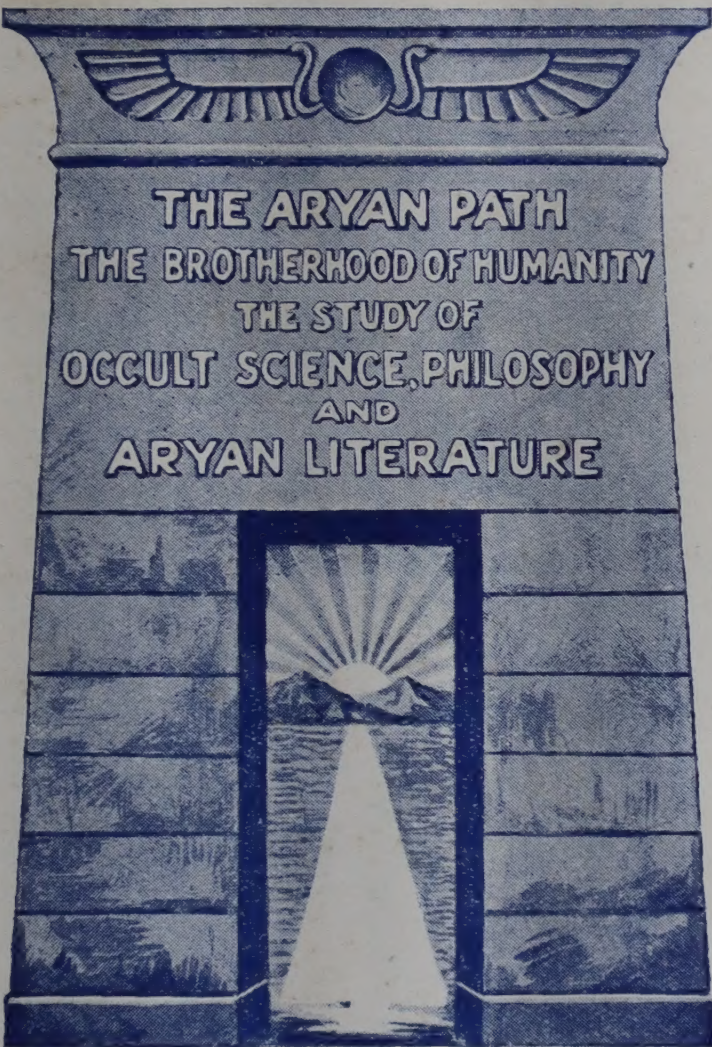




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXV No. 4

February 17, 1955

The Gita teaches that the causes of misery do not lie in conditions or circumstances, but in the mistaken ideas and actions of the man himself ; he reaps what he has sown in ignorance. A better knowledge of the nature of man and the purpose of life is needed ; as this is acquired, the causes of misery are gradually eliminated. No greater charity can be bestowed upon suffering humanity than right knowledge that leads to right action. The possessor of this knowledge will be filled with divine sympathy for all sufferers ; he will relieve only such distresses as should be relieved in each and every case, while at the same time he will impart as much of his greater knowledge as the sufferer can receive and apply.

—ROBERT CROSBIE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1955.

VOL. XXV. No. 4

CONTENTS

Our Own Way of Service	..	..	..	73
"From Jest to Earnest"	..	..	..	75
Existentialism in the Light of Theosophy	..	..	..	77
Universities—Then and Now	..	..	..	79
Fragments of Occult Truth :				
(1) The Seven Human Bodies	..	..	..	80
(2) Mayavi-Rupa	..	..	..	82
(3) Is Fœticide a Crime?	..	..	..	83
The Theosophical Movement—1875-1950 :				
IV.—"The Theosophist"	..	..	..	85
Smoking and Lung Cancer	..	..	..	87
The Ceylon Philosophical Congress	..	..	..	89
In the Light of Theosophy	..	..	..	92

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1955.

VOL. XXV. No. 4

OUR OWN WAY OF SERVICE

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

This short piece of instruction brings to every student-server of Theosophy a test. Service of others and self-discipline in day-to-day life are both stressed; the one without the other ends in frustration. The test persists from the beginning to the very end, when the aspirant blossoms into a soul-realized Adept, treading the Paramita Path of supreme Renunciation.

The temptation to emphasize one of the above-mentioned steps as better than and superior to the other comes often to every neophyte. "Let me help others in whatever way I can and not consider myself and my progress," says one. This is an error as serious as that of those who say: "There is little to be done for humanity steeped in ignorance, superstition and sensuality; let me grow into holiness and knowledge and then there will be a real chance to serve and benefit mankind."

Esoteric Philosophy regards service of others and growth of one's own self into holiness as the two wings of the bird of progress, both equally necessary to ascend to the empyrean of Wisdom and also to descend to the region of Myalpa to help and serve.

A certain amount of confusion about this always exists in the consciousness of the learner, the aspirant, the neophyte and even the devotee. In all things we are accustomed to the pairs of opposites; rarely do men and women endeavour to sustain themselves at the balance point. We live engrossed in the life of the opposites; we differentiate between night and day, sleeping and waking, and emphasize the difference between them, overlooking the fact that it is the same person who sleeps in the body and wakes up

therein. The ever-swinging pendulum takes us from end to end of existence—sensual, passional, even mental. Therefore, when we come to Theosophy and learn the truth about the ever-moving nature obeying the law of opposites and the Immortal Soul which is the steady and steadfast spectator, we fail to perceive the meaning of the law of motion—that there is a common place where birth and death, knowledge and ignorance are not, that there is a condition transcending and inclusive of both. Thus service of others and discipline of self are not opposing forces but a dual expression of the One, the Indivisible, the Ever-Existing.

In the mundane world where senses and brain are active we sometimes favour the doing of good works to benefit mankind and neglect the practice of the glorious virtues. The result is a chaos in the performance of good works. At other times we are intent on soul-growth and the holy life, and soon become selfish devotees who live to no purpose.

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor.

This statement in the first of the Five Messages from H.P.B. to the American Theosophists is sometimes quoted by the ardent individual who desires to befriend those good movements which have as their aim the service of humanity. Such

also point to the U.L.T. Declaration and even regard social workers as Theosophists, for they "are engaged in the true service of Humanity." Such overlook what H.P.B. says in the same message, in the very next sentence :—

But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as *Theosophists we have a larger, more important, and much more difficult work to do.* (Italics ours)

Again, we all know that Theosophical ideas have penetrated into the mind of the race and elevated it to some extent. But what H.P.B. said in 1888 remains true in 1955 :—

Although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet *Theosophy pure and simple has still a severe battle to fight for recognition.* (Italics ours)

How will Theosophy gain full recognition? By student-servers of its Cause reforming themselves by the right and persistent practice of Divine Virtues. Are we of the class of which H.P.B. writes :—

There are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as *it alone can furnish the beacon-light needed to guide humanity on its true path.* (Italics ours)

It is such men of intuition who are truly capable of energizing and enlivening a Lodge of United Theosophists. H.P.B. wrote in her article, "Lodges of Magic" :—

For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" (*Raja-Yoga*, p. 43)

For this purpose (*viz.*, the elevation of the status of every U.L.T. centre) individual Associates must see the truth of H.P.B.'s statement

in "Let Every Man Prove His Own Work" (reprinted in *U.L.T. Pamphlet No. 31*) :—

Our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

In this very important and highly practical article there are thoughts which are relevant to the subject under consideration. True service of the race is to be rendered in a way and by a method very different from ways and methods which obtain in the business world of social service.

Theosophy teaches the spirit of "non-separateness," the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind "without distinction of race, colour, caste or creed"*; is it not therefore the fittest to alleviate the sufferings of mankind?...

Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

Let us learn the difference between social and other services which have as their basis organized charity and the method of personal exertion in the service of mankind which the Esoteric Philosophy advocates. Let us meditate on the following words which refer directly to the Theosophical and true method of service which ever and always upholds the principle of Universal Brotherhood, "without distinction of race, creed, sex, condition or organization" as our U.L.T. Declaration points out.

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.

The study of Theosophy is important; the application of the Esoteric Doctrines to our minds

and morals is more important; thus alone will we strengthen our wings of sacrificial service and deepening holiness.

In the following words of a great Master we gain a further insight into the way of service and of good works which we must learn to adopt:—

In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically.

“FROM JEST TO EARNEST”

[Reprinted from *Theosophy*, Vol. XII, pp. 166-8, for February 1924.—EDS.]

This is a light age, Companions. Thistle-down minds have made it so. To be serious in our “best” circles of society is to be pronounced stupid; to be in earnest about almost anything save the pursuit of pleasure is almost instantane-ly to put oneself outside the pale.

Since “men follow whatever example they set,” as *The Bhagavad-Gita* puts it, the general tone of thought, conversation and action without the circle of our “best people” is, by extension, not serious. There seems to be a sort of premium set on callousness. Nothing is beyond jest. The holiest and most intimately deep relationships are taken as subjects for mirth and derision by our humorous paragraphers. And so the tendency to regard even the most high and precious things of human experience as fit matters for laughter, is spread abroad through the public prints until men, women and children regard them with a laughing or sardonic eye.

Two reasons may be brought forward to account for the general tendency: *first*, ignorance; *second*, fear.

As a people, though we fondly believe that the

present is the most enlightened age that ever was, we are in fact profoundly ignorant. We have discovered many clever *uses* for the manifestations of the mysteries of life, uses that serve our physical wants and insatiate physical desires. But of the mysteries themselves—their genesis, inherencies, own natures and true relationships—our ignorance is appalling. So great and abysmal is it, in fact, that we are not even aware of it. We are like skaters travelling smoothly and swiftly about on the surface of a mighty, frozen ocean without giving thought to, or even being aware of, the vast and mysterious depths beneath.

But we are afraid of what is going to happen, or may happen, to us. Vaguely we note that humans come—and go. The facts of birth and death force themselves upon us quite directly now and then. We note them in passing, blink and rub our eyes for a moment, wipe out the observations with a hurried gesture and race on about our weighty affairs of sensation-mongering. We are afraid to halt and take the time to look these matters over, afraid to consider, much less try to plumb or probe, some of the depths of life which we half sense just beneath us. It is thin ice—if we skate fast enough we can cross it. But it bends, wrinkles, shivers and groans as we glide—and we hurry the faster because we are afraid.

Thus comes it that we jest about everything. Between the braying laugh of unalloyed ignorance and the sardonic smile or half-audible snicker of the more intelligent who are afraid, nothing whatever is sacred any more. It is a sort of growing madness, for “whom the Gods destroy they first make mad.”

The race mind is *our* mind—as we all might well remember, Comrades, who are students of Theosophy and devotees to the advancement and well-being of that race. We are not ignorant, or need not be. At least we are not quite so ignorant as some. We are not fearful, or need not be. At least there are moments when we rise above all fear, relying upon the Law of our own imperishable nature, the same Law that lies behind all things. But do we have the same bad manners, the same modes, the same bad moulds of thought

and expression we notice in other units of the race? Do we view life, by imitation, with laughing and sardonic eyes? Do we jest at sacred things? Do we speak lightly of high and holy matters?

Some of us do.

We might clean up our conversations. That we do not "mean anything" when we turn bad puns and plays on words out of the expressions of our Holy Writ is an excuse which makes no difference in the lowering of our "tone" as a consequence. So comes a lowering of the tone of all others who hear our words, and let them pass unquestioned. So, extending farther, is a lowering of the tone, the tonic note, of all great Nature. For the whole is ONE: the parts proceed from it; it does not proceed from the parts. And every part therein works on every other part; one lowering, cheapening, belittling or careless expression to some extent affects the whole.

Speech is *Manasic*. *Manas* is the instrument of creation; and on the *Manasic* plane of nature thoughts actually become *things*. Every thought of man coalesces with or ensouls an elemental being, a small and morally irresponsible "life." We people our currents in space all the time with self-created inhabitants, which move out from our sphere of influence to the spheres of others like unto us—those who have by their own thoughts "opened their doors" to the reception of such thoughts. Think of this, careless, jesting, "witty" Theosophists, skating about ever and anon on the surface of the mysteries *you know are there!*

"A harsh word uttered in past lives is not destroyed, but ever comes again."

Does the Law, does Karma, operate merely for "harsh words"? What of the careless ones, the irreverent ones, the merry quips involving sacred things, the bruising by cheap wordy handling of divine ideas? "We are the children of our generation," you excuse, "one can't go about with a

long face all the time." We don't *need* to be such children; we might rather be Children of Light. As for "the long face," we have equally little use for that; but, when we want to have sweet fun, let it be fitted to time and place and occasion.

Like the race to which we belong, we make a virtue of being "light." Certainly we *are* of the race, but we do not need to be like it. If we are to help the race we must remain *in* it, but not *of* it. The "Tribe of Sacred Heroes" is not of any race; its Members have *come out* of many races.

There is a time to laugh and a time to weep; there are subjects for jest and subjects for earnest. Let us not make some of these subjects into *objects*, for others and ourselves to stumble over as we tread this Path of Discipleship. An undercurrent of seriousness should mark the Theosophist. It is the natural accompaniment of one who has some real understanding of life, but we can leave to those who have no such understanding the nursing of the "sardonic" of human expression. Life will teach them, never fear!

It is quite "lawful" to sweeten the dish of life and duty with many a flash of humour, many a bit of honest fun. H.P.B. did. Her merriment and gaiety, the charm of her laughter endeared her to all who knew her. It is of record that W.Q.J. could on occasion tip his tall hat to one side of that grand head of his and dance the merry steps of an Irish reel. A Chela wrote that even his "Master was young and smiling." The whole task, said a Teacher, would be "a contest of smiles, if we knew our business."

Let us, then, "learn our business." Certainly it is not to use the vestments and utensils of the sacrifice as objects of derision! There are vessels of honour as well as of dishonour. A wise man will make proper and fitting use of all things.

EXISTENTIALISM IN THE LIGHT OF THEOSOPHY

The Indian Institute of Culture, Basavangudi, Bangalore, has published a second edition of *Existentialism: A Survey, and Ancient Indian Thought* by Shri K. Guru Dutt. This small but informative volume not only surveys the background out of which modern Existentialism as an apparently new philosophy arose and analyzes what its present exponents are saying, but brings out some correlations with ancient Indian thought. This book in itself furnishes material for the evaluation of Existentialism in the light of ancient wisdom. It may, however, be useful to make a more direct Theosophical approach.

Existentialism has come into vogue as a philosophy that views the individual as an entity or a being with an existence distinct from the normal brain consciousness of the biological organism. The etymological root of existence is *ex-sistet*, that which stands out. All beings exist. They stand out from a background in which they inhere, the That in which man lives and moves and has his being.

If we go at once to the Third Fundamental Proposition of *The Secret Doctrine* the root idea of Existentialist philosophy will be clear. Beings always are, whether in a physical body or without one, whether awake or asleep, whether evolving during *manvantara* or indrawn during *pralaya*. "Never was I not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be" is the *Gita's* great message of man's immortality. He is the eternal Pilgrim, an individualized part of the universal whole. The realization of the real monadic Self is what the Existentialists are after. In their attempt to reach to it they come naturally to a position analogous to Arjuna's dismay at the task before him. This despondency that Arjuna feels the Existentialists call *angst*, anxiety or anguish; this is a basic concept with them. It is a heart-searching process to find the real Self in the midst of the changing flux of fleeting life, but, as Shri Guru Dutt points out, their *angst* causes them to follow a very erratic course along the old, old path.

Existentialism is thus in essence a fresh pres-

entation of the fundamental truth that we are here in life to realize what we truly are, that each of us is an integral part of the whole—not a cog in a machine or but flotsam and jetsam on the ocean of *samsara*, but each an intelligent actor in the great drama, responsible for the part he plays. It is the burden of such realization that brings the *angst*, the anxiety. "It is the martyrdom of self-conscious existence," says Theosophy (*The Secret Doctrine*, I. 268). It corresponds to the original concept of conversion in Christianity, to the realization of Buddha's first truth, "Sorrow is." "Woe to those who live without suffering," writes H.P.B. in *The Secret Doctrine* (II. 475), and in the *Bhagavad-Gita* we are told that the first class of beings dear to the Lord are the afflicted (VII. 16); the Bible also says, "Whom the Lord loveth he chasteneth."

Exponents of Existentialism, however, differ widely in their ways of expression: some, like Jean-Paul Sartre, are rationalistic free-thinkers; others, such as Gabriel Marcel, are Roman Catholics. They do not even all recognize one another, so varied are the angles of approach by which they have come to this point of self-awareness and responsibility. The system is thus still very fluidic and this holds promise of a more universal reaching out.

To the Theosophist the continual reiteration of the truth that man must evolve by his own self-induced and self-devised efforts and that he is an integral part of the universal whole has made the idea so familiar that he may not realize that his philosophy furnishes him with a point of vantage that others who lack it have to struggle hard to arrive at, as we can see from this tentative groping and *angst* of the Existentialists.

Turning to Shri Guru Dutt's book, he says that while it is Sören Kierkegaard (1813-1855), the Dane, who has to be regarded as the founder of Existentialism, as he was the first to use the term "Existence" in the sense outlined, he had many precursors. Chief of these was Blaise Pascal (1623-1662), but the germs may also be traced to

Socrates. He also quotes some instances of typical Existentialist thought in some of Coleridge's writings.

Kierkegaard was a Protestant; he protested against institutionalism in all forms, against everything that limited the free expression of the human spirit. Religion, he affirmed, was a personal and not a State matter. He opposed "existence" to "system" and his philosophy was a reaction against the Hegelian system. He was also opposed to the other danger of ego-centricity which he called "sin." This sin can be equated with "the great dire heresy of separateness" of *The Voice of the Silence*. The completely self-centred individual was in Kierkegaard's eyes the truly demoniac being, dominated by the devilish qualities of which Krishna speaks in the 16th chapter of the *Gita*. By the "individual" Kierkegaard meant the Higher Manasic being, and it had to be activated not by intellect but by faith, through the agency of the heart and not of the head. Man was compelled to make the great choice, the "*Either/Or*" to use the title of his best-known work. It is a choice between the two planes of being, either the domain of spiritual freedom which is ethical in character or the lower plane of bondage to sense life and its *rajah*, the mind. Kierkegaard says:—

My either/or does not first of all designate the choice between good *or* evil; it designates the choice of choosing between good and evil *or* excluding such an alternative.

This means in effect rising above the "pairs of opposites," becoming free from their influence and acquiring true dispassion; freeing oneself from the "circle of necessity" or the compulsion of circumstances and rising to the spiritual plane in determining how to act. This has to be achieved by faith, says Kierkegaard, and is an act of will and choice. The justification of faith lies in the awareness of the spirit within, the presence of the inner God. Knowledge of God is an inner, direct experience and Kierkegaard says: "Faith is immediacy after reflection."

Kierkegaard's efforts were thus directed to change the philosophic trend from the analysis and systematism of the merely objective order to the

inner life, though a life of "pure inwardness" was also to be avoided. As Shri Guru Dutt interprets it, "true solitude is living continually in the sight of God." The relationship that Kierkegaard wanted to establish was dual: that of each man to the God within him and also to his fellows, and he endeavoured to show that the root cause of the world's misery was the substitution of the service of the mere outer man for the service of the inner real Man. When a man awakens to these facts he feels the "shock of existence," the sense of his responsibility terrifies him, ordinary life can no longer satisfy, and he suffers the *angst*, the despondency already referred to.

Later writers on Existentialism stress one or another aspect of these concepts. Nietzsche's quest for a Superman was really for a higher humanity, and the title of one of his books, *Beyond Good and Evil*, indicates the trend of his thought. Dr. Ananda K. Coomaraswamy recognized in him "the reawakening of the conscience of Europe."

Karl Jaspers, one of the oldest living exponents of Existentialism, born in 1883, also stresses the idea of transcendence. "Existenz," he says, is "man's possibility of *being himself* by transcendence." To Jaspers the mere intellectual expression of Descartes's "*Cogito, ergo sum*" (I think, therefore I am) is insufficient; it must become an integrating experience wherein the ordinary "I" is transcended. Life is not, as Descartes saw it, "a problem to be solved" but a "reality to be experienced." Man is not a vagrant spectator of the passing show but an eternal participant in "existential reality," subjected to the strife of the pairs of opposites. Anguish is not just the result of the pull of these opposites but also the realization of the "void of non-existence." It is here that Theosophy is of supreme value, and the clear explanation it offers of the problem of the self and the not-self, of the ego and non-ego, and of the need for the surrender of the lower self to the Higher Self is of utmost value. This is implied in the seven principles of man.

Martin Heidegger, born in 1889, lacking this knowledge struggles with this point as he is unable to envisage the spiritual life except in terms of the death of the empirical existence. While he

rightly meditates on the cycle of birth, death, decay and sorrow, he fails to apply the teaching of the Self which is "incorruptible, eternal, inexhaustible, and without birth." He calls his system *super-* or *ultra-*Existential as he considers the spiritual state as an advance on the simple fact of existence. This seems a distinction without a difference as Kierkegaard considered the spiritual as the only true "Existenz" and gave no place to the empirical lower self. But Heidegger does show the need for getting out of the world of "dailiness" and *petit bourgeois* cares, though he can only picture the beyond as an irrational, though inescapable, fact. The ordinary religious doctrines of salvation are but escapist fear-shelters against facing the fact of this larger, all-inclusive self.

It is not necessary to go into further detail. Jean-Paul Sartre (b. 1905) makes the point that "Man is condemned to be free," although the present Prometheus is still chained to the rock of material existence and the vulture of despair yet gnaws his vitals. Gabriel Marcel, representing the other pole of French Existentialism from Sartre, pleads for the awakening of the creative intuition by which, he says, "life is restored to certain areas of the mind which seem to have sunk into torpor and begun to decay." He makes the distinction between "being" and "possessing" in a book entitled *Être et Avoir* (To Be and To Have). We are cursed by our possessions. To be detached from them is a loosening of the "I" and a gaining of the perception of our true being. "The realization of the presence of 'another person' is the basic fact of Existential experience," says Shri Guru Dutt.

Summing up, it can be seen that the whole position of the Existentialists shows a groping for an adequate psychology of the human being. If the study of some of these writers whose systems have been so well presented by Shri Guru Dutt in his little volume does nothing else than show the student of Theosophy the immense practical value of the theory of man's seven principles, of the higher immortal trinity and the lower mortal quaternary, the duality of the mind principle, giving us the higher immortal Ego and the lower mortal personality, as well as accounting for the action

of intuition as a stream of intellectual energy higher than that of ratiocinative thought and realizable by all who make the necessary effort, it will have served its purpose.

UNIVERSITIES—THEN AND NOW

Of late there has been much glib talk about India's ancient heritage. Shri D. G. Apte and the Faculty of Education and Psychology of the University of Baroda are indeed to be congratulated for the publication of a comprehensive little monograph on *Universities in Ancient India*, for not only did these centres of learning and wisdom contribute towards our cultural heritage for over 2,000 years but they constituted one of the golden links in the chain that is the Indian civilization.

The author presents a succinct account of the methods of teaching, the curricula, the guru-chela relationship and the socio-economic organization of the universities of Takshasila (1,000 B.C. to 500 A.D.), Nalanda (425 A.D. to 1205 A.D.), Valabhi (600 A.D. to 1200 A.D.) and Vikramasila (800 A.D. to 1200 A.D.).

Takshasila, for instance, catered to almost all possible human requirements, the subjects taught varying from mathematics and medicine to accountancy and agriculture, from carpentry and astronomy to archery and the arts. A study of the Vedas and a mastery of grammar seemed to constitute an indispensable prerequisite to higher learning in any department. Similarly, at Nalanda, a grounding in the tenets of Mahayana Buddhism was compulsory.

Perhaps the most fascinating aspect of the university organization at all these places was the interrelationship between the state, the student and the teacher. As knowledge was considered too sacred to be bartered for money, there was no question of fees. The pupils of a preceptor, often to be counted in hundreds, always stayed with him and at the termination of their study merely offered *Dakshina* to him, as a token of the deep debt of gratitude they owed him. But "the

spiritual standing, renunciation and deep knowledge of the teachers inspired many rich persons to give voluntary help in various ways to these institutions."

As for the students, the requisite qualifications were "freedom from jealousy, straightforwardness and self-control." At Nalanda the competition for being accepted under a teacher appears to have been keen. According to Hiuen Tsiang, the Chinese traveller and scholar, "only twenty per cent of those who came seeking for admission, came out successful" at the entrance examination. The pupils stayed and studied until they had mastered the subject of their choice, part by part. No formal examinations marred their progress.

The devotee of knowledge in those days could

certainly find an atmosphere most congenial to unselfish intellectual pursuits. What a refreshing contrast to the sorry state of affairs subsisting in many of the academic and scientific institutions in modern India and elsewhere, where party politics and personal aggrandizement hold sway behind a false façade of education and research, and where inspired instructors and devoted disciples are alike inconspicuous. To conclude in the words of the author:—

It is hoped that a perusal of this booklet will enable him [the reader] to compare our present institutions with those of ancient India and realize that the centres of higher learning in ancient India were unique in their organization and scholarship during those distant times when elsewhere in the world very few had thought of organized education at the university level.

FRAGMENTS OF OCCULT TRUTH

[This is the last instalment of the Fragments which we began reprinting in our pages from November 1953. Careful students will have found the series of more than passing interest. There are in it numerous points of teachings valuable and necessary for an insight into the doctrines of the Esoteric Philosophy.—Eds.]

THE SEVEN HUMAN BODIES

[Reprinted from *The Theosophist*, Vol. IV, p. 282, for August 1883.—Eds.]

Question.—In the course of reading the *Fragments of Occult Truth*, I met with certain difficulties.... It is said that man is composed of seven principles or entities. The question is whether, excluding the body, the other six entities are finite like the physical body, and if so whether they correspond in shape and size (their composition being different) with the human body in which they exist. If not, what is the shape and size of each of them, and what particular part or organ of the human frame each inhabits?... Suppose a man wears six pieces of clothes (one above another), exactly of the same size as his body. The outermost garment would represent his physical body, the one next to it the Jivatma¹ and so on until his body, which would represent the

spirit, the only difference between them being their composition. The external body is formed of gross matter, and the other entities consisting of more refined matter, each being composed of a finer or more ethereal substance than the next covering lying on the outside. The only difficulty in this conception arises from the description given of the 7th principle, which is said to be a state rather than a being, and an emanation from the Absolute. Now we are disposed to ask whether this emanation is not a finite particle (excuse me my wording) separated from the Absolute and put into the human body, otherwise we cannot understand how it can sever itself from the body and pass off elsewhere. If the soul when inhabiting the body forms a part and parcel of the Absolute, and is not separated from that spirit which pervades the universe, how can it be separated from itself and have independent existence? And the question would arise that the soul (the 7th principle) could not in that case be said to be confined within its prison (the body) but lie within it as well as without it up to the end of the universe.

X. Y. Z.

REPLY

Our Jessore correspondent makes several extraordinary mistakes. His conceptions of the Occult

¹ *Jiva* or *Prana* (Life principle). The word "Jivatma," used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in *Fragment No. 1*, and since then rectified. Jivatma is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.—Ed. [*Theosophist*]

doctrine and *inner* man are altogether wrong. The question is an important one and requires immediate rectification.

Man is composed of seven principles—according to the secret doctrines of every old philosophy. But a *principle* does not necessarily mean a “body.” Notwithstanding his seven principles, man has in fact the elements in him for only three—so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of “Body, Soul and Spirit.” But of these the Spirit or 7th principle is *Arupa* (formless), hence no “body.” Our *Sthoola-sarira* is, of course, a body. The soul or “astral body” is, strictly speaking, but *one*, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the “astral body,” especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in Yoga-Vidya. Its name depends on the principles that enter into its formation. Thus after death it will be called by the profane the *bhoot* (ghost), and by those who know its nature *Kama-rupa* or an “Elementary.” As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*pancha kosha*) sheaths—leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See Atma-Bodha)

How can one ask whether “the other six entities are finite as the physical body,” when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and *divine*? Even the higher qualities of the 5th *sheath* become eternal when sufficiently united to the *monad*. To speak, then, of the “shape and size” of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (I) Body—the vehicle of Jiva or Prana (Life princi-

ple); (2) *Linga Sariram*, the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas*; and (3) of that same *manas*—becoming the *Upadhi* of *Buddhi*, the Spiritual Soul which is itself the *Upadhi* (vehicle or the illusive disguise assumed by the Atman or Brahman) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—*one* objective, *one* semi-objective and *one* purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly, or etherealized condition in *one* of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa-lokas* of the same. Above these three “bodies” is placed Atman, (the *Jivatman* of the Vedantees) who assumes an imaginary illusive individualization while connected with the individuality of the “Spiritual Soul” or *Buddhi*; but who (rather which) has no existence distinct from the “One Existence,” the one Universal Essence called Parabrahm and is therefore the *Sachchidanandam*, the absolute *nirguna* (qualityless). The 7th principle is thus no entity or *body* at all. Above the three dualities and, so to say separate from them, it is yet within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*jyotis*) becomes extinct and latent in them. When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigour in every one of the molecules of the dead man—separately; *Prana*, the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume, one a tangible, one a perceptible, and the third an imperceptible body, the three

other principles have but figurative bodies;—they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—be viewed as permanent bodies. As implied in the *Elixir of Life* (*Theosophist*, March 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to “become the exact counterpart (of man) of the other,” their “atomic conditions so arranged that its atoms interpenetrate those of the next grosser form.” Their creation depends on the *Will-Force*—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *Sutratman*—the “thread Soul,” that ray of the ABSOLUTE which passes through the six subtle “bodies” of man.

Our correspondent commits a great mistake in terming the 7th principle “Soul.” The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Buddhi* (the Spiritual Soul). It is quite inapplicable to the 7th principle—the *Spirit*, the *Hiranyagarbha* of the manifested Brahma.

* * * TARA NATH * * * F.T.S.

MAYAVI-RUPA

BY DHARANI DHAR KAUTHUMI, F.T.S.

[Reprinted from *The Theosophist*, Vol. IV, p. 314, for September 1883.—Eds.]

The beginner in occultism experiences considerable difficulty in correctly comprehending the nature of this principle. The surface of the subject has, no doubt, been touched upon from time to time, and in some places the interior has been laid bare. The difficulty has not, however, entirely disappeared. It has been pointed out in these columns times out of number that the “double” or “wraith” of men seen by persons at a distance is nothing but the *Mayavi-rupa*; ghosts and “spirits” are also of the same substance. In fact it is this principle which is ordinarily seen, whenever a man appears dissociated from the gross physical body. Col. Olcott has ably sum-

marized its properties, but perhaps not so fully as might be desired for beginners, in his lecture on “The Common Foundation of all Religions” (Madras, April 26, 1882). “In itself,” says our President, “the Double is but a vapour, a mist, or a solid form according to its relative state of condensation. Given outside the body one set of atmospheric, electric, magnetic, telluric, and other conditions, this form may be invisible yet capable of making sounds or giving other tests of its presence; given another set of conditions it may be visible, but as a misty vapour; given a third set it may condense into perfect visibility and even tangibility.... Sometimes the form manifests intelligence, it speaks; sometimes it can only show itself.” *Mayavi-rupa*, as even those, who have at all dipped into the subject, are aware, is produced by the interaction of our fourth and fifth principles, mentioned in the “Fragments of Occult Truth,” No. I²—the *Kama-rupa* and the *Manas*. This, however, is the point which requires further elucidation. The principles mentioned above are thus described in the “Fragments” :—

“3. The Astral Body (*Linga-sarira*) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity and form depending entirely on the *Kama-rupa* only during life.

“4. The Astral shape (*Kama-rupa*) or body of desire, a principle defining the configuration of the physical Ego.”

The difficulty with which one is here met is to realize how the “activity, consolidation and form,” of a substance can be defined by a mere *shape*, which, considered by itself, is but an *ens rationis*. Besides, it apparently follows from the relation between the two principles, as above indicated, that the activity, consolidation and form of the *Manas* and *Linga-sarira* depend upon those of the *Kama-rupa*; but it has nowhere been stated that there is any force acting from within or without, whereby any change is wrought in the last named principle. Consequently we are as far off as ever from a satisfactory explanation of the variable condition of some of the properties

* Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XXIV, p. 5, for November 1953.

of the *Linga-sarira*. Then again, it is hard to detect much difference between the two principles from the description of them as given above. One perhaps suspects that the latter is more ethereal than the former. All these misconceptions arise chiefly from the difficulty of clearly expressing in English thoughts with which the national brain does not naturally synchronize. The term "astral body" is perhaps a little too vague to do the duty of *Linga-sarira*, signifying the body, or principle, which imparts to the outer man its distinctive character and should be restricted to what it properly means, the inner man, the double, the *Mayavi-rupa*—a combination of the third and fourth principles with a touch of the fifth. But whatever might be said of it, the *Kama-rupa* is certainly not represented properly by "astral shape." The "body of desire," though not entirely free from objection, is decidedly preferable. *Kama-rupa* is the principle in which the Will resides; it is the substance of the Will. The attentive student of the "Fragments" must have seen this already. In No. VIII of the series (*Theosophist* for May last, p. 195)³ it is said:—"The fourth round in which we are now engaged is the round in which the fourth principle, Will, Desire, is fully developed." From this it is abundantly clear that the Lay Chela who writes the "Fragments" is perfectly aware what the *Kama-rupa* really is, but perhaps at an earlier stage he did not see his way to expressing it as clearly as might be desired. H.X. in his "Hints on Esoteric Theosophy, No. II," has succeeded in identifying the fourth principle.

It is well known that each principle permeates the one immediately preceding it in the table given in the "Fragments." The *Kama-rupa* is, therefore, a facsimile of the physical body, even more shadowy than the *Linga-sarira* which, together with the *jiva*, forms the link whereby it is connected with the body. Any interruption of its communication with the physical body is marked by disease. This will give some insight into the philosophy of mesmeric cures. The will current from the operator passes straight to the source of the evil and removes it. When by a long course

of immoral living and vicious thoughts some of the inner principles become vitiated, mesmerism is of no avail.

A correct understanding of the nature of the fourth principle will remove a mass of misconceptions and throw light on many an obscure point. Difficulty has often been experienced as to how the *Kama-rupa* can define the configuration of the fifth principle. But few will fail to perceive the instrumentality of a strong will in producing a brilliant intellect.

I will notice another point in this connection. It is a fact established by a strong array of incontrovertible evidence that persons *in articulo mortis* have suddenly been revived by, as they declare, some bright ethereal figure passing his hands over them. The figure is the *Mayavi-rupa* of some MASTER of occultism and the Will, wherewith it is charged, effects the cure. In these instances the inner principles directly receive the influence of the *Mayavi-rupa*. Volumes upon volumes of well-authenticated instances of this character might be collected. Now I humbly request the venerable Swami of Almora to consider that if the *Mayavi-rupa* can cure without the intervention of the gross body, why can it not kill?

[This last sentence refers to an article entitled "Can the Double Murder?" It aroused comment when it was republished in *The Theosophist* (Vol. IV, p. 99) of January 1883. It will be found reprinted in *The Tell-Tale Picture Gallery*. The events, which actually occurred, says H.P.B. in a foreword to the article, "show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the 'double,' or *mayavi-rupa*, when projected transcorporally, will carry out the mesmerizer's mandate with helpless subserviency."—[EDS., THE THEOSOPHICAL MOVEMENT]

IS FŒTICIDE A CRIME?

[Reprinted from *The Theosophist*, Vol. IV, p. 282, for August 1883.—EDS.]

The article in your paper headed "Is Suicide a Crime?"⁴ has suggested to my mind another question: "Is Fœticide a crime?" Not that I personally have any serious doubts about

³ Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XXIV, p. 278, for October 1954.

⁴ Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XXIV, p. 154, for May 1954.

the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

George Town, }
Colorado, U.S.A. }

An "M.D." F.T.S.

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds: "Yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

THE THEOSOPHICAL MOVEMENT—1875-1950

IV.—“THE THEOSOPHIST”

H.P.B. and Col. Olcott left New York on December 18th, 1878, and arrived in India after spending a fortnight in London, on February 16th of the following year. The first number of *The Theosophist* appeared in October of that year. Although H.P.B. was the spiritual parent of the Society, like any other child it had to receive its freedom and H.P.B. neither could nor would dictate its policy. An untrammelled channel of communication between her and Theosophists was therefore a necessity, for it was to H.P.B. that was entrusted the task of sowing those seed ideas which hold within themselves the germ of mankind's future regeneration. Such a channel was provided by *The Theosophist*.

There is surely nothing coincidental in the proximity and tenor of the first articles from the pen of H.P.B. which appeared in that magazine: “What Is Theosophy?” and “What Are the Theosophists?” Together they light up two halves of a single verity: that truth is not a subject for study but an object of search.

In the first of these articles H.P.B. marshalled evidence to support her statement that “Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions,” and that “Theosophy is the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization.” “What is truth?” asked Pilate some 2,000 years ago, and his question reflects the doubt and scepticism of the modern world. Objective and recorded knowledge of the inner workings of Nature exists, answers H.P.B., and has always existed to act as a guide to the awakening intuitive faculty and the innate powers of the soul. It represents the fruit of the labours of thousands of generations of Seers who have fully developed these powers, and who worked along the lines laid down by Mighty Predecessors, Great Beings who watched over the childhood of humanity. Nothing was recorded which did not fulfil laws of evidence far

more rigorous than those laid down by science or by any legal system, and therefore this record contains no error and no two beliefs or hypotheses on any subject.

Lest this record should come to be regarded as a creed to be learnt, or as a series of propositions to which the mind gives assent, H.P.B. in the second article says that “Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry”; and defines a Theosophist as “an original thinker, a seeker after the eternal truth, with ‘an inspiration of his own’ to solve the universal problems.” The same note is struck by a Master in “Some Words on Daily Life” (*U.L.T. Pamphlet No. 22*, p. 13), in writing of what He calls “the problem of true Theosophy,” the solution of which is the common work before all Theosophists.

Each treader of the Path to Spiritual Knowledge has to achieve afresh a reconciliation between that humility which expresses itself in the words “Thus have I heard” and that originality which “can never copy or condescend to imitate,” but which is ever “*sui generis* in its creative impulses and realizations.” The apparent conflict is basically the same as that between the universality and impersonality of the One Reality which underlies the illusive appearance of things, and the significance of the individual; between the instructions that each of us is his brother's keeper and that each man's progress is possible only through self-induced and self-devised efforts. Conscious immortality in Spirit is the resolution of these apparent conflicts, the goal of our pilgrimage into and out of matter. This goal is to be reached by sacrificial action, whose matrix is Kama in its highest form or the divine desire of creating happiness and love which H.P.B. gives in the *Glossary* as the link which unites Entity with non-Entity, or Manas with pure Atma-Buddhi. It is significant that the writings of Mr. Judge, and after him of Mr. Crosbie, show strikingly this combination of humility with

originality and creativeness, as did, of course, H.P.B.'s. The two qualities grow together.

Contributing anonymously to the labour of producing a magazine such as *The Theosophist*, and today, *Theosophy* and THE THEOSOPHICAL MOVEMENT, is a particular example of such sacrificial action.

The Theosophist was founded to serve as a medium of communication between Fellows of the Society; as an organ for native scholars of the East to communicate their learning to the West, especially for the imparting of the sublimity of the Aryan, Buddhist, Zoroastrian and other religions by their own priests and pundits; and as a repository of facts, particularly in relation to Occultism, gathered by the Fellows of the Society among the different nations. The editorial policy was strict impartiality of comment—with no discrimination against any religion or sect; no suppression of facts or tampering with writings to serve the ends of an established or dissenting church of any country. The aim was to produce a magazine which would be read with as much interest by those who were not deep philosophers as by those who were. The implementation of such a policy in all its aspects would be an important factor in sowing broadcast and bringing to germination the seed ideas of these first two articles.

Although *Theosophy* and THE THEOSOPHICAL MOVEMENT differ in some important ways from *The Theosophist*, of which H.P.B. was Editor, there is much that is common in their aim and purpose. The former two provide means of communication between Associates of the U.L.T., a communication that is often more real than is possible in personal contact. A Master wrote of *The Theosophist*, after admitting its many blemishes, "Illuminated sentences may gleam out upon them [its readers] at some time or other, shedding a bright light on some old puzzling problems." Faulty as may be the contributions to our magazines, a sentence here or there may, unknown to ourselves, throw a bright light upon a problem before a fellow student, strengthening those mysterious threads of sympathy between minds with one common aim, the pursuit of truth.

Further, as each Associate regards these magazines as the especial property of the one United Lodge of Theosophists, accepts a personal interest in their support with contributions whenever possible and in other ways, he not only increases their effectiveness as means of communication, but also helps to make of himself a humble student of an ageless recorded knowledge and an original thinker, with an inspiration of his own to solve the universal problems. In this he is helped by the editorial policy of these magazines, of letting each article stand on its merits rather than on the prestige attached to any name, a policy fundamentally the same as was that of *The Theosophist*.

Lastly, these magazines form a repository of facts, especially in relation to Occultism, which all of us gather and must continue to gather in our different fields of human endeavour.

The second of the articles already referred to, "What Are the Theosophists?" suggests another point for consideration—that the importance of H.P.B.'s mission to the modern world lies not only in the seed ideas which she planted but also in the wider context she gave to ideas already working busily in the minds of men, so as to open up the possibility of a fundamental synthesis. Part of what she gave was not in fact new to the modern world. For example, in this article H.P.B. writes that truth is not a revelation but is written in the Book of Nature, the Book which we must learn to read and comprehend. This germinal idea has been working in the minds of scientists for generations and is perhaps the most important contribution of Science to the modern world. The words of Wordsworth:—

To the solid ground

Of Nature trusts the mind that builds for aye
are printed on the cover of *Nature*, one of the most important of scientific journals. Unfortunately, the word nature is understood in a far too limited context and this is closely connected with the fact that, while the importance of strong search and questions is recognized, the equal importance of service and of the help of our Spiritual Parents and Elder Brothers in the search for knowledge is seldom even glimpsed, while the importance of humility is often forgotten.

Seed ideas in the mind are like the points of disturbance on the surface of a pond from which rippling motion expands outwards in all directions. In the limited confines of our minds that expansive motion is bounded by the shore. In the limitless expanse opened up by the writings of H.P.B. that motion need never cease. As ripples moving out from two separate points appear at first as distinct and separate, then pass through each other to merge into each other as they move outwards, so two seed ideas become one truth as they expand the mind. Such is the dynamic nature of the unity of knowledge put within our reach by the work of H.P.B.

SMOKING AND LUNG CANCER

Smoking has always invited opprobrium, on moral rather than medical grounds. Evidence is now accumulating that it is a factor—probably a major one—in the production of one of the most fatal, most unpleasant, and most painful forms of disease generally known among men. What was once considered a possibility, that a relationship exists between the smoking of tobacco and the development of lung cancer, is now accepted as a certainty. Thirteen independent studies of the tobacco-cancer relationship made in five different countries all come to the same conclusion: lung cancer occurs more frequently among heavy smokers—especially cigarette smokers—than among non-smokers. Despite the dissenting opinions of cigarette manufacturers, and even of some doctors, the relationship is recognized today by such prominent authorities as the American Cancer Society, the Ministry of Health in Britain and the International Symposium on Lung Cancer (sponsored by the World Health Organization).

To present the essential information on lung cancer and to provide a range of professional opinion on what can be done “to check, mitigate or prevent” it, the *Medical World* (London) brought out a special number last April. Dr. Richard Doll, M.D., M.R.C.P., states the reasons for thinking that the increase in lung cancer is real and not merely the result of better methods of diagnosing and reporting the disease. We are

further told that the trend in mortality rates suggests that lung cancer will reach an even more prominent position in a few years’ time.

The mere fact that the figures for tobacco consumption show an increase over the same period in which the recorded lung-cancer death rates have increased does not, however, conclusively prove the case against smoking. To say that a real association exists between the two is not the same as saying that tobacco is the sole cause of lung cancer. For, though it is conservatively estimated that four out of five instances of cancer of the lung are associated with smoking, only one in ten heavy smokers will contract the disease. Besides, no cancer-causing agent in tobacco smoke has yet been identified. Is there, then, some other plausible explanation that could account for lung cancer—or for any other cancer?

Before we attempt to deal with this question from the Theosophical view-point, it is interesting to note what is the medical opinion about the habit of smoking. Many of the doctors who have contributed to the special issue of the *Medical World* above referred to are of the opinion that prevention is better than cure and that therefore the public should be warned of the dangers of excessive smoking. Especially should young people be dissuaded from forming this “silly habit,” as one of the doctors puts it. Here are some of the medical view-points:—

Having smoked for 30 years—finally consuming almost 40 cigarettes daily until ceasing three years ago—I can assert that there is no magic in a cigarette which compensates for the risk a smoker runs. Life, without its tobacco, is much fuller, taste is sharpened, smell recovered and appetite, perhaps unfortunately, also much improved.—HORACE JOULES, M.D., F.R.C.P.

On a purely hedonistic basis, one has no doubt that, over the years, the pleasures of not smoking are greater than the pleasures of smoking. Tobacco produces more tension than it relieves... It reduces the capacity for physical effort. It diminishes the visual acuity of the car driver... Given any initial weakness, it may rot the lungs, the arteries and the stomach.—STEPHEN TAYLOR, B.S.C., M.D., M.R.C.P.

What is important to bear in mind is the fact that excessive cigarette smoking is a symptom of something that lies deeper still: a state of inner tension... The rise in the Western World’s consumption of tobacco is dictated not by self-indulgence but by Western

inquietude of mind. It is one of several signs that all is not well with the form of civilization we are evolving, a civilization based on economic rather than on spiritual values, "a stomach and pocket-age."

—KENNETH WALKER, M.A., M.B., F.R.C.S.

Universal tobacco prohibition, however, is not recommended. It would only lead to some worse form of indulgence and increase the consumption of alcohol and sedative drugs. The right policy is educational.

It is not inconceivable that the increase in tobacco consumption and the spectacular rise in the incidence of lung cancer are both end-effects of a common cause. A hint is given to us by Dr. Kenneth Walker in his words quoted above: "...all is not well with the form of civilization we are evolving..." Cancer has been called "a disease of civilization." It is not, however, the only form of illness on the increase. *The rise in psychological disorders is a problem of still greater dimensions.* And it is a hopeful sign that at least a few medical men are recognizing that the chief predisposing cause of most of our ailments, including cancer, is our modern artificial, unnatural ways of life, mental, emotional and physical. *Were physicians to spend as much time in emphasizing right conduct and clean and self-controlled living, for preventives, as they do now in useless palliation of the resulting evils, a very noticeable change would soon ensue.*

Cancer in general is a collection of "wild" cells. The cause of this lawlessness is not yet known to medical science. It is certainly not a physical one, though many physical conditions conduce to its manifestation. Medical science, which deals mainly with effects, does not recognize that the seeds of diseases are Karmic and lie in a region beyond the reach of physical experiment. Individuals are born predisposed or fated to disease through the working out on the physical plane of the mental deposits brought with them from prior lives. In cancer, more than in any other disease, the individualistic characteristics of the patient, which are the result of his past, need to be taken into consideration. His moral and mental state, his temperament, habits and inclinations, all may have a bearing on the course of his illness. Some systems of medicine today are beginning to recognize what Theosophy has always insisted—the incalculable effect of emotional and mental states

upon the vitality and function of every living cell of which the body is composed. It is not difficult to understand, therefore, that physiological anarchy in body cells must necessarily take rise in mental and moral anarchy. Thus, for instance, it is well enough known to observant physicians that emotions such as hatred, anger and jealousy make the individual susceptible to cancer.

It is probable that there are many subsidiary physical causes for cancer. An unnatural diet and the intake of chemically-treated foods is one. Excessive smoking is another. The recent increase in the use of antibiotic drugs and other medicinal remedies—many of the most objectionable character—can also cause cancer. There seems to be a sinister connection between this dread disease and the practice of vaccination too, which should not be overlooked by medical science moved by a truly open mind. Serums and vaccines introduce alien animal substances and poisons of different kinds into the human system. What more prolific cause of the cloggings and irritations which have been found so productive of cancer? What more likely, upon the face of it, to set up an anarchical condition in body cells? What is more, cure for cancer is being sought by some researchers along the line of serums when there is increasing evidence that serums are a contributing cause. In the pursuit of cures for cancer more animals have been tortured and destroyed than in any other branch of medical research. Vivisection methods have not only proved futile but are piling up a terrible Karma for the race.

We have, in medicine, at one sweep abandoned Nature and mercy, pinned our hopes on unnatural violence in the forcing of alien substances into the body, and adopted as our medical religion the doctrine of "might is right." We thus keep on generating new moral causes or augmenting the old. And in the end all diseases can be traced back to moral causes. Therefore it is the moral nature we have to begin by purifying and ennobling, widening and strengthening, by the practice of the virtues and by attention to the precepts of the saints and sages who, through all the ages, continue speaking for our benefit. The mind and moral nature thus fed and exercised, *natural* physical means will restore the body.

THE CEYLON PHILOSOPHICAL CONGRESS

It is still insufficiently realized by the general public that Theosophy is the source, not the synthesis, of the seminal ideas which underlie the world's rival religions and ancient philosophical schools. The Secret Doctrine is not the exclusive property of any race or nation or epoch; it truly belongs to each and all. It is neither eastern nor western, but universal; neither new nor old, but eternal. It provides the basis for the interpretation of systems of speculative philosophy, for it is itself not speculative but the result of the independent investigations of countless generations of initiated Seers and a Fraternity of Perfected Men who periodically appear on earth as the prophets of mankind.

The Presidential Address at the 29th Session of the Indian Philosophical Congress (held last December at Peradeniya, Ceylon) was wisely devoted by Shri Humayun Kabir to a consideration of the philosophical presuppositions of the concept of the Welfare State and of true democracy. There are pregnant thoughts in this Address with which every student of Theosophy should familiarize himself. We therefore propose to devote a special article to the Address in our next number.

Without the advantage of a Theosophical training, many Indian philosophers today are poised uncomfortably between the Scylla of imitativeness and the Charybdis of self-complacency. In his Presidential Address to the Logic and Metaphysics Section, printed in the *Proceedings* of the Congress along with other addresses and papers, Shri P. R. Damle confessed:—

Indian Philosophy today like the rest of Indian life is just awakening from a long slumber and consists largely of echoes of our distant past or of our distant contemporaries in Europe and America.

Similarly, Shri G. R. Malkani, in his paper on "Two Different Traditions of Pure Philosophy," was concerned with the problem of infusing life into Indian thought.

We must imbibe *the spirit* of Vedanta, and then face all the questions posed by modern European thought. This will enable us to reaffirm the ancient

truth and also to deepen our insight into it. The ancient truth may thus be made to put on a modern garb, and become a living truth once again.

Before this can be done, a clear conception of the aim and method of philosophical inquiry is most necessary. This was recognized by Shri Damle who suggested that modern movements in European philosophy seemed to be justified in what they emphasized but not in what they denied. Meister Eckhart once declared that "God is the denial of denials." Theosophy does not deny the truth that is contained in the points of view (not in the claims of superiority) of the various partial and partisan philosophies. The ratiocinative mind is able to compare and contrast ideas and systems, things and beings; Kama-Manas functions on the plane of the pairs of opposites, of the multiplicity of manifestation. The intuitive mind or Buddhi-Manas perceives beyond dualities and the confusion of apparent contradictions; it is able to include and reconcile, unite and transcend the conflicting theories and dichotomies which give rise to a great deal of philosophical argument and disputation. The true function of philosophy cannot be fulfilled by Kama-Manasic activity and the dialectic of debate. As Shri Damle pointed out:—

Philosophy indeed like Religion is essentially a search for a total view. It consists in realizing the full implications of the duality in experience and this task performed with care and sincerity will in my opinion, lead to the establishment of a truly spiritual outlook.

The Presidential Address of Shri Mohan Singh delivered before the Ethics and Social Philosophy Section and that of Shri Damodar Misra before the Psychology Section sought to explore the possible existence of a universal basis of thought. Shri Mohan Singh asked: "...is there no such thing as a basic, naturalistic ethic of universal application applicable to individuals of all colours, all classes, and all nations?" Such an ethic, according to him, is to be found in the ideal of a *Suhrit*, a "gentleman," a *Yogi*, a *Samvid*, a *Samacari*, as described in the second chapter of the *Bhagavad-Gita* and as embodied in the *R̥g-Vedic*

hymns in the concepts of *Chhandas*, *Rsi* and *Arya*. However, in rightly attacking the fatalistic and escapist consequences of a false interpretation of the doctrines of Karma and Reincarnation, Shri Mohan Singh unfortunately adopted a rejectionist attitude, casting out the substance and not only the shadow of these ancient doctrines:—

The talk of immortality and infinite lives and unending happiness and perfect justice is not only irrational but is positively evil and cruel. It takes away the urgency of present effort and present reward; it removes justice beyond the pale of immediacy and the ambit of humanity; it silences even moral indignation; it raises more delusions than it dispels.

Need this be so? Is there an interpretation of the doctrines of Karma and Reincarnation which does not entail the consequences which Shri Mohan Singh condemns? Surely these questions must be fully faced. On this subject the section on "Cyclic Evolution and Karma" in *The Secret Doctrine* (I. 634-47) will be very valuable.

In his address entitled "Towards a Universal Theory in Psychology," Shri Damodar Misra commented on the trend of recent theories:—

It has become impossible even for the Physical Sciences now to stick to the strict additive notion. More and more the view that out of a system only comes a system and that it is a Cosmos that evolves and not a chaos, is gaining ground. It has now been held by the Physical Sciences that the world is an integrated system of sub-systems and the distinction between the organic and the inorganic is conceptual rather than real. The process of Cosmic evolution is regarded as proceeding from the General to the Specific.

It is interesting to note how closely some recent trends of thought are approximating to the teachings of *The Secret Doctrine*. Again, Shri Misra stated:—

Modern Psychology regards the child (or for that matter any Organism) as integrated and continuously growing organism developing under the interacting influences of his own structural characteristics and of the environment about him.

This echoes Madame Blavatsky's teaching that "there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two" (*The Secret Doctrine*, I. 639), and that "true evolution teaches us that by altering the surroundings of the organism we can alter and

improve the organism; and in the strictest sense this is true with regard to man." (*The Key to Theosophy*, p. 233)

Shri Misra had also some very interesting observations to offer on "so-called" conditioned reflexes and their dependence upon central connections in the cerebral cortex.

It is significant that, when we turn from the Presidential Addresses to the Symposia on comparative subjects, we find that the search for universal theories is displaced by a desire to stress, however subtly and condescendingly, the unique merits of particular religions or philosophers. It is not surprising that a Jesuit, in comparing the definitions of the Absolute given by Sankaracharya and St. Thomas Aquinas, should claim that the latter was superior in the "comprehensiveness and universal appeal" of his doctrine. But it is rather disappointing that all the three symposiasts on "Buddhism and Vedanta" should be content with the superficial contention of several Western scholars that Buddhism had no proper conception of the Soul or the Self. As a result, the apparent differences between Buddhism and Vedanta are elaborated in a manner that is slightly unfavourable and unfair to the former. Madame Blavatsky, with characteristic insight, put her finger on the crux of the matter when she said:—

Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryasanga (the Yogacharya School) and Mahayana, who are twitted in their turn by their correlative religionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analyzed and compared, as Gautama Buddha and Sankaracharya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance. (*S.D.*, II. 637)

In the symposium on "The Concept of Asian Culture," Shri D. M. Datta said much that would be wholly acceptable to students of pure Theosophy :—

The two great lessons we Asiatics can learn from the history of the decline of the West is to avoid religious sectarianism, and to avoid the blind worship of Science and Technology the proper use of which should be guided by moral and spiritual principles. . . .

If Asiatic culture be fostered on the best wisdom of ancient and modern Asia . . . then Asian culture can assimilate, to its great advantage, the best elements of other cultures as well. That will mean the fostering of a culture which can reconcile man with man, man with himself, man with Nature and ultimately also unfold the Divine in man. No culture is really worthy of human pursuit which does not gradually take man towards that supreme goal.

It is, however, ironical that when Western philosophers are beginning to examine the logical implications and value of the doctrines of the immortality of the soul, survival after death and reincarnation or palingenesis—notably Professor Ducasse in his *Nature, Mind and Death*—Indian philosophers like Shri R. Das should be inclined to suggest :—

It is difficult to conceive the self except as an experiential unity, and we do not know how experience is possible apart from the body. . . .

We who are ever born are surely destined to die and pass away. Universal spirit (if there be any) which

knows no birth may suffer no death. But its immortality cannot mean the immortality of the individual self.

It is particularly gratifying to find in the *Proceedings* an attempt to understand the nature of intellectual and mystical intuition. Dr. C. T. K. Chari concludes after a careful examination of some mystical writings :—

The soul is neither a universal contemplated by reason nor a particular intuited by sense. There is something in man transcending both: a spark, a synthesis, an imprint of divinity, something a-temporal and unextended. . . .

If the mystic intuits something quite other than a sensory particular (a "that") and a discursively grasped relationship (a "what"), no "intellectual intuition" which is a dialectical union, at a higher level, of sense and intellect can be adequate for the appraisal of mystical doctrine.

This is an important clarification of the much-degraded concept of "intuition." As Madame Blavatsky declared in *The Secret Doctrine* :—

Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (I. 1-2 fn.)

This should be a humbling thought for both students of Theosophy and professors of philosophy !

TURKISH PROVERBS

Eat and drink with a friend, but do not trade with him.
 He who wants a faultless friend, remains friendless.
 He who wants the rose, must want the thorns also.
 A sweet tongue draws the snake forth from the earth.
 Without trouble one eats no honey.
 Sacrifice your beard to save your head.

IN THE LIGHT OF THEOSOPHY

Attention of students of Theosophy is invited to Mr. D. L. Murray's article, "Theosophy—the Grand Reconciler," which appears in the February *Aryan Path*. In the world today there is a growing distrust of conventional religions, an ever-increasing perception of the fact that the numerous religious and philosophical systems which are so obviously self-contradictory and mutually conflicting cannot be true. Man is in search of a "scientific religion" which can satisfy his need for religious certainty and offer soul-satisfying answers to the problems which are agitating his mind. As Mr. Murray puts it, "... it is not enough to have a religion in which one believes; what is required is a religion in which one cannot *disbelieve*." He continues:—

If it is not possible to reach a synthesis that excludes all conceivable doubt, is it possible to find a philosophy or faith that at least offers a harmony of the principal ideas that have been the matter of dispute between the rival religions and metaphysics of the past? What is the creed that involves the minimum of denials?

Theosophy, "the grand reconciler," is the answer he supplies. In support of the claim he makes on behalf of this ancient system which far antedates any modern faith and which has aroused so much interest and so much animosity at the same time, the author offers a suggestive metaphor. Theosophy has often been compared to the white ray of the spectrum, the seven prismatic colours being the various religions; or to the trunk from which spring shoots and branches representative of the numerous systems of thought. Mr. Murray varies the metaphor by calling Theosophy "'a cathedral in the Infinite,' a vast fane within which the historic religions are all chapels.... It is also... a School in which the differing philosophies of man's intellectual history are brought together in a higher unity."

He goes on to examine some leading instances of this "reconciling function" of Theosophy. Many are the problems which are agitating men's minds and on which conflicting theories prevail—problems such as "the capacity of our intelligence to grasp ultimate realities"; "the transcendence

or immanence of the Divinity"; "optimism or pessimism." For the understanding of all such questions the keys can be found in Theosophy, which H.P.B. called "the most serious movement of this age." Students of Theosophy are recommended to reexamine this claim in the light of Mr. Murray's article together with the First Item of *The Secret Doctrine*, "The Ancient Source" (I. 272-3).

The need of the world today is human unity, and religions are proving to be great obstacles in its way. They have departed from their original purity, lost their dynamic vigour and degenerated into arrogant sects. The spiritual inspiration is buried under irrational habits and mechanical practices.

Such was the view expressed by the Indian Vice-President, Dr. S. Radhakrishnan, before a congregation of 50,000 Roman Catholics at the inauguration of the Marian Congress held in Bombay in the first week of December to mark the conclusion of the Marian Year. In a world rife with religious degeneration, such views, expressive of a truly discerning and liberal mind, are infinitely welcome.

The two wars in our generation and the alarming advances in nuclear weapons, the social strains and upheavals that have become chronic, and the lack of any clear vision of the future have had vastly disintegrating effects on our minds and morals. At such a time, urged Dr. Radhakrishnan, the crying need is revival of spiritual values and permeation of all our activities by the spirit of religion—*i.e.*, true religion which ennobles and uplifts, not religions that impose shackles on the human mind, that blind reason and deaden sensibility, and which are bound to be weakened, if not destroyed, in the coming years.

Religion in all its forms declares that the human being should be made into a new man. Man, as he is, is the raw material for an inward growth, an inner evolution. As he is, he is incomplete, unfinished, imperfect. He has to reach inner completion through *meta-noia*, which is not adequately translated as repentance.

We need must reach inner completion and, in Jesus' words, be born again or be renewed in our consciousness before we can enter the kingdom of God. Self-discipline, purity of mind and body, control of our emotions and desires are essential for the attainment of the goal. Only then can we "stand up for the spirit of just and merciful dealing and work for love and charity." If brotherhood of peoples is to be realized, all nations must go through a process of inner renewal, and religion is the force which can bring it about.

The followers of different religions, Dr. Radhakrishnan declared, are partners in one spiritual quest and can learn from one another. "The different religions are the windows through which God's light shines into man's soul." But we must "distinguish between the eternal light and its temporal reflections."

In many countries today, feminine status is improving and "a new woman is stepping out of ancient civilization." This is the opinion of a Young Women's Christian Association leader, Mrs. Elisabeth Luce Moore, after two months in Asia, the Middle East, Africa and Europe. On her return to New York she gave a picture of the ripening advancement of women, "so proud of their rights and status, so eager to learn."

Students of Theosophy especially will be interested to know that in the world women are rising, for the women's cause was one which our gallant H.P.B. championed so bravely. "Theosophists are of necessity the friends...of all those who fight...against injustice to women," she declared in 1888. Since then the woman's movement has made considerable progress. "It is an exciting story," said Mrs. Moore, this story of the struggle against injustice to women which has led, after great efforts and sacrifices, to their enfranchisement and a measure of equality of rights in many countries, including India.

But, alas, women are not always using their newly-won freedom wisely, and in many cases it has failed to bring the anticipated satisfaction. In the name of independence, self-reliance and freedom of action, women are trying to imitate men and compete with them, instead of com-

plementing them. In trying to assert their rights they are forgetting their duties. The feminist movement, which began in the West and has now become a world movement, has no doubt served the cause of womankind by disenthraling woman from her old condition of slavery and injustice, but the task does not end there. The free woman has to become an enlightened and altruistic woman. Then only will she become man's true partner as she should be and be able to participate harmoniously and creatively in the task of rebuilding the home, the society, the nation and the world.

In India too the status of women is undergoing a change. Not by imitating her sisters in the West can the Indian woman regain the position in society which she once occupied, but by holding before her the ideal of womanhood, lofty and grand, as understood and realized in our own country in ancient times. Those were the days when women were honoured and society thrived. "Where women are honoured, there verily the Devas rejoice; where they are not honoured, there indeed all rites are fruitless," wrote the ancient lawgiver, Manu. "Am I making myself worthy of being honoured?" is the question every woman needs to ask herself these days.

Our readers' attention is invited to *Theosophical Free Tract No. 21* on "The Woman's Movement" and to an important series, "The Building of the Home," in our XIIth volume, especially to the second article in the series on "The Status of Woman" in our issue for December 1941.

Work in general has all too often been looked upon as slavery, as "the greatest of evils," "the punishment to which the sons of Adam are condemned by God." Hence the age-long rebellion of man against the servitude of work, called by Renssi "a base necessity of human life and of the existence of most people, essentially repugnant to the higher nature of man." And yet, in spite of this, states Professor Fulvio Maroi in the opening article on "The Fraternal Spirit of Work" in the quarterly *East and West* (Rome) for October 1954

work is the one and only means by which the personality of the individual can merge with the universals of history—the family, society, the nation, the race—it is the only way by which man can recover the sense of his historic past; it is the only means by which the individual can overcome his solitude, his poverty, his fragility, the ephemeral nature of his existence, and become, in short, *homo universalis*, aware that all the men who, with him and like him have worked, work, and will work, each creating a varying but nevertheless common good, are similar to him and are therefore his brothers.

The whole history of work, which is the history of man himself, reveals the progressive development of a community of interests that the worker creates and which finds expression in economic, juridical, political, moral and spiritual solidarity. From ancient times down to our own days there has been a long succession of associations, confraternities, consortia, trade and vocational unions, guilds, co-operative societies, all promoted by common interests and cemented by brotherly relations. In all ages and everywhere, those brought together to carry out a common work have been prompted, by an instinctive bond of affection, to assist one another in times of need and to make “brotherhood agreements” in the field of work.

It is this spirit of mutual aid, continues Professor Maroi, that has brought together under one banner the workers of distant countries, all working for the satisfaction of common needs, thus paving the way for a future civilization in which nation shall be linked to nation and men will all share in the blessings procured by labour and will work together as brothers for brothers.

The solidarity that man achieves through work transcends not only space but also time. According to Professor Maroi, work alone enables us to reconstruct the progressive march of history down the ages, for man lives in his work. Work alone binds together by a bond of fraternity men distant from one another in time and differing in race, who have devoted themselves to the same occupation, who have suffered and are suffering the same sorrows and experiencing the same joys.

During 1954 the weather was markedly unusual all over the world and gave rise to a widespread

feeling that the hydrogen bomb tests were somehow responsible. In an article of particular interest to students of Theosophy, entitled “Weather and the H-Bomb” (*The New Statesman and Nation*, January 1, 1955) Mr. Ritchie Calder confesses:—

... meteorology is still far from being an exact science and the behaviour of our atmosphere is still a matter of perplexity.

He recognizes that “Man has, this year, blindly interfered with the weather,” but suggests that he may still not be entirely to blame for the eccentricities. Apart from random, man-made factors, there appears to be a definite secular trend suggesting deeper changes in climate that are only beginning to reveal themselves.

We are living in an epoch in which strange things are happening in North Polar regions. The Arctic is undoubtedly “warming up”; the ice-pack is shrinking. The thickness of the floes is definitely less than when Sir Hubert Wilkins went under them by submarine 20 years ago. The glaciers are retreating. The limits of the permafrost—continually frozen soil—are moving northwards.... In the North of Norway, land is being ploughed which was frost-bound a generation ago, and they are turning up arrowheads of A.D. 500—the last time the soil was exposed.... *Something is certainly happening.* (Italics ours)

On this, as on so many other matters of modern speculation, Madame Blavatsky has something definite and vital to offer in *The Secret Doctrine*:—

That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his “grandfather” Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. (II. 725-6)

Cosmically and astronomically this Hyperborean god [Apollo] is the Sun personified, which during the course of the sidereal year (25,868 y.) changes the climates on the earth's surface, *making of tropical, frigid regions, and vice versa*. (Italics ours) (II. 770)

The process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races....But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. (II. 445)

In his Convocation Address to the Nagpur University (reported in *The Hindu*, January 11th), Shri C. Rajagopalachari, a man of mature mind and spiritual insight, declared:—

The world around, such as it is, with all its defects, is a great school, perhaps more effective than the school where words are taught and not things. The one school should not exclude the other and each should be recognized as a valuable supplement to the other.

Students of Theosophy are aware that the earth is a school and that incarnated existence is a probationary period of preparation for conscious life in Spirit. They should therefore not be content to read or repeat the words of their sacred books, but should perceive the archetypal ideas contained in the philosophy of *The Secret Doctrine* as living realities, dimly reflected in a vast variety of forms and clearly mirrored in the mind of the race. Shri Rajagopalachari gave, in his own way, definite expression to the Three Fundamental Propositions of *The Secret Doctrine*:—

...the way of religion is necessary for all of us. What is this religion I speak about? Believe me, the teachings of religion are practically the same in all denominations and faiths. Let me summarise it for you, young graduates.

First, the soul is an immortal entity which gives significance to body and life. This is Christianity, this is Hinduism, this is Islam, this is Judaism.

Secondly, we are governed by law to which the name of Karma is given in Hinduism, by which all action, thought and word are followed by inevitable consequences that shape the journey of the soul and which cannot be escaped but by fresh action and for errors committed sincere repentance amounting to action. Do not believe that this rule of law is only a Hindu doctrine. It is implicit in all faiths though they do not give it the name of Karma.

Thirdly, the grace of God can be always obtained by sincere supplication and by shaping mind and action to it. For God loves even as He rules. This is what every pious person in the world believes, whatever be his faith.

I have given you the essentials of Religion. Take it from me that these principles that I have set out are common to all faiths. Names differ but these are the principles. If you remember them and act intelligently and faithfully, all will go well with you and those around you.

Students of Theosophy must frequently meditate upon the inmost meaning of the three fundamental truths relating to God, Law and Being. Only thus can they keep them alive in their own lives, in the all-pervasive *Akasa* or atmosphere that envelops the cosmos, and in the mind and heart of humanity. As Shri Rajagopalachari said:—

Art and culture and literature will be debased and perish without the continuous support and elevating and life-giving bloodstream of religion.

To vary the metaphor, it is only the shoreless waters of the Wisdom-Religion, of *Akshara*, the Fount of Omniscience, that irrigate the parched soil of human life and activity, thus enabling the leaders of thought to scatter seeds of ideation and imagination which fructify and bring forth the rich efflorescence of great cultures and civilizations.

Although India abounds in “yogis” and “gurus” and “swamis” of various sorts, it is an arduous task to find a teacher of Raja-Yoga who “leads an ordinary Grihastha life surrounded by all kinds of worldly cares and responsibilities.” Sri Ram Chandra of Shahjahanpur is said to belong to this rare race of living Indian witnesses to the reality of the divine discipline which enables an aspirant “to realize personally the truth depicted in the teachings of the great ancient sages.”

In his *Reality at Dawn* (Ram Chandra Mission, 139 pp. 1954. Re. 1/8) much is said on religions and gurus, on faith, self-surrender and constant remembrance, which would be acceptable to those who are striving to make Theosophy a living power in their lives.

It is also satisfying to find an unsparing condemnation of religious bigotry, sectional jealousies and caste distinctions, all of which are disintegrating forces in Indian society. Sri Ram Chandra is more concerned with attitudes than practices, with causes than effects. That he does not provide a clear basis for discriminating between the psychic and the spiritual, that he does not speak decisively about the *Guruparampara* chain, that, above all, he does not point to the "Secret Path" which leads to the final Renunciation of *Moksha* or *Nirvana*—all this is significant but should not be surprising. Where in modern times are these essential truths of the *Gupta Vidya* to be found besides in the writings of Madame Blavatsky and Mr. W. Q. Judge?

Every student of their teachings, however, would wholeheartedly endorse Sri Ram Chandra's challenging statement that ends his little book:—

No country or nation shall survive without spirituality at its base, and every nation must sooner or later adopt the same course if it wants to maintain her very existence.

Interesting evidence of the way in which legal authorities are coming to recognize the force of the

truths propounded by H.P.B. comes to us from the German Public Health Movement (*Deutsche Volksgesundheitsbewegung*) in Munich.

On November 9th, 1954, free legal aid, in a claim for damages due to inoculation, was granted by the Munich High Court because the connection had been demonstrated between an inoculation for tuberculosis given to the plaintiff and the lameness from which she afterwards suffered. Most of the experts questioned by the Advisory Council for the prevention of T.B. in Bavaria have, up to now, admitted only a very slight possibility of a connection between T.B. inoculations and their adverse effects because it was considered that neurological processes had been activated in all cases of inoculation *except* the one for T.B. But it is precisely this assumption which has now been disproved by the results of the most recent researches in experimental neurology, as demonstrated by Dr. Schaltenbrand. He has confirmed that the probability borders on certainty that there is a direct connection between the T.B. inoculation and the disability suffered by this plaintiff. Thus the connection between inoculation for tuberculosis and its evil effects has at last been so far established that the plaintiff's case looks as if it would be successful.

It is to be hoped that this blow to compulsory inoculation will receive widespread publicity. It seems certain that through this decision of the Munich High Court progress of far-reaching significance has been achieved against compulsory inoculation and medication of any and all kinds.

STRONGER LESSONS

Have you learn'd lessons only of those who admired you, and were tender with you, and stood aside for you?

Have you not learn'd great lessons from those who reject you, and brace themselves against you? or who treat you with contempt, or dispute the passage with you?

—WALT WHITMAN

BOOKS

By H. P. BLAVATSKY

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A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

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MAGAZINES

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The Aryan Path—Bombay—XXVIth Volume

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BULLETINS

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

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CALCUTTA, DELHI, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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