLAVATSKY

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- (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 February 1952.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1952.

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SELF-SURRENDER

Listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come unto me... Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.—(*The Bhagavad-Gita*)

The aim of the devoted disciple is to serve his guru; the gurus of this world, little gurus as also distinguished ones, demand personal service to themselves or to their own particular personal philosophy and speculative plan. The Great Gurus, the Mahatmas "difficult to find" mentioned in the seventh chapter of the *Gita*, demand that neophytes become ardent students of the immemorial and ancient philosophy, always constant and also consistent in all its parts. The study demanded of them requires strong search by questioning the doctrines of that philosophy as well as the Book of Nature, in humility and by service. To serve the Great Gurus, knowledge is the means and the spread of that knowledge the end. The grand service of promulgating the true doctrine is the school in which the neophyte learns by teaching, and the foundational aspect of that service is self-purification.

Self-purification is the gaining of the knowledge of our lower or personal self. By gentle service of our fellow-men we improve and brighten up the *tanhaic* elementals, raise the lives of our real body, the astral, to a higher or rarer state and paint in proper hues our *skandhas*, enabling our tendencies to spiral onwards and upwards. Thus the purification of the astral soul or the personal man makes it more and more porous to the Light of the Inner Divine Man.

"Self-knowledge is of loving deeds the child"; but what are loving deeds? Personal affections and attachments also lead to loving deeds. They may sometimes help the lower man to touch the

higher aspects of its own life, on its own plane of self-hood. Such personal affections and attachments may make one unselfish but their soul and core are selfish. Unless the art is learned of transforming those affections and attachments, accurate knowledge of the men and women we are is not secured.

Gentle service of our fellow-men means enlightened service. The doctor who treats his patient without adequate knowledge does not heal. The lawyer who advises his client without adequate knowledge of the codes of law loses his case and impoverishes his client; the engineer who builds a bridge without the aid of verified and verifiable knowledge about bridge-building is more than likely to become the agent for an accident which will kill many users of his bridge.

To serve our fellow-men, then, we need proper knowledge. Modern knowledge, including that of modern science, is not always and uniformly correct or adequate to make enlightened service possible. Therefore the neophyte has to learn the art of rendering service rooted in the immemorial Wisdom. That Wisdom teaches him how to heal disease of the mind and of the heart; how to give others hints, suggestions or advice for fighting their respective enemies, opponents and persecutors while he himself is overcoming his own weaknesses. That Wisdom spans the gulf of animalism which separates the worlds of the Divine and the Demonic.

There are many types of service—professional service, social service, etc., but these are not en-

lightened service unless they are rendered by the Light of the Wisdom which is True, which uses the Good, and which achieves the Beautiful in the midst of the sordidness of much of existence. Social service is not always soul service; only rarely is social service enlightened and an expression of soul service.

Some forms of social service are highly objectionable, puny and impermanent in their results, expensive when organized on business lines, and robbed of heart influence when run like a huge machine. But for all that, modern forms of social service awaken individual social servants here and there to the fact that there is some missing link in their laudable efforts. This link is the knowledge of the human heart, one's own and that of others—the heart, which is the home of the soul.

For rendering soul-service, promulgation of the pure teachings of Theosophy by pen and tongue is imperative. Service of the grand Cause of Human Brotherhood is truly rendered by knowing the true doctrines accurately and to know them truly we have to teach them. To serve the Great Gurus, then, means service of human souls. They are the Great Servants and they need Companions in this world of mortals to rediscover the treasures enshrined in Their Philosophy. To study Wisdom we must serve her and in serving her we serve the Masters.

There is the factor of Humanity: the best way is to recognize the truth that the neophyte has to become a pure channel for the transmission of the Wisdom of the Masters. The Wisdom is not his; it belongs to Them; he owes it to Them. Again, the Cause of Brotherhood is not his; it is Theirs—the Great Elder Brothers'. We, as probationers under trial, need not fear, worry or be anxious about the future of the Cause or its present progress. Lao-Tzu has said that among those who attempt the task of a master-carpenter there are few who do not cut their own hands. The probationer learns the secret of how not to cut his own hands when he learns that to appear as nothing in the eyes of men one must give oneself up in intelligent surrender to the Lords of Light. Their Light shines in his own peculiar

darkness; he must comprehend it.

Our personal self is a compound of good and bad, affections and aversions, many selfish elements and a few unselfish ones. The probationer has to learn the technique of not permitting his good qualities, his affections and his unselfishness to build a barrier through subtle pride and hidden egotism. He must use them to become selfless. Then the lower or personal self will be filled with the Light of the Master—that of his own Divine Self as also that of the Great Guru whose bidding he has resolved to carry out.

Many times the subtle sense of pride mars the service and the neophyte is often unconscious of the very existence of pride in himself. To surrender one's own personal self to the Masters implies a previous searching of that self in the light of the Occult World. Its knowledge must fill the head, its compassion the heart, its energy guide the hands to loving deeds.

Sometimes it is fancied that it is easy to surrender one's whole personal being to the Great Gurus. It is a very difficult achievement. In the human heart the true Light shines but when it enters our lower sense life it meets the grave temptation of following the way of the little gurus of this world and then the loss is great and long-lived.

The Path to the Great Gurus is ancient, its stages are well defined in numerous ways, and it is hard to walk. But it may be successfully traversed when the meaning of the Eternal Pilgrimage is understood. Slow and trying is the ascent, the lower self has to abandon not only its pains but also its pleasures and its enjoyments, but with the staff of knowledge and the begging-bowl for gathering compassion the neophyte will at last arrive, to meet the Hierophant face to face.

Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. (*Light on the Path*, p. 13)

That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men. (*Ibid.*, p. 4)

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER V

II.—THE ASTRAL BODY, ASTRAL SUBSTANCE AND HUMAN BIRTH

Q.—Why is the term "astral body" used? Why not use another one of the terms suggested by Mr. Judge on p. 41?

Ans.—Astral bodies are composed of astral matter, whether it is the astral body of this, that or the other form. There is mineral matter, coming from below up—the first state of matter. There is vegetable matter—the second state; animal matter—the third state; and astral matter—the fourth state. There are bodies composed of all three and all four. We think of matter as solid, liquid and gaseous, but that is not the meaning that Theosophy gives to it. Solid, liquid and gaseous are all merely *sub-states* of mineral matter. The confusion comes, perhaps, because there are seven planes of perception. We are seeing physically on the fourth plane of perception, counting from above down, or from below up.

Q.—How can we call astral substance the fourth stage of matter?

Ans.—Because H.P.B. says so herself, on p. 737, Vol. II, of *The Secret Doctrine*.

Don't you think half our troubles come, first, from not finding out what the exact Theosophical statements are on any subject, and secondly, from trying to explain to ourselves what we understand this, that or the other to mean? A thousand and one statements are made about the astral body, or about anything else, and unless we try to get at what H.P.B. means in using such-and-such a word or words, we have only a hazy idea of the philosophy. The whole purpose of the *Ocean* Class is to assist us all to get clean and clear and correct perceptions of what the Teachings are, and then, having found out what the Teachings are, to try to assimilate those in terms of our own understanding. This is the great object of our work.

Q.—When an Ego assimilates all the experiences in Devachan and is ready for rebirth, the parents have prepared the way for him to come: is the astral body already formed before physical conception?

Ans.—The Theosophical answer is, Yes.

Q.—Or does it start to form immediately after physical conception?

Ans.—Conception is the union of fourth-state matter on this plane, with the fourth-state matter on the higher plane on which the Ego is living. The process is exactly analogous to that by which water is formed when Hydrogen and Oxygen are fused by a spark.

Q.—Refer to the top of p. 44, where it says:—

At the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born.

Now, how can astral substance be the model for the physical?

Ans.—The point is that the astral body, even in the living man such as we now are, is not a physical thing in our sense of the word "physical." We use the word "magnetism" and the word, "electricity," but we think of both of them in other terms than those of matter or substance, whereas electricity and magnetism *are* substantial. So, for us, the easiest way to begin thinking about the astral body in anything like true terms of the imagination, is to think of it as a form of force rather than as a form of matter. It is the force-body; it exists as a pattern before conception, but before it exists as a pattern, it exists in idea. Every one of us has an idea of form and, as a matter of fact, our idea of form or body is constantly changing; but we have more than an idea of body—we have an *ideal* of the body we would like to have. So the primary form, the actual

germ of the Ego, is in fifth-state matter, but it is seed, it is an idea. Then egoic "imagination" modifies the memory of the body last had.

What is here spoken of as *ethereal form*—although Mr. Judge says it is that ethereal form which exists *after* death—must, if it exists after death, have also existed before birth. So we have the form as it exists in memory, the form as it exists in idea, and the form as it exists in egoic "imagination"; then we have a combination of these three. The Ego's own astral body—that is of electrical and magnetic substance—combines with the corresponding substance on the plane of matter that we know.

Q.—You spoke about the form of idea and the form of imagination. Just what is the difference between the two?

Ans.—Let us take an analogy, and compare a block of marble with the sculptor's mental picture. Ideas are the mere material for the imagination to work on. Perhaps another way to help us to get at that is this: take our bodies, or any other body; it can be affected by two kinds of forces we know. It can be affected, first of all, by what we call mechanical forces, and we know also that all these forms can be affected by what we call chemical forces. Now, think of imagination as a force, of memory as a force, of will as a force, of feeling as a force, and we understand that our bodies can be affected by our feelings. Don't we all know that? Don't we see the distortion of the face, the change in the movement of the heart of a man who is angry, or who is envious, or who is full of love? You can tell a man's thoughts by looking at his face, providing you know how to read that kind of script; but no man can *think* in the body and not affect his body. So, thinking of these things as forces, we can understand that there is a state of substance that is affected directly by the will; there is a state of matter that is affected directly by thought; there is a state of matter that is affected directly by feeling, in just the same way that the matter we know is affected chemically, mechanically, or electrically—and all the rest becomes easy. But if we try to think of these things in the terms of matter as we know it, and we are in danger of

doing that, we are just as foolish as if we were to try to deal with things as we see them in dreams. We see in dreams; we touch, we taste, we smell; but dreams have no sense in physical terms.

Q.—How about the persistence of the scar?

Ans.—That ought to be easy to see. Whenever a man gets a wound, he gets a shock from it. So does his flesh; so does the astral body. It is just as when we get a hard jolt amongst our friends, and change our relation towards them; so, the shock to the psychic nature of a tree is such that the new physical lives which enter are not of the same texture, not of the same grade, as the lives which were there, and we have a scar. The greater the shock physically, astrally, psychically, mentally—the longer enduring is the scar.

Q.—A lobster who has broken off his claw, will grow another. Why have we lost that power?

Ans.—We ought to be able to see why, easily enough. The lobster has no imagination. His is a borrowed body, and if he loses a claw, he has no memory of the loss, but he has plenty of claws left; so, other forces operate than those which work in us. The model is still there, only it is another kind of astral model because it is on the lower plane of psychic or vital nature and *undisturbed* lives fill up the model. But notice the immense change in us: when we lose a limb the change is mental; we can't even imagine it growing on again. The law of growth begins in imagination.

Q.—Why does the lobster have that power of growing another claw, which none of the other animals have?

Ans.—The lobster is part of an order of life which belongs to a former Manvantara and which is accidentally present in this one. It is under the laws of a period of evolution that for us is long, long past.

Q.—Does the body we have now resemble the body we had in the last incarnation?

Ans.—Of course it does, unless there are miracles. We know our friends from our foes—and we know our foes, too, so far as that is concerned.

How comes it that we know them? We have natural affinities for people the moment we see them, or natural repulsions, or we are utterly indifferent—and all this, the first time we ever saw them!

Suppose a man were let down from a balloon into a village of savages in darkest Africa. He would immediately form likes and dislikes amongst the natives. Either there are miracles, or that repulsion and affinity is a form of memory. You can't have an affinity for a thing you know nothing about; you can't have a repulsion towards a thing you never had anything to do with. How could you? These are forms of memory. There are many more forms of memory than personal memory.

Q.—How can the matter of two planes mix? For instance, how does an invisible astral arm move a visible tangible concrete object? (pp. 47-8)

Ans.—Remember that the matter—matter of every kind—is but the projection of an image into the visible “here.” Suppose there were a book on the table, as there is, and a good medium were here, or an adept; we could see the book, without physical contact, picked up and moved, say, and deposited on the chair. How is it done? Behind the physical book, the visible book, is an astral book; the adept or the medium would simply be dealing with the astral book. He lifts the astral book, and that's all there is to it. The moment that there is direct contact of astral with astral, our laws of gravity no longer apply. We can see how that is with, say, a gas. We know that the characteristic property of what we call solid matter is centripetal; it tends to cohere around a centre; and yet we know also that this same solid matter—the very same particles in it—when some change goes on to which we give the name of *heat*, is at once converted into another state altogether, that of a *gas*. The characteristic property of a *gas* is the exact opposite of the characteristic of a solid, yet the lives in the gas and the lives in the solid are the same lives. Take ice; there is substance—visible, touchable. Apply heat (which is but astral fire) to it, and at once those same lives are freed from the centripetal force and are in

a neutral state; the particles move freely amongst themselves. Apply still more heat and those same lives become centrifugal.

Q.—If the senses apply to the astral body, were they developed on the astral plane?

Ans.—Yes, and no. No, not as the astral plane is treated in Chapter Five; and yes, as we are accustomed to think of them. *The Secret Doctrine* tells us that the elements were developed one by one—that refers to the cosmic elements, symbolized for us under the names of fire or ether, air, water and earth—and that a new sense, which means only an agency of action, was developed step by step with the development of each new element. There is the explanation of the changes in the constituent particles of matter or monads or atomic lives—fiery lives in the solar system, as specified in the footnote of the *S.D.* on pp. 205-6, Vol. I. In the beginning, matter, as we know, was in a wholly different state. From what we can see of a nebula, there is light there. Now, regarding a nebula as the second stage in the development of a solar system to come, there is a sense already developed there. What is that sense? Well, we can call it the sense of sound but, applied intellectually, it means the sense of touch, of contact, the sense of unity. If you use the word “astral” in the sense of the pure development of the elements—not what we have been doing with those elements for the last 18 million years—then the development of the elements was astral, probably psychic.

Q.—It is said that the astral form of the incoming ego is attracted or drawn to the mother. How is the father drawn to the ego? Is it through his astral, also? During the period before birth, is the mother affected by the incoming ego? Is there any connection after conception of the incoming ego with the father?

Ans.—The statement has several times been made in Theosophical teachings, that the route to birth for the descending ego is through the mother. We know that is true physically. It is also true, necessarily, astrally, and is usually true all up and down the line. Yet, at our stage of evolution, it is not possible for there to be virgin

birth, immaculate birth, although every religion and every people have traditions of immaculate birth in the past and prophecies of immaculate birth to come some time in the future.

Now, taking these statements which relate the incoming ego specifically to the mother—that is, directly to the mother—it is a natural and would seem to be a correct inference that the ego is not connected with the father in the same way. The father's attraction is towards the mother; the mother's attraction is what draws the ego. If this line of thinking is correct, the father's connection with the incoming ego is indirectly through the mother; the mother's connection with the descending ego is direct; and that is illustrated in all religions.

The question is also asked: Is the mother affected by the incoming ego? Well, ask your own mother, if she is living. Talk to a woman who has had three, four, five or six children, and she knows that, while the process of ante-natal life—its stages—are the same, no matter how many children or who has them, her own physical, psychical and emotional states varied enormously with each of the different births. *Isis Unveiled* is full of statements as to the effect of the incoming ego on the mother, astrally, psychically and physically, and of the possible effects of the mother on the incoming egos, astrally, psychically and physically. It would be possible for the mother and the father (the father sheltering the mother) to provide a fit tabernacle for the incoming ego, although that ego itself might be relatively of low grade. Or, it is within the mother's power to provide a poor tabernacle for the incoming ego, although that ego might be one of very high grade.

It is a matter, first, of thought, will and feeling on the part of the mother, and a matter, secondly, of her knowledge and understanding of the mysteries of trinitarian birth—because not just father and mother, but father, mother and the ego are all concerned in the birth. Finally, it is a question of the relation of the father and of the community at large, its attitude toward motherhood, its understanding and care and provision for the mother to be.

Q.—Why do we so often find the father and child in perfect harmony with each other—mentally and spiritually—the mother being out of accord entirely?

Ans.—As a matter of fact, observe the relation of father, mother and children; you will find that, as a rule, no such accord exists between the *father* and the children, as exists between the mother and the children. The mother, according to the teachings of Theosophy, has a far more direct and continuous relation with the incarnating ego than the father. The father's initial relation to the incoming ego may be but momentary; that of the mother lasts not only through the many months before the child is born, but also during the period of nursing and helpless infancy. Not until the ego is seated in the body does the father begin to have such direct relations with the incarnated ego. Now, it is quite true that the ego, although drawn to the mother, is drawn by a *conjunction* of factors and circumstances, and the father has his part in those factors and circumstances—not the same part that the mother has, although sometimes it may be even a greater part. After the ego is here, gets in command of the body—and this, I think, is what lies behind this question—there may be far more intellectual affinity, let us say, far more affinity of tendency and of interest, between the incarnated ego and the *father* than there is between the incarnating ego and the mother. This might be, and often is, the case—but it is not so as a rule. In coming into incarnation, the ego comes via the mother, thus making the relation of the mother more immediate and direct than the relation of the father.

Now, carry this question a little further. All through life the mother generally will—even for the grown son, maybe a man with children of his own—will, to the day of her death, sacrifice for her own children. If any of us get in trouble, and our mother and father are both living, whom do we go to? Do we go to Father and say, "I ran into another car," "I got into a fight and hurt somebody," or "I took money from the till to gamble on a horse..."? No—we go to Mother. Why? Sometimes because the mother's identity with us, her connection with us, is far more profound than the father's, and for that reason her

compassion for us is greater than that of the father. This was put long ago by Lord Byron:—

Man's love is of man's life a thing apart;
'Tis woman's whole existence.

On the other hand, many mothers are over-indulgent, and will sacrifice, for their children's sake, all manner of principles and every consideration of justice and equity; in such cases, the child seeks "protection" and "forgiveness" from the mother, instead of facing Karmic consequences on his own.

Now, the basis of all relationship is the love that is born between the two who are related, and on that basis it is perfectly clear that mother-love is often a far deeper, far more inclusive, far more enduring and direct bond than father's love—*not that it should necessarily be so*, but it generally is so.

Q.—What is the difference between the highest being in the world and the lowest being in the world?

Ans.—It is not a difference in essence; one is just as spiritual in his origin, in his destiny, in his essence, as the other, and yet we know that tremendous differences exist between members of the human kingdom—let alone between the human kingdom and the other kingdoms. There is an intimate relationship between intelligence—that is, acquired experience—and the instrument, a given ego being inhibited by one or another of his principles or sheaths or bodies from the fullest expression. Now, we have but to look at the woman body as compared with the man body and know for ourselves that physiologically, nervously and psychically the female instrument, the female body, is far more sensitive and responsive to impressions than the male body; *ergo*, in those things which constitute our feeling responses—the psychic nature—it stands to reason that the same ego in the female body is able to express the inner and higher nature more easily, more freely, more fully, in our period, than the same ego in a male body.

Q.—Is that the reason that the Masters usually take male bodies—because they are inferior?

Ans.—There is no statement whatever in the

Teachings that the Masters usually take male bodies. How do we know what kind of bodies the Masters take? We do not even know what kind of a body H.P.B. had. As a matter of fact, H.P.B. was neither male nor female; she was androgyne. Theosophy says that sex has nothing whatever to do with adeptship. Now, if the Adepts did take male bodies, it might be because men needed their example more than women do in the present day.

Q.—On p. 40, reference is made to the fact that the cell is not a material thing, and three or four lines further on Mr. Judge refers to the fact that there is no physical cell. Now, is there such a thing as a physical *anything*?

Ans.—We all realize that some things are objective to our sense perceptions; in other words, Life can be looked at in its various forms and manifestations either with spiritual sight, or with intellectual sight, or with the eye of sense. Now, as a matter of fact, what we call "physical" matter is Life as seen from the sense point of view, the point of view of the five senses. It might help us in this discussion of the cell, to consider that the *Ocean* was written in 1893, five years after the *Secret Doctrine* was published (in 1888), and that both in the *Secret Doctrine* and in the *Ocean*—which is but a key to the *Secret Doctrine*—there is clear enunciation of the occult doctrine of the basis of all manifestations, the theory, you may call it, about objectivity or manifested existence on every plane.

What is that theory? That actually *all is Life*; that, although what we see around us is named "matter," it has no existence in and of itself, being a condensation and an effect of something which preceded it; that the real basis of matter consists simply of what we may call *Monads*, in the cosmic sense, but not in the human sense. What is a Monad? It is a conscious centre of energetic force in the One Life. Today, 60 years afterwards, we have the present scientific theory of the constitution of matter which bears exactly the same relation to the theory laid down by Mr. Judge that a dead body bears to a living one. Every statement made by

Mr. Judge can be found in a modern text-book on physical science. The difference in the two theories is that Western occultism—that is, modern science—regards these centres of energy as dead, as inanimate, moved by some unknown extraneous force, whereas Theosophy regards them as inherently self-energizing.

MUSIC

Opening the 25th Conference of the Madras Music Academy in December last, Shri T. R. Venkatarama Sastri said:

Music is a fine art which touches the emotion. All arts, fine or mechanical are creative. Both are needed. The difference is that while the one is consumable the other creates imperishable spiritual goods. Sculpture has been said to be frozen music. . . . Visible fine art is for all time. Frozen music is a description which places music highest among fine arts. . . . Our classical music has always been connected with religion and devotion and practically all the classical compositions are devotional in character. . . . Our music is predominantly productive of the spirit of restful peace. Europeans have asked me whether Indian music was not sad. That *Rajasic* races should think so, is natural.

Mr. Robert Crosbie once wrote that the reason for the higher and purer nature of (East) Indian Music

is to be found in the fact that Religion itself had its origin in the East, so far as this humanity is concerned, and that it has remained as originally recorded by the ancient sages; notwithstanding the other fact that portions of the ancient records have been used as bases for numberless sects. When we realize that the fundamental teachings of the East were based upon knowledge gained by highly evolved beings, and that this great knowledge necessarily points the way to a higher and purer life, it follows that specific applications of this knowledge would be made in every department of human expression. Both speech and music are based upon feeling; all beings "feel," but there is a wide difference in the ideas upon which feeling is based. A Religion which teaches original sin, Separateness and irresponsibility, would inevitably bring about in the minds of its adherents, correspondential feelings and expressions; whereas in a Religion which teaches Non-separateness, unselfishness and service, speech, music and all expressions of life would flow from the feeling

which those qualities engender. It is the ideas upon which the faith of beings is fixed, that makes all the difference in human expressions. . . . The higher the ideals, the higher and purer will be thought, speech, actions and expressions of every kind.

The therapeutic value of music was also well recognized in ancient times, *e.g.*, in Egypt and Greece. H.P.B. says in *Isis Unveiled*:

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. . . . sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. . . . Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. . . . The most ancient Egyptians cultivated the musical arts, and understood well the effect of musical harmony and its influence on the human spirit. . . . Music was used in the Healing Department of the temples for the cure of nervous disorders.

The President of the Conference, who is a well-known musician of the South, dwelt upon the spiritual value of music and said: "The art of *sangita* was a yoga in itself." We may mention here that those who sought admission into the school of Pythagoras—who learnt music from the Egyptians—were required to have already studied as a preliminary step, the sciences of arithmetic, astronomy, geometry and *music*, held as the four divisions of Mathematics.

Our universities could well introduce music into their curricula of studies, and it is satisfying to note that the Madras University has given the lead. There is some scope for the standardization of the *ragas*, some of which vary with the different schools, and in this task the universities could help.

REINCARNATION FOR THE LABOURING MAN

One of the difficulties that confronts the student of Theosophy is how to popularize the philosophy among those who seemingly should understand its simplicity and its reasonableness the soonest. In the first place, study *is* required for any one who would try to present the teachings adequately. Other requirements are sincerity and tenacity, combined with the type of enthusiasm which, though somewhat challenging, is not personally combative. The Theosophical Movement has had in its ranks many intellectuals whose enthusiasm has been of more or less short duration. But so far the support of the Movement has come mostly from the middle and upper-middle classes. In a sense, they may be said to be the ones who in fact need it the most, for they constitute the *backbone* of any nation. That does not mean, however, that the labouring hands should be neglected. Theosophy is for *all*.

Those who work with their hands and backs, know in terms of muscular effort what a full day's work means. This serves them in all simplicity as a guide-rule for judging consciously and intuitively the sincerity of those who address them. The appeal should therefore be practical and to the heart, and the phraseology be of the simplest and the most direct. The reading of the works of Thomas Paine, not because of his political ideas but as a study of direct, unambiguous *style* would be of great assistance to the earnest practitioner and would-be promulgator.

Repetition and a few simple, straightforward Ideas are what is wanted. Pedantic phrases and foreign words should be avoided. The student-server is on the platform, the soap-box or the street corner to draw attention, not to his own learning, but to the Ideas which rule and revolutionize the world.

For example, *Reincarnation*: What does it mean? Several lives on earth. Like going to school and passing through the various standards or grades. Some people are good students and advance year after year and so eventually graduate from school and then go on to college. Some

do not work and they fail. The same with learning plumbing, engineering or farming. Unless you learn how properly to thread a pipe, shore up a ditch or plow a straight furrow, you fail as a good worker and you cannot expect to be made responsible for working independently.

But why go to school, why have these several lives and why should so much effort be needed? Well—where is there no effort? Did you ever watch a baby first trying to see? Then trying to use its hands and feet, then to turn over, to crawl, to rise and finally to learn to walk? Can we really ever learn everything there is to know? *Learning* and *effort* are the big urges which manifest throughout the useful life of every man or woman. To be ever learning is to be ever youthful, joyous and fearless.

But what are we to learn? Different people have different traits, habits and peculiarities. Some things appeal to one person, other things to others. Is there no common measure or standard which can be applied to every one? Of course there is, and, like all simple things, it is profound in its deep simplicity. We are all of us with our differing capacities, outlooks, heritages and equipment, on earth to learn to do three simple things, not separately but in combination. What are they?

To do the right thing, in the right way and at the right time. Let us try to break this formula up and see what it involves. If we were plumbing we should be very foolish to undo the pipe *before* we turned off the main water valve; or if sawing wood, to sit out on the limb of a tree and saw that limb off near the trunk so that both we and the branch would come tumbling down! So we must be accurate. Then, if we are sawing or plumbing, we do it better in the light and not in the dark. Thus the right time to act enters in. And finally there is no need to saw down a tree or to rip up a pipe unless we have a purpose in view. So, to do the right thing, in the right way and at the right time involves Accuracy, Punctuality and Right or Wise Motive and Purpose.

But when we act or do anything, what *do* we really do? Only move our arms, legs, hands, head or tongue? No; far more than the body is involved. There are still our feelings and desires as well

as a third and most important factor, our thoughts. When we act we use our body; we have also some feeling about the act, we usually either like it or dislike it; and even indifference to it is a feeling. Then we have to notice what we are doing so that thought, even though it be of the slightest, is wrapped up in the act—in the doing.

What have we now discovered? By analysis we find that we act, we feel and we think. These are three different capacities. Perhaps we have trained them to work as a team; perhaps we have allowed them to run wild, each on its own. All this counts when we want to do the right thing in the right way and at the right time.

Also we may be an excellent sawer of wood but what about our capacity to cook, sew or play cricket? To graduate from this School of Earth we must be *perfect* in all knowledge. No half-measures; no mistakes. We must deserve for ourselves the title of Master Craftsman.

It looks like a long training and it is. But we do not have only one life in which to finish this job. We have *many* lives—and what we have learnt in this life will not be lost or forgotten in the coming lives which will be ours. Each one of us has a character and some capacity. That character and that capacity are the net results of past deeds, feelings and thoughts. Further we are ever adding to them for good or ill, by acting with responsibility or with irresponsibility. We live in a just Universe and we get our deserts. If we do wrong, feel wrong, think wrong, then our character is built up wrongly. If we build correctly, our character is thereby improved.

Let us again emphasize and underline the fact that we live in a just Universe. A skilful workman has become so because of his application and the *pains* he has taken and takes with his work. A man who is skilful in adding figures is so because of the efforts he has made with arithmetic.

Many of us, confronted with difficulties, are too quick to say the fault lies with so and so; or with outside circumstances. We seldom stop to ask *why* so and so acts towards us in such a manner; what *we* may have done to cause this or that circumstance. Have we always made the best use of our opportunities? How many times

have we shirked, taken extra and unnecessary time off for lunch or pretended sickness? We are our own best judges. The one person we dare not fool is ourselves. Sometimes this causes people to take to drink. Some excuse this and call it "drowning their sorrow." We, ourselves, should know it is cowardice! We just won't face the music. Is it any wonder then that in a just Universe, where *we* have acted unfairly toward Nature, we may get ourselves into an apparently unfair position, but in which in reality, we are being paid off for what we have done? Our head, heart and hands must be combined and work in co-operation. Theosophy in teaching this is both scientific and religious, in fact it is a Scientific Religion and a Religious Science.

“MYSTICISM AND SCIENCE”

Shri P. G. Shah's presidential address, delivered on April 26th last before the Anthropological Society of Bombay, has been published in a recent issue of that Society's *Journal*, under the above title. There is much of interest in the address, and every student of Theosophy will share Shri Shah's recognition of the failure of ordinary religion and common science to give the world peace and harmony; and will appreciate his attempt to reconcile them by combining the highest elements of religion and science. This is very much in line with Madame Blavatsky's insistence that between true spiritual religion and true science there can be no conflict, both having truth as their aim. (*U.L.T. Pamphlet No. 1, pp. 12-13*)

Shri Shah has assembled some interesting definitions, accounts and theories of the mystic experience. Though he divides his study into Hindu, Zoroastrian, Christian and other types of mysticism, he recognizes their common features. He sees a possibility of reconciliation with science by bringing the mystic experience down to its essentials, rightly discarding as unessential priestly intervention and belief in a Personal God, a special creation or a particular prophet. He even finds it unnecessary for achieving the mystic experience to assume the immortality of the soul.

If by soul he means the lower, personal consciousness, he is certainly correct according to Theosophy, but how could that aspect of the soul which is capable of realizing its oneness with the Universal Self be of so different a nature from It as not to share Its immortality?

Furthermore, Shri Shah's seeing of the mystic urge as a product of the process of evolution in the spheres of moral and spiritual values—which he suggests as simplifying the problem of reconciling that urge with the spirit of science—would seem to apply even more pertinently to the evolution of the individual soul through many lives on earth than to that of mankind in the mass.

Experiences of "hysterical emotionalism or sublimated eroticism," to which Shri Shah refers, have no place in the category of genuine mysticism, though to recognize their incongruity with mysticism a distinction between the psychic and the spiritual elements of man's nature has to be drawn.

The mystic experience at its highest is the real ecstasy, for which *Samādhi* is the name in India, "a beatific state of the contemplative Yoga beyond this plane," which is attained, Madame Blavatsky writes, "by the very *very* few."

It can hardly be this "highest condition of spirituality possible to man on earth" (*Isis Unveiled*, II. 590) which Shri Shah has in mind when he speaks of "Indian Mysticism of the rationalistic type... which seeks rather than avoids scientific investigation." Granting that the Divine Essence can be communicated to the higher Spiritual Self in a state of ecstasy (*The Key to Theosophy*, p. 10), how can it be hoped to make this genuine mystic experience a subject of laboratory investigation by the para-psychologists? The soul does not turn ardently towards the Divine at another's bidding, or even out of zeal for the advancement of scientific knowledge.

It is true that ancient Indian psychology was an exact science, as much based upon law and experience as are the findings of modern science, demanding also as science does, individual responsibility and personal effort of its votaries. It has much to teach the West. But the highest spiritual attainments can be verified by others only by self-purification (the importance of which

for the mystic quest Shri Shah recognizes) and by ardent yearning for the Divine. Are the para-psychologists prepared to emulate the Yogis of India by the greatest abstinence in food and drink, to say nothing of "an incessant endeavour to purify and elevate the mind"? Otherwise, the "ceaseless effort and correct behaviour" to which Shri Shah refers, will hardly put the final proofs of genuine mystical realization within their grasp.

Shri Shah's examination of the extent to which the mystic attitude can stand the examination of scientific philosophy and experimental psychology will have served a useful purpose if it convinces scientists that they need not abandon investigation at the line beyond which the methods of physics do not apply, for the blending of archaic and modern science requires the abandonment by science of materialistic lines. But unless scientists are prepared to become religious mystics, there will always be a "Thus far and no farther" for their efforts. There has been little progress in understanding even the lower type of seership, which is already under study by the para-psychologists. They have observed many psychical phenomena without much success in discovering their rationale.

It has to be recognized, however, that the lower seership, with its fitful or artificially produced illumination, depending upon the greater or less acuteness of the senses of the astral body, as Madame Blavatsky explains, differs very widely from the perfect, omniscient spiritual state, as far above modern clairvoyance as the stars above glow-worms. The clearness and correctness of the spiritual visions of the intellectual life-principle in man, his conscious ego, while it is yet within the physical body, "depend on its more or less intimate relation with its higher Principle."

When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. (*Isis Unveiled*, II, 590)

Shri Shah's view of the Deity as "a supreme all-pervading power commonly described as Divine Power or Supreme Force or energy" should

not be unacceptable to science. It is quite comparable with the Deity of Theosophy:—

...it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. (*The Key to Theosophy*, p. 64)

Interesting as his study is, however, it may be suggested that it falls somewhat short of completeness. It would have been strengthened by a study of such descriptions of true mysticism as *The Voice of the Silence* and other Mahayana Buddhist texts provide, as also of such gems as *Light on the Path* and *Through the Gates of Gold*. For example, two quotations may be given:—

Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion....

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

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms. (*The Voice of the Silence*.)

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. (*Light on the Path*.)

GEORGE SANTAYANA

The true student of Theosophy must feel touched with pity not unmixed with compunction on reading the admission of George Santayana, one of the greatest philosophers of our time, that in his old age things do not seem so simple to explain as they once did. The one-time Harvard Professor, who has been living in semi-seclusion for the last several years at a Roman Catholic retreat on the outskirts of Rome, is revising his

five-volume work, *The Life of Reason*, regarded by many as his masterpiece, for production in a single volume edition. *The New York Times* of December 17th published an interview with him on his 88th birthday in which he expressed keen interest in the world's problems but confessed that he was less sure of the answers than before. He had not changed his mind basically about his philosophy, but said that he did not have the sense of simplicity that he used to have, and was less reconciled to the world.

Everything used to seem clear when I was writing, just a matter of setting the thoughts on paper.... Now I find things are not so simple to explain as I had imagined.

The necessity for spiritual knowledge, enshrined in the ancient Wisdom-Religion and made available today in modern Theosophy, is again and again brought out by the failure of the reasoning mind to bring lasting satisfaction to mind and heart. Only on the spiritual plane can the wants of our higher nature be met.

Most instructive in this connection is "The Story of Lala Lajpat Rai," the great Indian patriot and Arya Samaj leader, published in our pages in February 1934 (Vol. IV, p. 57) and the article "Two Suicides and Theosophical Students" in the March 1934 issue (Vol. IV, p. 72) which emphasized the responsibility of every student of Theosophy, heir to the riches of the ages, to further the work of changing the mind and heart of the race, by actions, speech and pen, and even more by the power of true ideas and noble aspirations. To quote from the latter article:—

...life has no meaning for the majority of mankind. Look at the men and women as they pass you in the street, in the train, in the bus. Look when their faces are without the false stimulus of so-called pleasure, when the mask they assume before the world has been unconsciously dropped. Look at them—from the point of view of the soul—and then, may divine Compassion enkindle you, O Seeker after Wisdom. What right have we to Theosophy if we do not spread out full hands to feed those other hungry souls with its inspiration and aid?

THE PROBLEM OF SEX

INTRODUCTORY

It has become apparent that, more than ever before, perhaps, in historical times this is a cycle when "the problem of sex" has presented itself with unmistakable urgency as something whose time of solution has come. At no period have the issues been more clearly joined, or the consequences of the worldly idea of sex made more abundantly evident in the wholesale lowering of standards of personal morality and family life. Not to mention the tremendous upsurge of neuroticism, confusion, and insanity due, we may say, in large part to the steady perversion of the concept of man's power of physical creation.

It is significant that there is little of a categorical nature concerning this problem in Theosophical literature, but this by no means indicates that there is no Theosophical *principle* that can and must be applied in this regard. Both H.P.B. and W.Q.J. carefully refrained from linking the study and practice of Theosophy, or even certain avenues of occult study with any demand to abandon family obligations. Indeed, their teaching was quite the opposite, to the effect that if a man was not true to the obligations he presently held, no teacher could ever credit him with a capacity for faithfulness in any new undertakings. For confirmation of this, we need only read Mr. Judge's article, "Living the Higher Life," and certain sections of H.P.B.'s *Key to Theosophy* on the subject.

We come now to the more obvious problem of sex itself. What can be said from the Theosophical stand-point in regard to the current idea, so congenial to the world-at-large and even, it may be, to certain not-too-well-read students of Theosophical teachings, who take the relative silence on this subject as indicating a *laissez-faire* attitude toward sex and relegating it to the status of an insignificant factor in relation to a man's inner life. Such individuals we are apt to hear remark about the "naturalness" of the sex function, implying a casual attitude to physical intercourse. Is this a warrantable position? Close students of *The Secret Doctrine* will not even need

to refer to that book to remember the point made by H.P.B. about the complete *unnaturalness* of the present mode of procreation for human beings. (*S.D.*, II, 262). The history of its evolution is concisely given in Stanza VIII in Verse 31 of the Book of Dzyan (*S. D.*, II, 19) :

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID : " LET US AS THEY ; LET US UNITE AND MAKE CREATURES. " THEY DID.

This was the first perversion of "man's" creative powers, stemming from the procrastination of the Manasic host in incarnating into and taking control of the mindless human forms. (*S. D.*, II, 185). The choice returned at a later date, we are informed, when men had minds and saw the wrong they were committing by the casual and irresponsible use of their creative potencies. Are we to learn nothing from H.P.B.'s statement of the diseases which followed in the train of such misuse of power (*S. D.*, II, 411) ; and from her statement :—

Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons ; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. (*S. D.*, II, 410)

We may end this short introductory examination of the problem of sex with the unequivocal statement that, from the Theosophical viewpoint, there is nothing in the least casual in the sex relation, nor can it by any twist of rationalization be termed irrelevant or insignificant to the inner man's evolution. On the contrary, the right or wrong use of the sex function represents a man's choice either to "arise and undo the errors of the past"—racial errors, as well as individual—or to succumb to the lure of the downward path, to which previous errors lend an easy glamour. The function of sex, as of any creative power, is a sacred thing in the Theosophist's eyes and may not, without severe detriment to himself and others, be entered into apart from a regard for its sanctity, or lacking a spirit of dedication to the

highest attributes of the human being thus being made manifest on the physical plane.

This introduction prepares the reader for a Theosophical study of the problem presented below in three instalments, the first of which follows. The remaining two, on "The Nature of Sex" and "Marriage and Celibacy," will be published in two subsequent issues.

I.—THE EVOLUTION OF SEX

Ethical teaching carries little weight today, because the presentation lacks the scientific basis that would make it reasonable and practicable to men. Human beings are now too mentally developed to feel satisfied with blind obedience to mere moral precepts. Having lost the fear of a punishing God and a tempting Devil, men are questioning reasons for restraining brute desires. The problem of sex is a case in point. Why is lust wrong? And why is there a rejection by common-sense of its opposite pole of puritanical asceticism? Are marriage and family life a necessity? Is birth control an evil or a legitimate practice? What is the true sublimation of desire? Innumerable are the questions that arise.

How can one comprehend the subject of sex without seeing man as a whole, without understanding the various natures—spiritual, intellectual, psychic and physical—of which his nature is compounded; without tracing the lines of evolution that have made man what he is, or without examining his future destiny? One can read hundreds of books on the subject but it will be found that the Theosophical writings, when collated, afford a better background and a better means of evaluating it. The present digest, based on references in Theosophical books, gives a broad outline but by no means covers all the references available. The statements made may appear—to any one unacquainted with the source of Theosophical doctrines—fantastic, arbitrary or dogmatic in their contradiction of the evolutionary hypotheses of modern scientists. But here we are not concerned with the credentials of the statements, only with their correlation, in order to throw light on the problem. Those who wish to check the validity of the tenets must examine for themselves

the evidence furnished by Mme. Blavatsky in her books *The Secret Doctrine* and *Isis Unveiled*, from which the statements are mainly drawn.

Man was not "created" as he is today, a two-sexed form, producing eventually an emergence of consciousness. There was a double evolution in contrary directions, starting (1) from the pole of spirit and working down through the spiritual, psychic, intellectual and animal natures, and (2) from the pole of physical matter, from the simple and homogeneous to the complex and heterogeneous. Spirit falls into matter, which, in its re-ascend, it liberates and raises; the agents in this process forming a third line of evolution, being Intelligences (Minds) from higher planes and previous periods of evolution, the self-conscious link between Spirit and Matter.

Man began—in this Round of evolution, and on this Globe, as a spiritual entity within a huge, diffused, ethereal or astral form. Mindless and speechless on this plane, it was "self-born," the mode of reproduction of this and the succeeding Root-Races showing a similar progression to that now found in the lower kingdoms of nature. There was, first, a simple separation into two individuals (the method now seen in the fission of the homogeneous protoplasmic amœba, or in the nuclear splitting of a cell into two sub-nuclei, which either develop within the cell wall before bursting it, or else multiply outside it separately). The progeny of the "self-born" was formed by a secondary astral image or shadow oozing out from its parent (in much the same way as a Spiritist medium's astral body is projected), the old form being eventually absorbed into the "shadow."

The Second Root-Race was produced from the First by "budding," as in some vegetables, sea anemones, etc., and the early Second Root-Race reproduced itself in the same way—either by the extrusion of a portion of the organism, which separated finally to develop to the same size as its parent, or by the throwing off of a single cell, which developed into a multicellular organism (as in bacteria and mosses). The later stage, called the "sweat-born," parallels forms of life like plants, worms, snails, etc., in an intermediate hermaphroditism, allied to budding. In this Race the two poles of Spirit and Matter began to approach.

It was psycho-spiritual mentally and ethero-physical in its outer form. There was, however, still no self-conscious connection between these constituents and the only language of the Second Race was one of chant-like vowels.

There were three main stages in the Third Root-Race, which began in the later Primary geological period. At first propagation was by (un-self-conscious) "will, by sight, by touch and by yoga." The first two stages were parthogenetic (virgin-born) and oviparous, the egg-cell forming inside the body but maturing outside it before the separation into sexes—first without the help of the fertilizing spore. It was exuded during the procreative season as drops of vital fluid which gradually coalesced, forming a large, soft, external "egg." This hardened after several years' gestation and the young emerged unaided, as birds do. In the early sub-races of the Third Root-Race, the "sweat-born" and "egg-born," man was still bereft of intellect, speaking only animal-like sounds. The body was astro-physical, but the inner intelligence, psycho-spiritual in nature, had no working connection with the just developing physical senses, since there was no individual Ego as yet. Nor was the Third Eye of spiritual vision focussed on this plane, communication, such as it was, being by a kind of "thought" transference. These beings, pure and holy as they were, were called "the Sons of *Passive Yoga*."

In the stage of the "sweat-born" the vital fluid, involuntarily scattering far and wide, produced not only the "pre-human" form, but also went to build the first mammalian animal forms, since the evolution of the lower kingdoms, except the mineral, is dependent on man's "cast-off clothing." The astro-physical body, still gigantic and physically unconsolidated, became rapidly more dense through the re-absorption of the matter previously thrown off and built up the monstrous "prehistoric" animal forms of that time.

The "sweat-born" and the "egg-born" were androgynes—Plato in *The Banquet* speaks of them as circular in form and motion. Gradually, from the hermaphrodite condition the young assumed more dominantly one or other sex-form until finally distinct male and female beings developed. The first two-sexed sub-race had monosyllabic

speech and were one-eyed Cyclops, the two front eyes not developing fully as physical organs until the beginning of the Fourth Root-Race, which was the densest materially, the first "truly human" race, the *physical* forefathers of present mankind.

The final separation into sexes and sexual procreation took place at the midway point of evolution, in the fifth sub-race of the Third Root-Race, still in the "age of the reptiles," in the earliest Mesozoic or Secondary age, some 18,000,000 years ago. But the descent of the Divine Intelligences to inhabit and light up mindless man into self-consciousness began in the preceding sub-race, which was still immaculately egg-born, before the complete separation of the sexes.

It is the presence of the indwelling God or Dhyani, endowing the lower man with a portion or reflection of his own essence—in some cases with the whole of it—that gives man the knowledge and free-will to carry on his own evolution, to blend Spirit and Matter, thus becoming Master of Life, knowing himself as Spirit, while working in matter. It is the presence of the conscious, rational, individualized Soul or Mind (Manas) that enables man to eat of the Fruit of Knowledge from the Tree of Good and Evil. And though the gift of free-will produces all the tortures man endures, through the results of wrong choice and sin, better to have the curse of evil, containing the seed of redemption than mental vacancy however blissful.

There were three groups of the incarnating Dhyanis. First came the "Sons of Wisdom," the Egos who incarnated at the beginning of the midway point, as soon as the vehicles were physiologically and physically ready. Adding conscious knowledge and will to their inherent divine purity, they, in turn, consciously and immaculately, by the power of *Kriyasakti* (the intense power of imaginative thought and will that can make a subjective idea develop into an objective form), created a progeny called "the Sons of Will and Yoga," a progeny set apart from the ordinary line of race evolution. In these incarnated the highest Dhyanis who acted as the Guides and Rulers of the "newly-awakened" human beings who formed the mass of humanity, the latter

being generated sexually, not created by *Kriya-sakti*. The Divine Kings and Rulers taught infant humanity the fundamentals of the arts and sciences and established the marvellous ancient civilizations that astonish the moderns. These divine and semi-divine beings were the *spiritual* forefathers of the long line of Adepts, Mahatmas and Initiates of succeeding centuries.

The second class of incarnating Egos are those who inform the general mass of humanity. These had delayed their incarnation, being "jealous of their intellectual freedom (unfettered as it was then by the bonds of matter)," but the vehicles for their occupation were of an inferior degree. The Egos could not incarnate fully in them; they could only be quickened by a spark of the self-conscious essence. But the third class, who delayed still longer, till the beginning of the Fourth Root-Race, set up a terrible nemesis, through their procrastination.

In the fourth sub-race of the Third Root-Race, the period of the "egg-born," huge animals, of species now unknown, often tampered with the eggs before they hardened, producing a hybrid, half-"human," half-animal. Though these soon died out, some of the "egg-born" Race, still left mindless by their responsible Egos, after the point of the natural separation of the sexes, mated with these intermediate types (since the animal kingdom had separated into sexes previously, and the difference between the human and animal species was not at that time fully equilibrated), and bred other human monsters. This miscegenation of the "mindless" was no "sin" for them, since they were unconscious, but the retribution for the abnormal sexual link made by them with the animal kingdom, and the tendencies induced in their nature by the act, became the moral responsibility and dire handicap of the Egos who incarnated belatedly in the later Third and early Fourth Root-Race. They had to use bodies tainted with too great an attraction to animal matter—since habits set up tend to reproduce themselves. This indeed happened, this time with full responsibility, in the later Fourth Root-Race when the Atlanteans knowingly mated again with the female descendants of the human-animal cross-breeds, the lower apes of the Miocene period.

Thus were produced the anthropoid apes of today, the only class of the animal kingdom which will become human in this period of evolution.

With the final separation into sexes, the spiritual power of creation was gradually superseded by its material counterpart, the power of physical procreation. And as the outer physiological senses developed into activity, the inner senses lost their power, the Third Eye of clairvoyant understanding disappearing into latency, until by the end of the Fourth Root-Race, it left only a dormant physical representative, the pineal gland. The Fourth Root-Race were still giants in form, gradually dwindling down to the present stature in our Fifth Root-Race. They were also giants mentally, but, with the exception of the Race "set apart," spiritual discrimination had not yet fully linked itself to the compound human being and found expression in him. The physical evolution began to outrun the spiritual, and humanity, becoming conscious of its material powers, abused and misused them. The separation into sexes was a natural sequence of evolution, and natural sexual union should have been revered as the outward expression of the divine creative power. Had it been used according to natural law, conception and bearing would have been as easy and painless for the woman as it is for the animal kingdom, where there is no conflict between opposed natures to create an unbalance. But the mind of man, surrounded as it was by the animal instincts and passions in his nature, led him in his pride of freewill to transgress the law, to squander his power simply for sensual gratification, oblivious of his responsibility in the act. The gift of free-will bestowed by the indwelling god proved therefore temporarily a curse, since humanity has, through the exercise of that free-will in unnatural, selfish, bestial ways, produced the nemesis of dire physical disease and degeneration, the psychological disorders and the social and moral ills that destroy whole civilizations.

Even from the days of the early Atlanteans mankind divided into two groups, those who kept the remembrance of their spiritual origin alive, and who worshipped the One, Infinite, Formless Deity; and those who, overcome by the intoxicating awareness of their own physical

powers, worshipped the human body. Thus was established the beginning of phallicism, whose symbols form the basis of "every exoteric religion of ritual, dogma and form," producing one of the most prolific causes of fanatic strife and evil.

But life moves in cycles, and the descent sweeps round the circle inevitably into reascent. The dominance of matter will lessen and that of Spirit reassert itself. The form of man will lose its physical density and on the returning arc will become physico-ethereal, with involution of sex. The spiritual senses will once more come to life, and the natural swing of progress will strengthen the power of the incarnating Soul or Mind to assume the lordship over its lower nature, unless the force of matter, through repeated voluntary attachments to it, fetters the uprising Soul beyond all hope. We should be, at the present day, less under the dominance of selfishness and vice than we are. But that potential balance between Spirit and Matter was disturbed when the "sin of the mindless" weighted the human combination with too great a proportion of the animal, material element, and the Atlanteans weighted it still further by their voluntary degradation of their own divinity. And mankind today—those Atlanteans reincarnated—blindly repeats and blindly suffers the consequences of similar sins. What weights the soul most is not merely the lust of sex, the avarice of possessions, the greed for animal foods that impart their own psychic qualities to the eater, or for drink that robs him of his self-control; not even miscegenation of various kinds—the mixing of alien strains, as in blood transfusion and serum-therapy—but chiefly the tendency of the mind to identify itself with all the lower things, so that materialistic civilization makes of sensuality a cultivated art, and of vice an ethic of success

to be admired and followed.

But for those who are able to take advantage of the natural uprising cycle, in that gradual change back from the solid physical state to the original ethereal condition of matter, there will be a resumption of the previous creative faculty, replacing the present sexual mode of generation, which will have died out in the next Root-Race. When mankind has learnt the lessons of material existence and through repeated efforts has produced an integrated balance in its own individual nature, and achieved unity in the polarity of the sexes, then it will once more create Mind-born, immaculate progeny, Buddha-like and Christ-like, through its own intuitive perception, imagination and will. Then it will rebecome Mind-born, and the Seventh Root-Race will be one of great Adepts and Initiates. But the beginning of that development for the ordinary man now is the humble task of fulfilling the practical duties of every day, of using the help and the discipline of true family life, for no one can leap to the pure state of power and knowledge direct from his present stage. The spiritual life does not demand a sundering of ties of family or friendship, a cutting loose from duties to the community, an ascetic escapism from temptations, a denial of powers, which have rather to be "tried, conquered, used, subdued," so that the lower self, illumined by the higher nature, may shine with reflected glory. To recognize the presence of the God within each one, to reverence the sacredness of marriage and the power that makes man a Creator, and to listen to the voice of past experience that sums itself up in true conscience—these lead us in the upward struggle towards conscious Godhood, when we shall come naturally to transcend material limitations, and the problem of sex will simply cease to be.

THE CONSTITUTION OF MATTER

The divisibility of the atom and the potential-dynamic nature of all matter came as a revelation to the scientific thought of the age with Sir J. J. Thomson's contribution to electronic theory in 1897. This discovery was one of those constituting the "large rent made in the Veil of Nature" which Madame Blavatsky predicted in 1888 would be made between then and 1897, giving materialistic science its death-blow. (*The Secret Doctrine*, I. 612) But atoms, matter, force, motion, electricity and magnetism had all been shown in Theosophy to be varied expressions of intelligent, universal Life. This was very different from the soulless concepts adopted by modern science.

"The same infinitesimal *invisible lives*" were shown in Occultism to "compose the atoms" of all bodies. (*S.D.*, I. 261) The atomic nature of electricity was also pointed out in *The Secret Doctrine* (I. III). Far from being "a fortuitous concurrence of atoms," Nature was affirmed to be a manifestation of Life under the natural Law inherent in a living Universe. Consciousness and Intelligence *per se*—not only the kind we think of—were postulated as universally present. The explanations were clear.

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (*S.D.*, I. 49)

"Inorganic substance" and so-called "inert matter" were ruled out as misconceptions of the facts in Nature.

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. (*S.D.*, I. 248-9)

Accordingly, the "matter" of the Occultist was defined as "that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception." (*S.D.*, I. 514)

The "infinite divisibility of the atom," previously discussed by science as a logical necessity, (*S.D.*, I. 519-20) was established by the dis-

covery of the electron as an evident fact in Nature. "Rediscovery" would be the better term, since the concept is one of great antiquity, and, as H.P.B. predicted, it indeed proved fatal to 19th-century materialism. According to the laws of soul evolution, "at the close of great Cycles, in connection with racial development," such aided discoveries take place. With spiritual knowledge of the Law it was possible to predict them, and the "death-blow" that materialistic science would receive.

The materialism of the 20th century has yet to be overcome. The concept of "Soul Atoms" (*S.D.*, I. 568) must complement that of the atom of science, if the constitution of matter as a manifestation of *Life* is to be understood. "Atomic Vortices—Atoms—in reality Souls and intelligences" (*S.D.*, I. 569) is a concept that gives meaning and purpose to atomic energy as a creative and not merely a destructive force.

It is not necessary to destroy cities by a barbaric display of atomic energy to convince the human mind of the potentially dynamic nature of matter. The insanity of modern war is an outcome of the soulless concepts of materialism—scientific, political or theological. "Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going." (*S.D.*, I. 633) It is not enough to know even this, however. It is equally vital to realize that "The whole order of nature evinces a progressive march towards a *higher life*." (*S.D.*, I. 227) The potentialities of the divine lie in everything, everywhere, but the power inherent in matter as in man must be properly canalized.

People can reform themselves from within if they will. Cities can be remodelled for the better. Practical works such as slum clearance, making room for parks, decentralization, adequate housing, the provision of natural, wholesome food and decent clothing, sanitation, etc., prove that reconstruction on better foundations can be made peacefully.

To realize something of the illusory nature of matter in the sense of its perpetual, however imperceptible change, is to awaken in some degree from the nightmare of materialistic negation to a

perception of truth. Yet this is scarcely one-seventh of the way to the goal of knowing the primordial element of all that is. A change of heart, not only of mind, is required to proceed further on the way. All the steps have been taken by Those who have gone before. The Theosophical philosophy points out the guideposts which they have erected for those who would come later.

The discovery of the electro-magnetic field enveloping every organism is an approach to the teaching of the ancients about the astral body. It is, however, only an approach, one of several, and it is far from giving full comprehension of astral matter and the astral light, knowledge of which has existed for ages.

Modern speculations about life and the mystery of its supposed origin are still far from identifying matter, force and motion with Life itself. The recognition of universal life still awaits a spiritual awakening. With that realization will disappear all vain speculation about "non-living" matter and whether or not life exists on other planets. Concepts of the healing arts will change. Even technology will cease to be the lifeless, machine-like, mechanical skill it is now generally thought to be. The realization of universal life will result in very different evaluations of everything. Above all, it must bring a profounder conviction of Universal Brotherhood. Such realization has to begin within the mind and heart of man.

The "laws of nature" are themselves expressions of Nature's intelligence. In the simplest as the most complex chemical reaction the intelligence of Nature is involved. The notion that anything can be "purely automatic" is a fiction of the materialistic mind.

The enormously varied growth in the vegetable kingdom attests the growing intelligence of Nature. The animal kingdom constitutes another degree of intelligence. The human kingdom is its most varied expression—from foolishness to wisdom. The perfection of intelligence is represented by the wise and compassionate Elder Brothers of the human race. They have not only learned more of the constitution of matter than science ever dreamed of, but themselves have

transformed the matter with which They have dealt, thus raising it to a higher status in the scheme of soul evolution. It is for us to know and do the same.

" LEMURIA "

A very interesting article under this title from the pen of Francis de Miomandre, a leading French thinker and writer, appeared in *Nouvelles Littéraires*, Paris, for 11th October, 1951. He introduced his essay with the remark (which, like the other extracts quoted from his article, we translate from the French):—

Long ago I happened to read *The Secret Doctrine* by H. P. Blavatsky and, to say the least, I was simply astounded. It is said here and there today that this book has now been "surpassed." I really wonder by whom! Anyway, I am not worried about it. Among all the stupendous things I learnt in these pages of *The Secret Doctrine*, that which probably struck me most was, I think, the existence, at a time unbelievably far away, of Lemuria: a continent which was for Atlantis what Atlantis is actually for us, *i.e.*, a thing of which practically nothing remains; but the continent existed which occupied what is now the Pacific Ocean, between Ceylon and Patagonia, and tradition has it that it was inhabited by a human race entirely different from ours, gigantic, with a red skin and possessed of a psychic organization that was, so to speak, one with nature.

This introduction requires correction only on two points: "Light yellow is the colour of the first SOLID human race," H. P. B. tells us, that which appeared after the middle of the Third Root Race, which inhabited Lemuria (*S.D.*, II, 250) and Lemuria was not confined to the Pacific Ocean bed. M. de Miomandre goes on to ascribe the destruction of Lemuria to a deluge similar to the one which destroyed Atlantis. Lemuria was sunk beneath the waves, indeed, though the cataclysm was due to different causes, *i.e.*, earthquakes and subterranean fires. (*S. D.*, II, 266)

The occasion for M. de Miomandre's article is the recent appearance of a book by a poet of Mauritius, Malcolm de Chazal, whose *Petrusmok* was published by the Standard Printing Establishment of Port Louis, Mauritius. M. de Miomandre writes that this book represents a tentative attempt by the poet to decipher the secret of the hills of his Motherland, which he affirms form an

indestructible monument to the prehistoric truth of the existence of the Lemurian Continent. M. de Miomandre writes:—

These hills are natural as far as their substance is concerned, but not in their shape. They are carved. They represent sacred symbols of an immemorial religion of which the poet, Malcolm de Chazal, affirms that one could reconstitute the dogmas and the rites if one could decipher the exact meaning of the colossal figures which stun the traveller.

We need not go as far as M. de Miomandre in discounting the possibility of intellectual thought having appeared "in the brains of the men who were living in communion with natural forces and for whom the supra-logical world offered a reality as actual and strong as the immediate outward world, if not more so."

People did not resort to symbols to record concepts before their minds were lighted up, but the Lemurians were certainly more godlike and spiritual than intellectual; and psychic faculties that today are abnormal were the rule in the archaic ages. Under the guidance of their *divine* Rulers, H. P. B. tells us,

we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava... The first large cities... appeared on that region of the continent which is now known as the island of Madagascar. (*S.D.*, II, 317)

Mauritius lies in the Indian Ocean about 550 miles east of Madagascar, which H. P. B. indicates represented the westernmost part of the Lemurian Continent (*S.D.*, II, 324), which would thus have included the Island of Mauritius.

It seems that M. de Chazal's work is based largely upon a series of visions, in connection with which M. de Miomandre mentions the poet's coming of a family of "occultists and Rose-Croix which went to Mauritius in 1763." He concludes his article with the words:

I should think it rather surprising if the Lemurian hypothesis did not allure the minds of those who are intrigued by the immense mystery of the past.

Students will find in *The Secret Doctrine* much of fascinating interest about this ancient con-

continent, which science has long suspected once existed in the Indian Ocean, and which included even Australia. Some, but by no means all, of these references were brought together in the article entitled "Lost Continents" in our issue for April 1951, but the use of the Index to *The Secret Doctrine* in discovering the others will well repay the effort.

Lemuria for the Occultists is no speculative hypothesis, nor is it dependent upon psychic visions.

The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the secret annals. (*S.D.*, II, 334-5)

REVIEW

Through Temple Doors: Studies in Occult Masonry. By ROY MITCHELL. (The Blavatsky Institute, Toronto, Canada. 157 pp. Paper, \$ 1.00; Cloth, \$ 1.50)

Mr. Roy Mitchell was the founder of the Blavatsky Institute, Canada, which, since his death, has published some of his essays in this book and others in *The Exile of the Soul*. Using the Theosophical key which H. P. Blavatsky gave in her great books, *Isis Unveiled* and *The Secret Doctrine*, Mr. Mitchell carried on study and work as indicated in the Second Object of the Theosophical Movement: "To promote the study of Aryan and other Eastern literatures, religions and sciences." In this book he states:—

It is my purpose to put together some fragments from the older religions and offer the result as an interpretation of Masonic ritual.

After giving the fruits of his study of those universal Symbols which form the basis of the Masonic teachings, he writes of the spiritual poverty of Masonry at present:—

We are, so far as we know, without either the scientific commentary or the occult regimen under a Master, and can do no more than guess from the evidence offered us that at some time in the past Masonry has had, and at some time in the future may have again, both of them.

IN THE LIGHT OF THEOSOPHY

Shri J. C. Kumarappa published as his editorial in the January *Gram Udyog Patrika*, under the title "Leadership Among Nations," some observations which he had made at Tokyo in talks to Representatives of the Diet and other leaders. He analyzed the guiding principles of various nations, as to whether their basis was predominantly a material, a social or a moral or spiritual one. America—and Japan by imitation—had stressed material values; Russia and China had a socio-economic basis, but all were failing to give due weight to moral and spiritual considerations. Even China was in danger of throwing overboard her steadying ancient culture with its moral emphasis and substituting expediency as a guiding principle.

Shri Kumarappa said that only the adoption of moral and spiritual values as urged by Gandhiji, the getting of such principles ingrained in everyday life, and the evolution of a culture in which people would control their actions from within, would qualify a nation for leadership.

There can be no leadership without self-discipline generated from a philosophy and way of life that takes into the equation all factors that have a bearing.

He is quoted elsewhere in the same issue as having said that the way to meet the "Communist Menace" was to deal with the grievances on which that movement was built, not, as the Communists did, through discontent and violence but with contentment and non-violence.

Genuine grievances cannot with safety be ignored, but they can be met and solved for permanency only with the formula which Theosophy offers, namely, by such action as shall tend to promote true brotherhood. The crux of the problem of lasting reforms is to secure the primacy of moral and spiritual values. And that demands, as Madame Blavatsky puts it, inculcating "those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement," inculcating those conceptions not only by precept but also and especially by individual example, as a centre of spiritual action, from which will radiate "those higher

spiritual forces which alone can regenerate" one's fellow-men.

"Diseases as a Drain on the World's Resources" are discussed in *The Times* (Weekly Edition) of December 12th apropos of discussions planned by the World Health Organization on "the economic value of preventive medicine to public budgets." The economic drain of preventable disease is stupendous, but on the showing of the monograph by Dr. C. E. A. Winslow of Yale University, *The Cost of Sickness and the Price of Health*, on which the *Times* article is based, preventive measures other than medicinal seem to have played a far more important rôle than immunization projects in improving health conditions. Thus:—

A substantial part in the reduction in the mortality rates of western Europe has been due to the purification of water supplies and the disposal of waste. Typhoid and dysentery have almost disappeared; the last cholera outbreak was that in Hamburg in 1892.

Similarly the control of malaria and yellow fever has been primarily through the control of insect carriers. And as for tuberculosis control, improved sanitation, more adequate diet and reduction of overcrowding and the isolation of patients have certainly a greater part to play than has inoculation, that dangerous panacea of modern medicine, impliedly recommended here.

Sound preventive measures increase the length of life and raise the value of the individual to society. The appeal to every nation to build up its moral as well as its material strength seems, however, to imply recognition of the importance of the quality as well as of the length of life. The admission that apparently "the number of beds occupied by patients suffering from mental and nervous disorders is almost as great as that required for the care of all the other diseases together" is a telltale one.

Short of recognized mental and nervous disorders, moreover, wrong attitudes arising from faulty and inadequate philosophies of life, with the resulting emotional instability and strain, account for much physical illness, as psycho-

somatic medicine is making plain. The spreading of a correct understanding of man and nature and of inspiration to harmonious and fruitful living, such as Theosophy offers, is of primary importance in helping the world forward on the path of health or wholeness.

The fifth convocation of the Natural Law Institute, sponsored by Alvin A. Gould, a Cincinnati business man, was held at the College of Law of Notre Dame University, South Bend, Indiana, U.S.A. As is reported in *The New York Times* of December 16th, it was addressed by a Jewish Rabbi; a Hindu, Shri M. S. Sundaram of the Indian Embassy at Washington; a Muslim, Dr. Khalif Abdul Hakim, Director of the Centre of Islamic Culture, Lahore; and Dr. Hu Shih, former Ambassador of China to the United States. The Buddhist scholar, Dr. Daisetz T. Suzuki, now a Visiting Professor at Claremont College, Claremont, California, had sent a paper which was read at the two-day session.

Rabbi Freehof claimed the Jewish religious, secular and business life as an example of the fullest effectiveness and durability of natural law, emanating from within the individual, declaring: "It is conscience which makes citizens of us all." Shri Sundaram described natural law as "eternal and unalterable." At no time, he said, had its rediscovery and restatement been more urgent than it was today. Dr. Hakim recalled Muhammad's having "never tired of saying that he was presenting the same thing that Abraham, Moses and Jesus taught." He deplored efforts by the followers of different religions, when they met, "to convince one another about their distinctive dogmas and mysteries, which offered no common ground." Dr. Hu Shih said that until relatively recent centuries the Confucianist canon had served "as a body of divine law—as natural law—which even the most unscrupulous despot never quite dared to challenge." Dr. Suzuki's paper referred to the universality of man's recognition that evil, whatever the attitude concerning it of man-made decrees, was opposed by the natural law.

Whatever we may argue about, politics or economics, the moral laws, being more fundamental, we cannot disregard them and live with our neighbours.

How cleverly Catholic supporters try to insinuate their dogmas into a discussion was illustrated in the Honorary Chairman's welcoming address. The Most Rev. J. Francis A. McIntyre, Archbishop of Los Angeles, attempted to establish the theme of the meeting as including the Personal God idea by stating that "Natural law is a law inherent in man and nature—the gift of the Creator. Man today is loath to acknowledge his maker." But the Jewish Rabbi alone, in describing natural law as "the will of God," seems to have followed the lead of the Archbishop.

Theosophy declares that there was a primeval, once universal religion, with ethics as its soul. The Personal God idea played no part in it, for it was revealed to the elect among infant humanity by living *divine* men. It is the ethics taught by that Wisdom Religion, impressed on the plastic minds of early humanity, which form the "Natural Law"; and it is that Religion which, handed down unaltered, is the basis of Theosophy in its latest restatement.

The article on "Ancient Funeral Ceremonies of the Lepchas," contributed by R. Nebesky de Wojkowitz to *The Eastern Anthropologist* (Lucknow) for September-November 1951, is interesting for the light which it throws on the practices of these Sikkimese aborigines, deeply influenced by "the Unreformed School of Tibetan Buddhism," as the author calls the sect of the Dugpas or "Red Caps." This sect, Madame Blavatsky explained in her *Theosophical Glossary* under "Dugpas," had resisted the reforms of Tsong-ka-pa in the 14th century, clinging to the deteriorated Buddhism "dreadfully adulterated with the tenets of the old *Bhön* religion," that of the aborigines of Tibet. Dugpaism, she wrote, was now found in Bhutan, Sikkim and the Tibetan borderlands generally. Elsewhere she describes the *Bhön* religion as "a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying."

Mr. de Wojkowitz's study is concerned, as its title indicates, chiefly with rites for the dead, though there are to be found in its descriptions of Lepcha beliefs faint echoes of forgotten teachings,

as in the belief that "at the time of birth, the soul is believed to be very small, but later on it becomes gradually bigger, keeping pace with the growth of the body," which Theosophy confirms if "soul" here is taken to mean the astral body.

The offering of rice to the dead is a widespread custom, as useless as other rites must be in a world governed by Karmic law, in which connection attention is invited to H. P. B.'s notes in *The Theosophist* on "Ceremonies for the Dead," brought together in our February 1935 issue (Vol. V, pp. 53-55).

One of the Lepcha rites to free the soul of a murderer or suicide or victim of accidental death from the power of a malignant spirit, blamed for the crime or accident, is performed by a sorcerer and involves animal sacrifice and the beating by the sorcerer and those present of the pool of blood, to "kill the demon," a revolting and dangerous orgy, to judge from the several remarks in the Theosophical teachings about the effect of freshly drawn blood in attracting "spirits."

The steady improvement in race relations in the United States in spite of occasional setbacks must be a matter of gratification to all believers in the brotherhood of man. While Negroes are not all satisfied with the advances made, one leading Negro journalist, Mr. George S. Schuyler, Associate Editor of *The Pittsburgh Courier* is quoted in the *New York Times* of November 28th as anticipating the solution of the country's race problem within a generation. He mentioned the 19 favourable Supreme Court decisions on civil rights issues affecting the Negro in the last 10 years; the million Southern Negroes now voting, with the prospect of more in 1952; the removal of the colour bar in eight tax-supported universities in the South. Another speaker in the same symposium held in New York City on "Are We Close to Solving Our Race Problem?" Dr. Sadie T. M. Alexander, pointed, however, to the persistence of segregation in housing, and the segregation of Negroes in the schools in over one-third of the States.

Laws and Court rulings alone cannot solve the problem. Mutual good feeling and example set by

those free from prejudice can go farther in dispelling the unreasoning prejudice which is a denial of the brotherhood of man. The *New York Herald Tribune* of December 9th described a course field trip of 20 Sarah Lawrence College students, young women of both races, to the Tennessee Valley Authority, which is in the Southern United States. These young women had set an object-lesson in friendly race relations to those contacted on the trip, including all-white colleges and the University of Virginia. College officials are reported to have seen in the success of the trip a demonstration of faith, not only on the part of those who planned and went on the tour but also "on the part of Southerners willing to face the problem of segregation and work towards its dissolution."

✓ Mario Bussagly contributes to the latest issue received of *East and West* (Rome) an interesting article on "Recent Research on Ancient Indian Medicine." Prof. Mario Vallauri, Jean Filliozat and E. Benveniste have all made researches in this field of the history of science, but Filliozat's work includes consideration of the correspondence between Indian and Greek medical theories. Thus Hippocrates' theoretical treatise "Of the Winds" "appears to be a free interpretation of Indian speculations" on the wind as an element entering into the formation of the human body. Again,

the theoretical system of pathology set forth in the Indian texts reappears in a passage of the *Timæus* of Plato which, departing from the Hippocratic notion, adopts a threefold classification of diseases, the third class, covering diseases caused by the lungs, the mucous membrane, and the bile being in full agreement with the Indian doctrine.

The evidence seems to be clear that, "at least in the field of medicine, Greece borrowed more than once from India." Signor Bussagly writes that the "coincidences" which Filliozat has noted between Platonic and Indian thought "are such as to open up once more the question of the origins of Platonic philosophy and its relations with the Orient."

Possibilities are assembled in this article for direct as well as indirect contact between India and Greece prior to Alexander's expedition in the fourth century B. C., including Eusebius' quoting of Aristoxenus of Tarentum to the effect of an Indian having been at the school of Socrates, and

the known presence of Greek physicians at the court of the Achæmenides rulers of Persia, when part of India was under their dominion.

More and more the separation between the classical world and the civilization of the Orient is shown to be a fiction. Indeed, contacts between them date back to ages heretofore unsuspected.

Filliozat's study of the evidence of Harappa and Mohenjo Daro yielded little about ancient medical knowledge. Nevertheless, as Signor Bussagly mentions,

the fact that they had baths in their dwellings and possessed a rational sewage system shows us that as far back as the third millenary B.C. much greater attention must have been paid in India to sanitation than was done by any other contemporary civilization or by the civilizations that succeeded it over a long period of centuries.

An alarming increase in the use of spirits and in alcohol poisoning in France since the war is indicated in an article contributed to *The Times* (Weekly Edition) for December 12th, by its Paris Correspondent. During the debate in the Assembly on the Public Health Budget, M. Marcel David, the *rappporteur*, is reported to have said that between 1945 and 1950 cases of illness due to the consumption of spirits had trebled; about 1,000,000 people in France were suffering from alcoholic poisoning due to the regular use of alcoholic beverages. Consumption of alcohol in France is said to be five times as much per capita as in Britain and more than six times as much as in the United States.

The seriousness of this is greater than the physical ill-health and financial aspects would indicate, grave as these are. H. P. B. writes in *The Key to Theosophy* that

...alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs. (pp. 259-60).

The cost to the State alone was estimated in 1950 at over 3,000m. francs, which exceeds the revenue from taxes on drink, and so may force a revision of the Government policy of encouraging and supporting wine growers and beet farmers. Some of the Indian States as well as France and other countries fall under the severe condemnation which H. P. B. pronounced in "Civilization, The Death of Art and Beauty," which appeared in *Lucifer* the month she died and was reprinted in our pages in September 1938 (Vol. VIII, pp. 168ff.) :—

Nations...which...out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. (p. 172)

The attention of students is invited to *Theosophical Free Tracts*, No. 10, "The Curse of Alcohol" and No. 19, "Prohibition," for more detailed treatment of this important problem.

✓ *The Rationalist Annual* for 1952 is full of interesting items. Among the several articles that on "Propaganda: The Art of Mass Persuasion" by Mr. D. H. H. Martin has more than a passing interest in these days of blaring and conflicting ideologies. He traces the history of the word "propaganda" to the counter-Reformation measures taken by Pope Gregory XIII (1572-85) in creating the "Cardinal Prefect of Propaganda" who was "nicknamed, ironically enough, the 'Red Pope!'" Mr. Martin does not suggest that, because of the association of colour Rome today may join hands with Red Russia, although that Church's historical policy of being "all things to all men" when that is politic, should not make such a move too surprising.

Be that as it may, propaganda all too often resorts to trickery and falsehood. Indulgence in misleading half-truths is always to be expected and guarded against—those half-truths "which, without departing from the literal truth, give them a particular slant."

In another article Mr. Archibald Robertson writes of "The Dead Sea Scrolls to Date." The scrolls seem to infer that there may have been two Messiahs who might have been done to death, one about a century prior to the Year One of the Christian era. Says Mr. Archibald Robertson:—

Two possibilities arise....One is that the Gospel story has somehow or other been post-dated by about a century. The other is that the thing happened twice. The Dead Sea evidence...does not prove that no Messiah suffered death under Pilate. But it destroys the uniqueness of the event...a third possibility is that more than one historical figure went to make the legend; that mythical material, floating around, was attached first to one such figure and then, when he was forgotten, to another; that the Gospel Jesus is a conglomerate of two or perhaps of many such.

H. P. B. confirms in a foot-note in *The Theosophist* (Vol. IV, p. 26, for July 1883) the supposition that Jesus lived over a century before the Christian era and in her *Theosophical Glossary* she comments under "Osiris" that

the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to simply apply it to a new personage.

Students interested in this subject should consult *The Theosophical Glossary* under "Incarnations," "Ebionites," "Logia" and "Nabatheans," as well as her *Isis Unveiled* and *The Esoteric Character of the Gospels*.

BOOKS

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A photographic reprint of the original edition of 1892.

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BULLETINS

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

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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