

A U M

As a child, free from hunger and bodily pain, rejoices in his play, so the sage delights, happy, free from "my" and "I,"

—CREST JEWEL OF WISDOM.

THEOSOPHY

Vol. XXV

June, 1937

No. 8

THE RECORD OF ROBERT CROSBIE

WHATEVER may be said of Robert Crosbie, the founder of the United Lodge of Theosophists, there are certain inescapable facts which present themselves for consideration. It cannot be questioned, for example, that he labored for Theosophy and not for himself. The deliberate submergence of his own personality throughout his lifelong association with Theosophical work stands witness thereto. Nor can it be said that he in any way departed from the lines of work established by the Teachers, for his every act and every written and oral expression show forth a profound assimilation of the ideas and ideals of H. P. Blavatsky and William Q. Judge.

Regarding the objective record of his cycle of work in the Theosophical Movement—the decade peculiarly his own, from 1909 to 1919—it is abundantly clear that no act of his ever led to disunion among Theosophists. No guiding suggestion that he made ever directed students to spend their time and energies in work that might in any sense be labelled "sectarian." Never did he arrogate to himself "authority" of any kind, nor fail to discourage tendencies toward personal adulation on the part of fellow students.

While "leaders" occupied themselves with receiving special messages from "Masters" and with finding new "world saviors" to satisfy the popular demand for novelty and sensation, Robert Crosbie made a living revival of the Three Objects of the Theosophical Movement and delivered from neglect the Three Fundamental Propositions of the Secret Doctrine. While those publicly identified with Theosophy degraded its glorious ideal to a tinselled display of self-proclaimed "initiates" and "arhats," he worked quietly to establish a true nucleus of universal brotherhood and pointed to the need for study and application.

Robert Crosbie may not have been the only one who felt wholehearted devotion to the Theosophy of H. P. Blavatsky, but he was one who *acted* upon the dictation of his heart and made it possible for her teachings to be known to the world at large during the twentieth century. From his work and inspiration the Masters of Wisdom now live as ideals in the hearts of thousands, and Their Work grows, not as a sect or organization, but as a spiritual influence.

The honor given to him by those who found in his life and counsels their own orientation in Theosophical study and work is not a personal devotion. It is recognition of and gratitude for services which—however great—*might* have been the part of anyone who saw as he did, and in whom was born the same determination. That the qualities which he embodied are the common birthright of all mankind is an integral idea of the Theosophic teaching; he, in setting the example, did only what is possible for every soul. But in him the common possibility became an actuality. To reverence the name and character of Robert Crosbie, therefore, is to pledge allegiance to practical work for humanity. He stands for that.

The life of H. P. B. was that of a Messenger from the Masters, and while there is much in her example that we may realize here and now, other aspects of her Work are literally beyond our comprehension. Students who have made a careful study of the life of her colleague and co-worker, William Q. Judge, can but hold a similar conclusion in his regard. Each of these beings was a servant of humanity, but in our time and evolutionary epoch, of a kind unique.

In Robert Crosbie we may find a way of life that blends harmoniously the humblest effort with the highest aspiration—a life possible to even the “beginner” in Theosophy. And we are all that. The test of a disciple lies in the direction whither he leads those that know still less than himself—toward or away from the philosophy brought by the Teacher. The Declaration of the United Lodge of Theosophists is a record of direction taken and given, unchanged in substance or in spirit.

Wherever Theosophists, organized or unattached, serve the cause of H. P. B., there lives the spirit that was Robert Crosbie's—impartial devotion to an ideal.

IS CHRISTIANITY UNIQUE?

I

CELSUS, the great Epicurean of the second century, affirmed that "The Christian religion contains nothing but what Christians hold in common with heathens; nothing new, or truly great."

If the Christian Church had been willing to admit that Christianity was only an extension of pagan doctrines, the world would have been saved much bloodshed, and modern religious philosophy in the West would not have suffered the stultification caused by this deliberate distortion of history. Christianity made its first fatal mistake when it claimed to be *unique*. Jesus himself made no such claim for his teachings and many of the early Church Fathers openly admitted the pagan sources of their religion. In the year A.D. 170, Melito, Bishop of Sardis, addressed an apology to the Emperor Marcus Aurelius, claiming his patronage for the "now-called" Christian religion because of its *great antiquity*, it "having been imported from countries lying beyond the limits of the Roman Empire."

The identity of Christianity and Paganism was also confessed by no less an authority than Justin Martyr. In his apology to the Emperor Adrian, one of the most remarkable admissions ever made by a Christian writer, Justin says:

In saying that all things were made in this beautiful order by God, what do we seem to say more than Plato? By declaring that Jesus Christ was born of a virgin, was crucified and rose from the dead, we say no more in this than what you say of those whom you style the Sons of Jove. As to his being the Son of God, the title is very justifiable, considering that you have your Mercury under the title of the Word and Messenger of God. As to the objection of Jesus' being crucified, suffering was common to all the Sons of Jove. (*Apol.* I: xx, xxi, xxii.)

Augustine, Bishop of Hippo, in the fourth century testified to the antiquity of Christianity in these words:

That which is now called the Christian religion really was known to the ancients. Nor was it wanting at any time from the beginning of the human race, until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian. And this in our days is the Christian religion, not as having been wanting

in former times, but as having in later times received this name. (*Opera Augustini* I, p. 12.)

In the same century Eusebius, the great champion of Christianity, admitted that what was then called Christianity was neither new nor strange, but, "if it be lawful to testify, was known to the ancients."

In spite of the immense mass of proofs to the contrary, the majority of Christians still consider their religion to be uniquely original. The influence of this unauthenticated claim is found in the most unexpected places. For example, in that highly impersonal and unsectarian book, Roget's *Thesaurus*, true Revelation is said to be found only in the Old and New Testaments, while as examples of *pseudo-revelation* the Vedas, the Puranas, the Zend-Avesta and the Buddhistic books are given.

Even a cursory examination of the religions and philosophies of the ancients will show that everything in Christianity came from pagan sources. Every event in Jesus' life, from his virgin birth to his final crucifixion and resurrection, is duplicated in the stories of the pagan gods. Every dogma, every ritual, every ceremony in the Christian Church has its pagan prototype. In the third century Faustus, the great Manichean, addressed a letter to St. Augustine saying:

You have substituted your agapae for the sacrifice of the pagans; for their idols your martyrs, whom you serve with the same honors; you celebrate the solemn festivities of the pagans, their calends and solstices. And as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them.

Sixteen hundred years later the same assertion was made by Bishop Newton:

The deified men of the Christians are substituted for the deified men of the heathen. The burning of incense on several altars at one and the same time; the sprinkling of holy water; the lighting of candles and lamps before altars and statues of deities; the consecrating and bowing down to images; the carrying of images in pompous procession—all these and many more rites and symbols are equally parts of pagan and popish superstition. There is not only a conformity, but even a uniformity, of the worship of ancient and modern, of heathen and Christian Rome.

It must not be thought that the Church is unaware of this wholesale imitation. Cardinal Baronius, the eminent Roman Catholic

historian, writes in his 36th *Annal*: "The Holy Church was permitted to appropriate the rites and ceremonies used by the Pagans in their idolatrous cults, since she (the Church) expiated them by her consecration." Again, in the *Antiquités Gauloises* by Fauchet, we read that the Bishops of Gaul adopted and used the pagan ceremonies in order to gain followers for Christ.

How did this "Consecration" take place? In what manner and by what means were pagan rites and ceremonies "Christianized"? The *Catholic Encyclopaedia* makes answer:

Even pagan feasts may be *baptized*. Certainly our processions of April 25th are the *Robigalia*; the Rogation Days may replace the *Ambarualia*; the date of Christmas Day may be due to the same instinct which placed on December 25th the *Natalis Invictis* of the Solar Cult. The Roman Virtues, Fides, Castitas, Virtus, were canonized. That the terminology of the Mysteries was largely transported into Christian use is certain. That the liturgy, especially of Baptism, organization of the Catechumenate, *Disciplina Arcana*, etc., were affected by them, is highly probable.

Taking these Christian writers as the authority for our statement that Christianity is not a unique religion, let us now trace a few of the dogmas and rituals of the Christian Church back to their pagan sources.

THE TRINITY.—The metaphysical idea that underlies all Trinities is found in the Sanskrit word *Trikâya*, which means literally "three bodies or forms." This word, if properly understood, explains the mysteries of all triads and trinities, and is the true key to every threefold metaphysical symbol. In its simplest form it refers to the triple division of the human entity into spirit, soul and body. In its universal form it represents the great pantheistic ideal of the Unknown and Unknowable Essence which transforms itself first into subjective and then into objective matter.

In the Caves of Elephanta, near Bombay, may be seen one of the most inspiring representations of the Trinity now in existence. This magnificent sculpture, carved out of the living rock, pictures the qualitative attributes of differentiated spirit-matter in its three aspects: self-generative, self-preservative and self-regenerative. According to the *Padma Purana*, the Supreme Spirit, desirous of creating the universe, became threefold. From his right side he emanated his aspect of Brahmâ, the Creator. Then, in order to preserve what had been created, he emanated from his left side his aspect of Vishnu, the Preserver. Between these two he emanated

his third aspect, Siva, who destroys the forms created in order to replace them with higher ones.

From ancient India the doctrine of the Trinity passed to Egypt, and it was in the land of the Pharaohs that the Christian Church found the model for her own Trinity. The most celebrated statement of the Christian Doctrine of the Trinity is found in the Athanasian Creed, which declares that—

The Catholic faith is this: that we worship God as the Trinity, and Trinity is Unity—neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, the Son and the Holy Ghost is all one; the glory equal, the majesty co-eternal.

It was only in the second century that Jesus Christ was suggested as the second person in the Trinity. This opinion was first promulgated by Justin Martyr. But it was not until 325 that the *co-existence* of the Father and Son was accepted by the Church and formulated into a dogma by Athanasius.

At that time there lived in Alexandria a Presbyter by the name of Arius. He took the position that, from the very nature of Sonship, there must have been a time when the Son did not exist. Arius was opposed by Alexander, Patriarch of Alexandria, who asserted that there could be no priority between the Father and the Son. Both, he said, must be co-eternal and co-existent. Then began a series of public debates between these two Church Fathers which caused the city of Alexandria to rock with laughter. These debates were turned into a series of burlesques, specially dramatized for the public. But to the Christians the affair was no laughing matter, and it was finally referred to the Emperor Constantine for solution. At first the Emperor looked upon the question as frivolous, but he was finally obliged to summon the Council of Nicea to settle the matter. In this Council the Athanasian creed was established, to which was attached the following anathema:

The Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not, and that, before he was begotten, he was not, and that he was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable.

Arius was excommunicated for his heretical views and all his writings were ordered to be destroyed. Thus, in the year 325, the person called Jesus became co-existent with the person called God. In due time even the "personality" of the Holy Ghost was estab-

lished, and in a certain monastery in Jerusalem one of the fingers of the Holy Ghost was displayed to the faithful!

BAPTISM.—Some Christian writers speak of baptism as a purely Christian innovation. Others openly proclaim its pagan origin. The Reverend Dr. Geikie, for instance, in his *Life of Christ*, declares that it was a *new* rite which John had been sent by divine appointment to introduce. But the Reverend Dr. J. P. Lundy states in *Monumental Christianity* that John simply adopted the universal custom of baptism and made it part of the Christian ritual. Any student of comparative religion knows that the latter view is correct.

According to Eusebius, the early Christians were not initiated into the Church through the rite of baptism, but through the laying on of hands. This, he says, was the "ancient" Christian rite which was followed until the time of Stephen. During the fourth century controversies arose as to whether Christians should be received into the Church according to the "ancient" custom of the laying on of hands, or according to the "heathen" custom of baptism by water.

Baptism belongs to the earliest Chaldeo-Akkadian theurgy. It was practiced in the nocturnal ceremonies in the Pyramids, where even today the baptismal font may be seen in the Pyramid of Cheops. It formed part of the Brahmanical rites, in which the candidate was baptized with water, his forehead marked with a cross, and the sacred word given to him. In the Mysteries of Mithra, Adonis and Eleusis, the candidate could not be initiated without first having participated in the solemn Mysteries of the Lake. In the Mithraic Mysteries, a preliminary scene of death was simulated by the neophyte, after which he was "born again" through the rite of baptism.

The early Christian Church Fathers were well aware that the ceremony of baptism was practiced in the Mysteries. According to Tertullian,

The Devil baptizes his believers and followers and thus initiates them into the religion of Mithra. He signs his soldiers on the forehead (with the sign of the Cross) in imitation of Christians (*Tertullian: De Praescrip.*, xi.)

Historians generally agree that the Christian rite of baptism came from pagan sources. Most of them claim that it was inherited from the Mysteries. H. P. Blavatsky definitely states that it came from Buddhism, passing into Christianity directly from the esoteric

school of Neo-Sabeism, which was founded by Boodhasp, a *Bodhisattva* from the East.

THE EUCHARIST.—The celebration of the Eucharist is also an ancient pagan rite. It is mentioned by Cicero and is known to have been used in the Pythagorean School six hundred years before the Christian era. The *Catholic Encyclopaedia* acknowledges that it formed part of the Mysteries of Mithra, Eleusis, Dionysus and Orpheus. This was also known to the early Church Fathers, as Justin Martyr shows: "For you either know, or can know, that bread and a cup of water (or wine) are given out in the consecration of the person who is being initiated in the mysteries of Mithra." (*Apol.* I: lxvi.)

When the French missionary La Crozius first went to Nepal and Tibet he was amazed to find the Eucharist being celebrated in both countries. In his *History of India* he writes that "Their Grand Lama celebrates a species of sacrifice with bread and wine, in which, after taking a small quantity himself, he distributes the rest among the Lamas present at the ceremony."

When Father Grueber went to Tartary, he was equally surprised to find that even there the Devil had imitated the Catholic rites to such an extent that "... although no European or Christian had ever been there, still in all essential things they agree so completely with the Roman Church as even to celebrate the Host with bread and wine. With mine own eyes have I seen it!"

The source and true meaning of the Eucharist must be sought in ancient India, where the Soma-drink was used by the initiated priests, followers of the primitive Vedic religion. With them the Soma-juice was the symbol of the Secret Wisdom, which purified and transformed the nature of the one partaking of it, harmonizing his "irrational soul" with the divine Spirit and making him a God.

From India the ceremony of the Eucharist passed to Egypt, where the partaking of bread and wine was accompanied by the sprinkling of holy water. The cakes of Isis placed upon the altar were identical in shape with the consecrated cake of the Roman and Eastern Churches. The holy bread was marked with a "St. Andrew's Cross" and was blessed by the priest before being distributed to the people.

Egypt taught the rite to Greece and Rome, where it was incorporated into the Mysteries. In the Eleusinian Mysteries, *Ceres* represented bread and *Bacchus* wine, and the sacrifice of bread and wine was performed before the rite of initiation. When the candi-

date for initiation partook of these symbolical representations of Substance and Spirit, he pictured the process which was then taking place in himself: a process in which matter is quickened by spirit as the divine wisdom of the Higher Self enters into and takes possession of the mind and soul.

Jesus had been initiated into the Mysteries, as his statement, "Whoso eateth my flesh and drinketh my blood," clearly shows. But the symbolical meaning of these words was not understood by his non-initiated followers. Therefore the metaphysical idea contained in them was materialized, giving rise to the doctrine of transubstantiation, which at the present day is interpreted *literally* only by the Greek and Roman Churches.

(To be concluded)

ONE SELF ONLY

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy, — for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feelings of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

—H. P. BLAVATSKY.

PERCEPTION AND REALITY

ONE of the chief difficulties confronting the student of Theosophy arises from the analytical character of human thought processes. The intellect is microscopic, tending ever to a detailed examination of particulars, which in themselves can never be anything more than effects. What we have to understand is that the Lower Mind is incapable of synthetic conceptions—is, in fact, the rationalized principle of Separateness. Consider the Intellect as an abstraction; what is it? We call employment of this faculty Reason, which deals with differences, contrasts, similarities and proportions. If we remove from thought its content, or substance, there remain only the abstract relationships—numbers. Note that the concept of *identity* is beyond the power of intellectual perception. This idea is expressed in the first of the three Fundamental Propositions of *The Secret Doctrine*.

If we could conceive of a perfected intellect, apart from both noumenal and phenomenal aspects of Reality, we would find it engaged in endless mathematical formulations, an infinitude of numerical relationships—proportions without *values*. Actually, such an intellect cannot exist. Awareness of relations must be preceded by the universal principle of Awareness Itself, the highest expression of which may be termed Awareness of Self, or the One. Polar to this is the awareness of the not-Self, the formal differentiation within the One.

Our objective perception of differentiation we call Matter; our subjective realization of the One, Spirit. That which is on the one hand the organ of intelligent perception of matter, and on the other, that of individual realization of spirit, is—Mind. The process of Soul evolution is the gradual attainment of that state or condition wherein these two powers of mind are instantaneously and equally employed in every cognitive act of the Ego. This means a perfect intellectual grasp of every ratio of diversity within the Unity, and at the same time a perfect intuitive knowledge of the underlying Unity in all diversity.

How is this to be obtained? How, except by the constant endeavor to illuminate every intellectual perception with the synthesis of intuition, to apply each inner realization to the spectacle of differentiation. Thus may be accomplished a ceaseless mutual translation of inner and outer experience, the one into the terms of the other.

The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution. (*The Ocean of Theosophy*, Chap. II.)

The fact that differentiation unfolds in octaves is a clue to the way in which it must be studied. From the "matter" point of view, it is evident that there are seven basic planes or states of substance, each corresponding to a state of consciousness or basis of perception in Man. Whatever *Matter* is, in itself, it is certain that the nature of its objectivity is dependent upon our perceptive faculties. Suppose, for example, that our eyes were so constituted as to be able to see only on the molecular plane. We would no longer see any distinction between mineral, vegetable, animal or human substances; there would be nothing but molecules. The only differentiation would be of one molecule from another. The only cycles apparent would be molecular cycles; the only Karma, *Molecular Karma*. A being with his consciousness focussed on the molecular plane could no more conceive of an organic cell, with protoplasm and nucleus, than animals can converse about ethics.

The fact that Man can consider the truth that various states of matter and modes of perception do exist, is *prima facie* evidence that he is potentially able to act on any one of these planes at will, to cease from such action and go to another plane. If an animal could think about a man, it would *be* a man. That man can think about an animal—the ultimate form of which would be to enter the animal's consciousness—and remain man, is a single example of the power of Self-Consciousness, a Principle capable of infinite application. The whole story of evolution, of the lower kingdoms, is implicit in this illustration. For before there is evolution, there must be involution, which occurs on planes other than that of our present consciousness.

The terms "mineral," "vegetable" and "animal" *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. . . . the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. (*S. D.* II, 185-6.)

Our knowledge, writes Mr. Judge, begins with differentiation. As differentiation is sevenfold, it is necessary to study it from seven points of view, and this can be accomplished only through realizing

that Man is peculiar to none of them. The phenomena of each of these planes must be a still further differentiation within the perceptive limits of consciousness acting on them. For example, light on the physical plane presents seven spectral rays which are in fact rates of vibration. The perception of light is to us dependent upon the laws of optics. There are, however, other vibrations in the ether invisible to the human eye. Are they light? Not as we understand it. This is equally true of what we call "Matter."

The chemist goes to the *laya* or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulae, and then they also stop short; the semi-initiated Occultist will represent this *laya*-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. (*S. D. I*, 131.)

The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed. (*S. D. I*, 542.)

There is a deep lesson for all students in the confusion of modern science, a principal cause of which is described in the last-quoted statement. For the difficulties of science are our own mental difficulties, projected on the vast screen of the intellectual life of the race. It is the fruitless endeavor to find a solution of the mysteries of life, to gain knowledge of *reality*, in the familiar terms of what we now think of as being the real. Western students, writes H. P. B.,

have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Pragna* (consciousness); and, above all, to realize thoroughly *what Pragna is*, in the Eastern metaphysics. To give a western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, through *only one*

of the states of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; *i.e.*, to lead him from the spiritual and the psychological, direct to the ontological. (*S. D.* II, 641.)

But to all these locked doors, these subtle distinctions of perception and reality which form the metaphysics of the Wisdom-Religion, the only true and all-inclusive "exact" Science, there *must* be keys. Likewise, it must be needful that students of Theosophy give concentrated effort to finding the keys and unlocking "door by door of mystery." Else the Teaching would not have been given in its present form. For only through *students* of Theosophy can there take place the "incarnation" indicated by H. P. B. as a vital necessity to the race: "... there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and *missing soul* of the former." (*S. D.* I, 634.)

And what, it may be asked, *is* the "A B C of practical Eastern Occultism," which we, and "Science" also, have *first* to learn? Perhaps the great simplicity of the answer to this question has caused it to be overlooked:

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

OCCULTISM AND SCIENCE

The Occultists are often misunderstood because, for lack of better terms, they apply to the essence of Force *under certain aspects* the descriptive epithet of *substance*. Now the names for the varieties of "substance" on different planes of perception and being are *legion*. Eastern Occultism has a special appellation for each kind; but Science—like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and one one fish-sauce—has but one name for all, namely, "Substance."

—H. P. BLAVATSKY

SCIENCE AND THE SECRET DOCTRINE

THEOSOPHISTS, who know the inevitable unrolling of the cycles, and the nature of the reincarnating Egos emerging into objective life in America, have had no doubt that sooner or later the pressure of the facts of mind and soul must burst through the wall desperately maintained by the remnant of the "Old Guard" of that pseudo-science whose proper name is "Materialism." But even theosophists may be surprised before the swift-moving, silent wheels of change. Discussions of Eastern Yoga and of reincarnation in the British Association for the Advancement of Science in the year 1933? Accredited scientists, trailing the usual sections of the academic alphabet behind their names, openly espousing Tibetan Buddhism, and unashamedly acknowledging pupil-ship to Tibetan *Yogis*? What a fantastic idea! But it has happened.

Dr. W. Y. Evans-Wentz, M. A., D. Litt., D. Sc., will be remembered as the translator of the *Bardo Thödol*, the Tibetan "Book of the Dead." Before reviewing his latest views on Eastern Science¹, let us give his scientific credentials by the hand of a savant of equal standing, Dr. R. R. Marett, M. A., D. Sc., LL.D.:

My friendship with the author of this work goes back a long way, namely, to the year 1907, when he first came up to Oxford as a post-graduate student from Stanford University in California. It was as a fellow-anthropologist that I came thus to know him; for his interest lay in exploring the religious experience of mankind in such various forms as may afford the most significant contrasts. His was, moreover, a thoroughly scientific attitude towards his subject, in that he was resolved to find out and set down what others thought and felt to be true without allowing his statement of the facts to be coloured by his private opinions as to what they ought to think and feel. He meant to do his best to look through the window without being baffled by his own reflection in the glass.

Now there is a certain point at which most of us, however dispassionately scientific in intention, are apt to draw a line beyond which, consciously or unconsciously, we refuse to take the other man seriously when he talks what seems to us to be nonsense. Thus, disparaging terms, such as "primitive credulity," "confusion of categories," "prelogical mentality," and so on, come to invade accounts of the unsophisticated mind that to a corre-

¹*Tibetan Yoga and Secret Doctrines*, Oxford University Press, 1935.

sponding extent are falsified because science has no business to say "wrong" when it merely means "different." . . .

This is as penetrating an analysis of the "scientific" prejudice as could be made—a prejudice from which both Dr. Marett and Dr. Evans-Wentz seem to have escaped.

Dr. Evans-Wentz has traveled extensively in the East and nearer East, finally spending three years with the noted Lama Kazi Dawa-Samdup. The doctor is as far removed as the poles are apart from the preposterous pseudo-scholarship contained in so many popular works claiming to transmit ancient secrets, and to be derived from "Eastern" or even—save the mark!—"Lemurian" adepts. The learned Lama is equally far removed from the peripatetic Swamis so busily—and lucratively—engaged in leading the fussy and well-furnished on the pathway of the "higher wisdom."

It is indubitable upon internal evidence that Dr. Evans-Wentz is a scholar and scientist in the strictest sense; that he appreciates and reverences all that the best in Buddhism stands for, and that his own motives are irreproachable. For all that, he has failed to penetrate the sinister wall that confronts the trusting traveler on the borders of Tibet; in fact, there are strong indications in his works that the demarcation between the "redcaps" and "yellowcaps" of that land has become more obscure since the closing days of last century. One is reminded of the prophecy that the Raja Yoga (Theosophy) will remain in its purity in Tibet only while the country is unpolluted by Western invasion.

Dr. Evans-Wentz' three translations—with possibly more to follow—will inevitably extend the "*Drang nach Osten*" of modern British science, even as the psychic speculations and researches of Drs. Carrel and Rhine are forcing American science to invade the psychic world. Some good may be derived from these trends, if there is corresponding energetic vigilance and work on the part of theosophists; but whether such good can counterbalance the unmistakable evils is a question.

Dr. Evans-Wentz remarks:

At the meeting of the British Association for the Advancement of Science, in 1933, consideration was given to the scientific probability of the existence of intelligent beings more highly evolved than man; or, in other words, as we set forth in the Introduction to *Tibet's Great Yogi Milarepa* in 1928, to the theory that man does not necessarily represent the end of organic evolution. In similar vein the thought was thrown out to the assembled scientists that there may be unknown states of

being wherein transcendent consciousness exists independently of all physical or bodily organisms. Surmises of this character by men of science in the Occident are, of course, rapidly tending to give scientific sanction to the same theories which underlie the whole of our present treatise. It is more than likely that within a few more generations of scientific advance the British Association will welcome to its membership the Wise Men of the East.

Then, in such a glorious New Age of re-established mutual understanding and respect between Orient and Occident, in no small degree will the carefully guarded learning of the master minds of Tibet be found to amplify that of the master minds of India, and help to guide the Western World to a clearer understanding of the old, yet ever new, truths concerning man and man's place in the Universal Scheme, which have constituted since immemorial time the imperishable Light of the East.

We may hope that those "generations" be not *too* few, and that the true Messenger of 1975 be on the scene before the "welcoming" is very far advanced!

Almost imperceptibly for about a century, and more especially within the last fifty years, the higher thought of the Occident has been profoundly modified by influences distinctly Oriental. The Christianity of the so-called orthodox tradition itself has felt these fresh spiritual impulses, and as a result of them, no less than of the revolutionizing effects of Science, has now come to the most serious crisis in its history. As the Renaissance of the fourteenth to sixteenth centuries overwhelmed the Scholastic Philosophy and restored to Europe the great literature and art of ancient Greece and prepared the way for the Reformation and the new age of untrammelled scientific development, so today there are deeply influential ideas, likewise born of the East, which give promise of a Reformation far more sweeping and thorough than that which was set in motion by Martin Luther.

It was the feebly reflected Light from the East transmitted by means of the Platonic and Arab philosophers which initiated the Rebirth of the Medieval Occident. Today it is the strong direct Light of the Orient which is now reshaping the religious life of Europe and of both Americas, and affecting, in some not unimportant manner, even the thought of men of science in all Occidental centres of research.

The contents of Dr. Evans-Wentz' book are valuable to those interested in distinguishing between the pure Atma Vidya teachings and the Tantric Yoga, which appear to have a darkly subtle asso-

ciation in the practice of the Yogis with whom he has studied. The "Ten Things" series of which he writes, if cleared of their obscurities, seem to approach in excellence the *Light On the Path, Through the Gates of Gold*, and *The Voice of the Silence*. Nevertheless, Dr. Evans-Wentz himself is aware of a division:

All such results of success in *Hatha Yoga*, although interesting to physiologists, are of themselves purely psychophysical; and when divorced from the spiritual attainments of the higher *yogas*, become impediments rather than aids on the Path.

It was the various practices associated with *Hatha Yoga*, especially when the *yogin* does not aim to advance beyond them, including bodily mortifications and severe fasting, with which the Buddha experimented at the outset of his spiritual researches, and found inadequate for the gaining of Enlightenment. Nevertheless, as our texts suggest, the various breathing-exercises associated with Tibetan systems of *Hatha Yoga*, are of great value if used aright, that is to say, solely as means to the great end of all *yogas*, which is Emancipation.

Among the Tibetans, and among the Hindus, the neophyte's need of a spiritual preceptor (or *guru*) is always stressed, in order that the neophyte may be led to avoid the many subtle dangers which those incur who unwisely practice any *yoga* unguided. The editor would be remiss in the discharge of his own responsibilities towards the readers of this volume were he not to emphasize this need of a *guru*, especially for the average European or American student of practically applied *yogic* teachings.

But after this and similar warnings, we discover that the Tantric Yogas are included as legitimate practice! So subtly are these disguised—the Doctor's preceptors being wise indeed in their selection of texts—that only once or twice does the "cloven hoof" appear from beneath the yellow robe. The uninformed and spiritually undisciplined mind would take the whole book in its stride, never perceiving the blurred line between the truly spiritual and the "earthly, sensual, and devilish." The object of all the forms of Yoga specified, and idea to be held in mind all through them, is the *Oneness* of all things. This idea of unity is in itself no safeguard, when one remembers that in the darker sects the unity of things is taken as the basis for the foulest rites. It is basically the idea which causes modern medicine to regard physiological miscegenation—vaccination and serum therapy—as not only blameless but praiseworthy. The doctrine of Unity, turned by black magic to serve its own ends,

is the specious means used to break down the age-old and necessary barriers between forms of life at differing stages of evolution!

Regarding the slowly changing attitude of modern science caused by the impact of Eastern Yoga—manifestly *not* the Yoga of the Great Lodge, whose members will neither “come themselves nor send agents publicly to the Western World until after 1975”—and the rising wave of psychic idiosyncrasies visible on every hand, the thoughtful theosophist may be excused for uneasy apprehensions as to the moral problems sure to arise in the intervening years. Faced with the most gigantic upheavals in politics, economics, and international affairs, it now seems that we must go through the impending turmoil in a death-fight to prevent the black arts from gaining a fatal ascendancy in the critical formative years of the next cycle.

ETERNAL VERITIES

The way that leads to virtue is long, but it is thy duty to finish this long race. Allege not for thy excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be at last forced to stop in the midst of the course. Thou knowest nothing; begin to run—it is a sign thou hast not as yet begun; thou shouldst not use this language. —CONFUCIUS

Confidence should not merely be the power to endure trials and suffering, but to *stand firmly and courageously thorough anything and everything*. To fall short of that would be a useless sacrifice for all, for slipping to the bottom means to do it all over again. *Now is the time to hold fast*. “Live while you can and die *only when you must*.” For it is during life, and *then alone*, that the most and best can be done for your fellows in that life. No circumstances can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance? And are not all circumstances your field of battle? Therefore, arise, O Arjuna, and resolve to fight.

—ROBERT CROSBIE

“THE FRUIT OF KARMA”

THE plenitude of theosophical literature now accessible to inquiring minds should be approached with far more circumspection than is exercised even by the most serious, let alone those of “eager, ardent Soul.”

At once, perhaps, such an assertion will be met with a surprised reaction by each of the two major classes of minds. Those who are sure of themselves and their ability to pass instant and accurate judgment on anything and everything under the sun—this is one class. The other consists of those who are equally sure that “Theosophy has the answer to every problem of life.”

As to the first class, H. P. Blavatsky has written, as accurately as politely, in the Introductory to *The Secret Doctrine* that she “is constantly obliged to bear in mind” that—

Every reader will inevitably judge the statements made, from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt.

Here in this statement is an intimation to each student to take stock of his own basis for judgment, and not to devote all his attention to the acceptance or rejection of what she submits for his consideration in the way of “something new and interesting.” It is an invitation, if one looks within the words, to that most wholesome, if irksome occupation which can engage the attention—*self-examination*.

Has our “knowledge, experience, and consciousness” given us any marked degree of understanding and control over the mysterious functioning of our own mind and nature? Are we “clairvoyant” enough to “guess right” one time in ten, say, in the most ordinary circumstances and contingencies—or do we find ourselves under the almost constant necessity of “changing our mind” in regard to this, that, and the other person, thing, eventuality? Do we take anything like the care of our minds that we take of our bodies—little as we may care for the latter? Are we anything like as cautious respecting what we permit to enter our mind as we aim to be over what enters our mouth? Yet each student must be well enough aware that “the purpose of life is to learn”—to learn the mysteries of Self.

Who is able to predict with any degree of accuracy his own reaction to any given emergency? Yet, “to hear him talk,” every man is able to play Sir Oracle to every other, while yet very often

indeed unable to "make up his mind" deliberately. In an entirely unsuspected degree our minds are subject to inner and outer impressions and suggestions rather than to our conscience, our will, our reason. We are "governed by circumstances," by our prejudices and preconceptions, far, far more than by judicial considerations. If we are not aware of this psychological fact in "human nature"—*our* human nature—then, however much information we may acquire from theosophical books, information is all it will be—not self-knowledge.

The second class of minds consists of those who "believe in" Theosophy, much as other men believe in "science" or "religion," in Doctor So-and-so, in Professor This-or-that as the interpreter, expounder, soothsayer who will do their thinking for them, and who is "so wonderful," "so clear," "so helpful."

It goes without saying that each of these two great classes of men is a more or less "open book" to the astute and self-interested minority which knows exactly where their weak spots are, and how to play upon them. Such are the "authorities" on whom the others rely, and these successors, leaders, writers and speakers profit as abundantly in the theosophical field as in the old cultivated but less fertile domains of the various long-established methods, ways and means of the ignoble art of getting something for nothing. In less than a century of Theosophy these expert "farmers of the revenue" have produced as great a diversity of sects, cults, teachings and practices as the diligent Church Fathers were able to conjure in the five hundred years following the mission of Jesus, or as the equally industrious Protestant founders have been able to invent in the like period since Martin Luther.

Only here and there, under any Teacher or in any generation, are to be found those who, knowing the weakness of human nature in general and of their own human nature in particular, have perceived intuitively or sensed instinctively the real Object and objects of the wisdom-Religion—Self-knowledge, Universal Brotherhood. These are lighted by the Spirit, inspired by the Example, guided by the Instruction, of Teacher and Teaching to "follow in the Path of the Predecessors."

"The Spirit shines in all, but in all it shines not forth." Theosophy is for all, but each deals with it according to his own character and nature. How could it be otherwise in a Universe of Law, or Karma? Theosophists of whatever quality or disposition could well and profitably, as well as easily, reflect far more than is the case on the three-fold nature of Karma. *All* that is written is but

a dissertation on, an application of, the fundamental principles of Theosophy by the Great Teachers—in contrast to our conception and application of those same principles.

The first, because the natural application of the great doctrine of Karma by the human being is purely *personal*. Many, very many, never get beyond this view and conduct. Karma is by them invariably interpreted and applied in terms of reward and punishment—"good" Karma and "bad" Karma. Dealing with the various classes of Egos, as they must, each according to its nature, the Teachers devote great attention to those so limited in outlook. Were this not done, by far the great majority of the race would be left without assimilable provision. This would scarcely be Brotherhood on the part of ordinary men, let alone the Masters of Compassion as well as Wisdom. If, then, the more intellectual and progressed students were so minded, they might learn a lesson indeed in seeking opportunities to aid those less endowed than themselves rather than in devoting all their efforts to increasing their own store of learning—and thus, perhaps, themselves *earn* a consideration undreamt of by addicts of the "Eye Doctrine."

Very evidently, when one looks to learn, not merely to see and seize what may be personally or individually profitable—very evidently the Great Teachers are exponents of *both* the "Heart Doctrine" and the "Eye Doctrine," for they exemplify both Wisdom and Compassion. A story will illustrate the need of the simple-minded but true-hearted, the unconscious selfishness of the intelligent but uninspired.

In the early days of the Theosophical Movement one who had achieved what was regarded as a "great success" was asked the secret of his "progress." Nothing loath to "impart," as is always the case, this "occultist" replied: "The secret is simple: always associate with those more advanced than yourself." No great expenditure of thought-energy is required to perceive that if those who were "more advanced" had been moved by the same motives as this "occultist," they would have had nothing to do with him—they would themselves have been too busy "associating with those more advanced." Still another "occultist" of the present generation has announced as his esoteric occupation that he devotes his energies to "increasing the efficiency of the efficient." Where this kind of "efficiency" leads is, one would think, already everywhere more than abundantly in evidence.

On the other hand, judging from the amount of professed interest in "service," one might imagine that the most difficult task in

the world is to find an opportunity to "help others." Each one has his own personal notion of "service," but mostly that notion is to do something "theosophical." We could recall with profit John Wesley's suggestion to the broom-maker who "felt the call" to preach: "Brother, the Lord has need of good broom-makers as well as preachers."

Then there are those who take the purely intellectual, the purely individual view of Karma. *They* are in "good circumstances," they have good minds, good bodies, and are, generally speaking, exceedingly "well intentioned," quite desirous that everyone should be as well off, have as "fortunate Karma" as themselves. But they are not noticeably anhungered to meet the constant deficits in money and work which all theosophical effort entails—they leave such sordid details as these to "Karma," to "Masters," to "special occasions," and so on. Not till they themselves suffer "adversity" are such as these able to realize that "he who will not when he may, when he will he shall have nay." Few are those who, in such event, have the Karmic *stamina* to keep them faithful even in small degree. More often than not they will complain that "Karma is hard, cold, unfeeling, merciless."

All these and many more "exhibits" of human nature are to be met among earth's struggling millions. The Great Teachers have provided for all, "the humble and the proud." They cannot do more, for to do more would be to "*interfere with Karma.*" The sacramental phrase is worth close study. Each Ego, each incarnated Soul called man, is a being of free-will. Such has been our past use of that Will that with most of us it is *only* our will that remains free. How shall we employ it to emancipate our mind, our thoughts, desires, feelings, inner and outer self from "the *bondage of Karma*"?

FROM "RASSELAS"

In time, some particular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood, whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows more imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish. —SAMUEL JOHNSON

YOUTH-COMPANIONS' FORUM

WHAT is the relation between the philosophy of a people, or race, and its psychology, as taught and believed?

(a) Because the one deals with the underlying motives for action, and the other with the *modus operandi*, there is a closer connection between philosophy and psychology than is generally conceded by the leaders in either field. Individuals often fail to consider their philosophy, as they similarly ignore many basic ideas, and so are unable to give adequate reasons for their beliefs and actions. But in studying any race or people certain ideas seem to predominate and to have furnished the basis for their actions. For, once the philosophy of a people is understood, the reasons for their actions become apparent. Action never occurs without a motive, whether immediately evident or not, and this motive finds its roots in the philosophy of the individual or group. Thus we see that a *vae victis* philosophy of life as exemplified by, say, the Romans, results in a decadence which soon leads to the destruction of the civilization.

Much of modern psychology must be discarded if we are to get a true view of the science. For while it deals with the "human mind and its operations," it ignores several of the principles of man's nature and consequently fails to obtain a true view of the mind. How mental activities can be regarded as solely bodily functions is difficult to comprehend, for so many of them obviously do not depend upon physical stimuli. In telling why man acts as he does, the psychologist should first examine his subject's philosophy, for then the mechanics of the action as translated into visible terms will appear reasonable and logical. Both a true philosophy and a true psychology, however, depend upon a correct cognition of the nature of things, the one so that the foundations will be solid, the other so that the superstructure will be seen as a part of and a natural development from the whole.

(b) The word Psychology comes from the Greek, meaning soul-knowledge, and Philosophy is also derived from the Greek, meaning the love of knowledge. Since true knowledge comes from the soul, psychology and philosophy cannot in fact be separated, although on the surface they seem little related today.

The philosophy of a people colors all the facts gathered by them. For better or worse, philosophy is the interpreter which sifts and filters all observations and endeavors to measure their significance. Modern philosophy, as with the sciences, is ruled by mate-

rialistic preconceptions. Some "thinkers" maintain that man is not or has not a soul, and that the universe is merely a mechanical puppet stage.

Since this is the philosophy on which our modern psychology is built, it is little wonder that it is so barren. The psychology of today is rather a branch of physiology than soul-knowledge, for it deals with the automatic reflexes of the physical body or puts the cause of action on the emotional plane. But wherever psychology places the seat of consciousness, it is always the result of *matter*. This point of view can be traced to the vagaries of Christianity, which provide such a cloudy and contradictory conception of the soul that it can easily be seen why science denies its existence and regards matter as the only reality.

At this period in evolution the philosophy of the people is gradually turning from materialistic religion and science to a study of psychical phenomena. As the philosophy changes, necessarily the psychology also changes, as shown by the modern researches in spiritualism, clairvoyance, hypnotism, telepathy, and mind-reading by some of the leading psychologists. If the two fields of study, philosophy and psychology, originally were the same, if the ills of psychology can be traced directly to philosophy, and if a change in philosophy is followed by a change in psychology, it is demonstrated that the relationship between them is close and vital.

(c) In their true light the terms, Philosophy and Psychology, are synonymous, having the respective meanings of "love of wisdom" and "science of the soul." Both ideas are included in the word *Theosophy*, which means Divine Wisdom or Knowledge.

But Philosophy and Psychology are two very different systems as today "taught and believed." The philosophy of a people or race is developed by the leading thinkers of that race. It represents the highest intellectual advancement of which the race is capable. In the West, Psychology has descended to a mere aggregation of facts called mental phenomena—their classification without explanation. The encyclopedia states that the question, *What is the mind?* lies in the province of philosophy, since psychology is concerned only with mental phenomena. Under this limitation the modern psychologists, as a group, have worked. One of their own number long since condemned this narrow horizon:

Whether it wishes it or not, Psychology is inevitably a branch of Philosophy. It cannot remain satisfied with the mere generalization of facts; it must pass on to inquire into the inner nature and constitution of the root and subject of these phe-

nomena; it must seek to explain the effect by its cause. Consequently, a work which does nothing more than describe and classify the operations of the mind, omitting all discussion regarding the mind itself, is but an abortive attempt at a science of Psychology. (Michael Maher, *Psychology*, 1890, sixth ed.)

As psychologists realize more and more the blank futility of accumulating masses of data, they will turn to look deeper than the physical body for a glimpse of the principles governing mental action. The day cannot be far when investigators will recognize the need for a knowledge of other bases of action in man's nature, at present but little suspected. But even then, will they look still deeper to find the true Man within and above his complex vehicles?

The truth can never be arrived at by an inverted process. Here is the basic fallacy of the scientific approach. Given *first* an understanding of man's real inner being, his diverse activities on outer planes can be traced to the Consciousness within. To try to find the cause by working from body inward will be forever fruitless. In fact, there is great danger in psychological experimentation without knowledge, as has been pointed out time and again by H.P.B. and W. Q. Judge. Present-day psychology is dabbling in psychism, hypnotism and telepathy—all lamentably far from the original noble study of the soul.

Modern philosophy, like the empirical sciences, aims at knowledge, but, unlike them, has been unsuccessful in providing a single answer to the problems it sets out to solve. Bertrand Russell in *Problems of Philosophy* says that

. . . this is partly accounted for by the fact that, as soon as definite knowledge concerning any subject becomes possible, this subject ceases to be called philosophy, and becomes a separate science. The whole study of the heavens, which now belongs to astronomy, was once included in philosophy. . . . Similarly, the study of the human mind, which was, until very lately, a part of philosophy, has now been separated from philosophy and has become the science of psychology.

A study of philosophy, then, includes all the thus far unsolved problems together with the various answers offered by great thinkers. We note that what was in ancient times the mother-science of all knowledge (following the dictionary definition of philosophy, as dealing with the elements, powers, or causes and laws which explain facts and existences) has come to be the sum of what is *not* known rather than what is.

The noblest ideas of any age are limited by the evolution of the mind, and the materialism of our age and the personal god idea

have closed the mind of the race to all but ineffectual speculation. The philosophers are philosophers no more, and we have only psychologists who consider the study of soul and mind outside their province, so absorbed are they in their physical and psychic researches.

Meanwhile, the insanity rate is growing, strange and fearful diseases increase among us, and the questions, Why are things as they are? and, How can we help them? find no practical solution. Who will be the first to arise, determined to seek the truth till it be found? Such a yearning can be satisfied by Theosophy alone; it remains for theosophists to give a wider currency to the primitive, soul-satisfying philosophy of the ancient Aryans.

Theosophical writings very evidently employ common terms relating to mental phenomena in a sense differing vastly from their use in modern psychology. Would you discuss this in connection with the term, Mind?

In any discussion or comparison between the teachings of Theosophy and those of modern psychology on the questions of mind, consciousness and mental phenomena, it is necessary to bear in mind that modern psychology is based on the speculations, investigations and theories of individuals; whereas Theosophy is presented as the accumulated Wisdom of the ages, of which the teachings have been checked and tested by countless generations of seers and confirmed by centuries of experience.

The theories offered by modern psychology to account for the phenomena of mind are an outgrowth of the materialistic teaching that man is a physical being having no independent existence apart from the body. Viewing the mental life of man as caused by and dependent upon physical existence, psychologists have collected and assembled a vast amount of facts, seeking to explain the behavior of human beings by classifying and analyzing the mental processes. The mistaking of a mere description of mental processes for actual knowledge of what *Mind* is, has resulted in an incomplete, even harmful, "science." It is incomplete in that it concerns itself with only one aspect of the mind; harmful, because it has entrenched many serious men in a scholarly ignorance.

In the effort to draw "the developing intelligence of the race" to a consideration of its Truths, Theosophy must be expressed in words that are familiarly employed and understood by the mass of people. Theosophists are forced to use terms applied to physical and mental phenomena to explain unseen and metaphysical facts. But throughout its teachings, explanations and warnings are posted

to guide the student toward the true ideas behind verbal expression.

The great difference in meaning between terms commonly employed by psychology and Theosophy is admirably illustrated by the word *Mind*. Turning to the dictionary we find it defined as "an abstract, collective term for all forms of conscious intelligence, or for the subject of all conscious states. Any mental state or activity. Any state or act of the intellect. Consciousness." An encyclopedia defines *Mind* as "The sum total of an individual's mental experience. The collective name for the closed group of mental functions." "Mind is used as meaning that unity which holds together and combines the several states which we call physical phenomena; it being necessary to note that the question as to what the mind is, lies really in the province of philosophy, psychology only being concerned with the phenomena of Soul." (*New Standard Encyc.*)

What is Mind? Is it a form of conscious intelligence? Is it a mental state or an act of the intellect? Is Consciousness merely another word for Intellect, or is it the total of an individual's mental experience? How can we understand any of these questions if we do not know what it is that *understands*? Yet it is from this ignorant basis that psychologists proceed to build a science of human behavior!

The student in search of the solution to the mystery of his real nature is entitled to a clear and comprehensive answer to his questions. Contrasted with the many confusing speculations and theories current in the world, Theosophy makes unequivocal reply to the eternal questions, "What am I?" "What is mind?" "What is my relation to the world at large?"

In order to understand these teachings it is necessary to admit the existence of an independent soul distinct from the physical body and the brain through which it functions. It is this Soul, the real experiencer and knower, that uses the body and the mind as instruments to gain experience. The mind is the name given to the sum of the states of consciousness grouped under Thought, Will and Feeling. The mind is only the servant for the soul's use, but so long as we are engrossed in material life and do not recognize that the real knower and experiencer is the soul, so long does this servant remain the usurper of the soul's sovereignty. Only when the soul is isolated or freed from the bondage of matter and desire is it able to accomplish its great purpose. That purpose comprehends the whole of mankind and of nature: it is the realization and practical application of Universal Brotherhood. The universe is guided from within, outwards. An outward action cannot be performed

by man unless originally provoked by an inward impulse, given through one of the three functions of Spirit (Thought, Will, Feeling). So also with the external or manifested universe.

Theosophy is the science of life and the art of living. No part of manifested nature can be disconnected and investigated independent of the rest. Knowledge, to be complete, must relate and explain *all* the facts of existence. The Fundamental Truths which Theosophy offers for consideration assure a basis from which we may proceed to understand ourselves, and therefore, true Psychology.

Should a science of medicine based on Theosophic principles be evolved, what form would it take?

According to H.P.B., "A great truth was uttered by Dr. Francis Victor Broussais when he said: 'If magnetism were true, medicine would be an absurdity.' Magnetism *is* true, and so we shall not contradict the learned Frenchman as to the rest."

Just as the Theosophic principles of life have been known in the past, so also has physical healing been rightly practiced and understood. Such knowledge is never completely lost. Perhaps it was to preserve the true idea of medicine throughout the centuries when ignorance and blind belief reigned supreme that the adept-teacher Paracelsus came to instruct the few who would listen. He is to this day a mystery to science.

A writer in the most recent edition of the *Encyclopedia Britannica* observes that "With Paracelsus' lofty views of the true scope of medicine it is impossible to reconcile his ignorance, his superstition and his erroneous observations." Exactly! It seems never to occur to modern authorities that what they call the "erroneous observations" of Paracelsus are in fact an exposure of the *modern superstition* of materialism. Paracelsus taught that within the physical body is the astral or "pattern" body. This is constantly stressed because physical disease cannot be understood until it is recognized that the real senses and organs of man are seated in the invisible astral organism. With this in mind, let us quote from him who H.P.B. said was perhaps the only Occultist in Europe during the last centuries since the Christian era who was versed in the mysteries of Magic (*S.D.* I, 263) :

That which is active in element medicines is their astral elements acting upon the astral man, and they are produced by astral influences, and it makes the greatest difference whether a medicine is pervaded by one influence or by another.

It should always be remembered that astral influences do not act directly upon the physical bodies of men and animals, but

upon their vital essence, in which all elements are contained.

(Hartman, *Paracelsus, His Life and Doctrine*, 263.)

What if there should be an error in diagnosis, and the wrong medicine is administered! Yet we know that this must be a daily occurrence.

The four pillars which are the basis of the medicine of Paracelsus, as given by Franz Hartman, are (1) Philosophy, knowledge of physical nature; (2) Astronomy, a knowledge of the powers of the mind; (3) Alchemy, knowledge of the divine powers in man; (4) the individual virtue ("holiness") of the physician.

This presents a very different outlook from that ordinarily thought to be involved in a study of medicine. "The foundation of medicine is in nature, not in books," the adept-healer writes, and in another place he says, "Nature is Man and Man is Nature." If man is the microcosm of the macrocosm, we must know the universe to understand man, and *vice versa*! We must understand the nature and meaning of life, and even then, there is the fourth pillar of Paracelsus, which stands as the supreme requisite of one who wishes to become a doctor. If personal virtue had been held aloft in the medical profession, could the laws of healing known to the ancients have been covered up?

Who shall be doctors?

Paracelsus answers:

Medicine is much more an art than a science; to know the experience of others may be useful to a physician, but all the learning in the world cannot make a man a physician, unless he has the necessary talents and is destined by Nature to be a physician.

MAN, THE MICROCOSM

Behold now the hope and desire to go back to our own country, and to return to our former state, how like it is to the moth with the light! And the man who with perpetual longing ever looks forward with joy to each new spring and each new summer, and to the new months and the new years, deeming that the things he longs for are too slow in coming, does not perceive that he is longing for his own destruction. But this longing is the quintessence and spirit of the elements, which, finding itself imprisoned within the life of the human body, desires continually to return to its source. And I would have you to know that this very same longing is that quintessence inherent in nature, and that man is a type of the world.

—LEONARDO DA VINCI

IMPROVING NATURE

IT is a question whether the terrible "black blizzards" of dust which in recent years have been making life a purgatory for many of our farmers, have not started some of our most fertile territory on a long, agonizing change to desert, following the example of the Gobi, the Sahara, and much of inland China. Readers know that the ruthless destruction of the tough sod in order to raise boom-time wheat crops is responsible. Likewise the nation is slowly becoming aroused to the dreadful destruction of fertile soil by erosion due to the "*ragged individualism*" of ruthless and ignorant farming. But such folly-begotten disasters are legion.

Prior to the cultivation of the Middle West, the number of grasshoppers was kept down by the hardness of soil in the uplands, making it difficult for them to burrow for egg-laying, and by lethal germs in the damp river-bottom soil. With civilization, the marshes were drained, and the land rendered sanitary—for grasshoppers. The uplands were cultivated and softened, and the result is now being reaped in the grasshopper plagues which keep the farmer busy when the dust storms are not making him miserable.

When the great Assouan Dam was built in Egypt, it was hailed as a "triumph of progress" which was to bring happiness and prosperity to the backward tribes of a former civilization. Today, while twice as much land in that region is under cultivation, the total crop is no greater, and it costs more per acre to produce. Not only is a greater burden laid upon the people, but the beautiful Temple of Isis at Philae is being destroyed by the reservoir waters. The life-giving silt of the Nile, which has been the salvation of Egypt from time immemorial, has been so attenuated by the dam that artificial fertilizer now has to be used, for the first time in Egypt's history. The remedy is simple—remove the dam. But will a beneficent Western bureaucracy ever admit that a mistake of "progress"—no matter how many *fellaheen* starve?

The mongoose of Jamaica is another symbol of interference with Nature. The animal was imported to destroy the rats. It killed the rats, then went on to practically everything else, including the insect-eating birds and reptiles. Jamaica is now crushed with enormous insect plagues. Australia is at its wit's end to get rid of

its rabbits, while the cactus is being defeated at the risk of having an equally great plague in the cochineal insect used to destroy it. The loss of the Kookaburra has revealed the fact that it was an enormous snake-eater.

When will man develop enough elementary common-sense not to dash in with "improvements," like a bull in a china shop, destroying delicate balances which have often been millions of years in the making?

It was a political shift, and not intelligence, which stopped construction on the Florida Ship Canal; an enterprise which engineers and geologists predicted would almost inevitably have destroyed the fresh water supply of a great part of the State.

One recalls the classic demonstration of Charles Darwin and Thomas Huxley, to the effect that the beef supply of England was regulated by the number of maiden ladies in the country villages. "Old maids" keep cats; cats eat mice; mice eat bees; bees fertilize the clover, and clover feeds the cattle. Thus the more "old maids," the more cats, the fewer mice, more bees, more clover and more beef. We could carry it still farther and point out that since beef-eating tends toward physical combativeness, the "old maids" of England may have had as much to do with Waterloo and Trafalgar as had Nelson and the Iron Duke.

There is a real science of how to live and be prosperous, not by preying upon nature, but by coöperating with her. It is a science which has been well mastered by many "primitive" peoples. Modern agricultural science is only beginning to discover some of its elements. But what can such science do in the face of the linkages of human greed and irresponsibility which it faces?

Let us point out such a linkage connected with our own American troubles: the ravishing of the midwestern lands was due to the war-time demand for wheat, supplied by farmer's greed for quick profits; the war was due to the surcharged hatreds of generations, originating in the breakup following the Fall of Rome; and—Rome fell when the light of the Mysteries went out and Christianity rose. Thus: American farmers are choking in dust because the Alexandrian Library was burned sixteen centuries ago; which was about the date that these same farmers, in their indifference, passively watched while knowledge and responsibility gave way to bigotry and fanaticism.

Dark indeed are the windings of Karma—but not *altogether* inscrutable!

CHURCH, STATE, AND CHRISTIANITY

ONE of the results of the progressive "paganization" of the Christian Church, which took place from about 500 A.D. to 1500, was the transformation of what had been a religion of the Spirit into an observance of external rites and ceremonies. There was a perceptible lowering of standards. Instead of conceptions that were spiritual in their origin and development, the church required an acceptance of man-made theology and ecclesiastical regulations. Too often this fact is lost sight of by historians, and it is certainly forgotten by large numbers of well-intentioned people in so-called Christian lands who are today urging a "return to religion."

The point at issue was put very clearly by Professor B. Adams, Professor of History at Yale University, in his *Civilization during the Middle Ages* (1894) :

. . . neither the dogmatic system nor the ecclesiastical system of any given time or place, is Christianity. The causes which have created the one are not those which have created the other, and the one set of causes must not be held responsible for results which have followed from the other. So completely indispensable is this distinction that absolutely no trustworthy reasoning about Christian history is possible if it is lost sight of.

Institutional religion may be said to be "the same yesterday, today, and for ever," with every creed and in every land. Is there any fundamental difference between the point of view of the official Christian clergy today and, for example, that of St. Cyprian of Carthage (c. 200-258), who is quoted by Professor Adams?

Do they who met together outside the church of Christ think that Christ is with them when they have met? Even if such persons may have been put to death in confession of the Name, this stain is not washed away by their blood. . . . It is not possible for one to be a martyr who is not in the church. . . . They cannot abide with God who are unwilling to be in concord with the church. (*De Cath. Ecc. Unitate*, chaps. 13 and 14.)

There speaks the authentic voice of the priest of all generations. The ecclesiastic still lies in wait, clothed in the habiliments of seeming piety, ready to deprive the unwary pilgrim of his mental and moral responsibility.

These, and similar thoughts, occur as we turn to the pages of that old established English review, *The Nineteenth Century and*

After, for April, 1937, in which an editorial article on "Parliament at Prayer" urges that the formal opening of a new session of the English Parliament be preceded by an Anglican Service at St. Margaret's, Westminster. This is an echo of a similar proposal made by the Archbishop of Canterbury recently, when addressing a meeting of the House of Commons and the House of Lords. It is all part of the "re-call to religion" launched by the Archbishop, following upon recent painful events connected with the crown. Typical of the attitude of mind of these protagonists of a "Christian religion" which no one attempts to define, is the following editorial utterance:

England is a Christian country, and its only representative body, the House of Parliament, is, and behaves as, a Christian assembly.

It seems unnecessary to observe that the complacency of this opinion is equalled only by its effrontery, and it would be impossible to understand it at all did we not remember that, in England, the Church of England is an Established Church, and that its influence upon State affairs is by no means negligible. It wants its "spiritual" independence in matters of doctrine and observance, but is equally anxious to retain a wholly unjustifiable prestige in questions of State.

We are left with the problem of why it is that religious "leaders" invariably identify church-going and lip-service to customary creeds with the understanding and practice of true spiritual principles. The profound emphasis—evident today as in past centuries—placed by prominent ecclesiastics upon worldly judgment and prestige is never an edifying sight. They disguise their appeal for support, monetary and otherwise, of their own particular institution, by the use of the phrase "Christian principles." What, exactly, is meant by the term? Is it the application of the principles of the Sermon on the Mount to our individual lives today, and, if so, how does a State Church (in England, for example) with its general advocacy of worldly-wise policies, appear in the light of those teachings? What are these "Christian principles of marriage," about which we hear so much? Are they to be interpreted by an Established Church, to be imposed upon the diversified peoples of the British Commonwealth of Nations, who belong to many different Faiths? How do "Christian principles" apply to our modern social and industrial life? Do our "religious leaders" honestly believe that our civilization would survive many days if the ethics of Jesus were to be applied in earnest? Or are these "leaders" to be found guilty of the hypocrisy of trying to serve God

and Mammon, and of persuading others that they may discreetly do the same? These are some of the questions that clamor for an answer.

In the *Key to Theosophy*, H. P. Blavatsky describes Ammonius Saccas as endeavoring in the third century "to induce Gentiles and Christians, Jews and Idolaters, to lay aside their contentions and strifes, remembering only that they were all in possession of the same truth under various vestments, and were all the children of a common mother." She further states that "He [Ammonius] was born a Christian, but never accepted Church Christianity." How far removed all this is from the point of view of many of the Christian clergy and priests of today—of those who are, in the words of *Isis Unveiled*, "attired in the cast-off garb of the *heathen* priesthood, acting diametrically in opposition to their God's moral precepts, but, nevertheless, sitting in judgment over the whole world."

Today, as ever, it is the bounden duty of the student of the Theosophical philosophy to differentiate sharply between the Christian ecclesiasticism which is but "exoteric heathenism," and the personality of Jesus, "so sublime because of its unparalleled simplicity"—and to demonstrate "the importance of such study."

OF THE RELIGIONS IN UTOPIA

There be divers kinds of religion not only in sundry parts of the island, but also in divers places of every city. Some worship for God, the sun; some, the moon; some, some other of the planets. There be that give worship to a man that was once of excellent virtue or of famous glory, not only as God, but also as the chiefest and highest God. But the most and the wisest part (rejecting all these) believe that there is a certain godly power unknown, everlasting, incomprehensible, inexplicable, far above the capacity and reach of man's wit, dispersed throughout all the world, not in bigness but in virtue and power. Him they call the father of all. To him alone they attribute the beginnings, the increasings, the proceedings, the changes and the ends of all things.—THOMAS MORE

ON THE LOOKOUT

SCIENTISTS "AMAZED"

The recent translation of a treatise on mathematics written by the Babylonians about 2000 B.C. shows that these ancients were well acquainted with many principles thought to have been discovered by the Greeks. Among them are the multiplication tables, a symbol for zero, tables for calculating areas and volumes, tables of squares, cubes and reciprocals. According to a Science Service Despatch (Los Angeles *Daily News*, April 20), the work is inscribed in cuneiform on 44 clay tablets, and has been lying unread in the Yale University Babylonian collection for twenty-five years. Two missing "pages" have been located in Paris. It is now established that the Babylonians were familiar with the Pythagorean theorem and understood quadratic and even higher degree equations, solving them by tables, as is done today. Prof. Oystein Ore, of Yale, believes that this knowledge had its origin in still earlier times, so difficult are the problems and the solutions which are given in the tablets.

EX ORIENTE LUX

Archaeologists might find some illumination in the fact that the Babylonians received their knowledge at the hands of Aryan adepts, and that at one time there was an extensive intercourse in commerce and learning between these ancient nations. Babylonia was from her origin a seat of Sanskrit literature and Brahman learning, according to Col. Vans Kennedy (*Isis Unveiled* II, 428), and H.P.B. says that "Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefitted thereby." (*Isis* II, 48.) Prof. Ore is in doubt as to how the Greeks learned mathematics from the Babylonians. Perhaps the teacher of the Greeks was Pythagoras, who drank at the same inexhaustible fountain of wisdom, having "derived his knowledge from India." (*S.D.* I, 361.) The manuscripts of Boethius' *Geometry*, composed in the sixth century, are evidence that the Pythagorean numerals included the 1 and the zero. Max Müller held that the *Neo*-Pythagoreans taught the Greeks and Romans the art of "ciphering." The Arabs, moreover, who gave to the West our "Arabic Numerals," had their figures from Hindustan, and never claimed the discovery for them-

selves. Once modern Archaeology realizes that India—the Aryavarta of the archaic period—was the motherland and teacher of all the ancient nations, the problem of tracing the evolution of Western culture and learning to its source will become comparatively simple.

“EDUCATING FOR DEMOCRACY”

This is the title of a book recently published in celebration of the centennial anniversary of the beginning of Horace Mann's life-work in education. (Antioch Press, Yellow Springs, Ohio, 1937.) Subscribing to Mann's ideal of the “perfection of democracy through education,” several leading American educators gathered at Antioch College, which he founded, to pay him tribute. The addresses delivered constitute the major part of this book. From its concluding section, which reports verbatim a round-table discussion of “Education today,” is it clearly apparent that these men regard education as still in its infancy. The formal instruction of the present day is seen as a recent development in man's cultural history. Considering that only one-half of our people go to high school, and less than ten per cent go to college, it is not justifiable to say that education has failed. Rather it is necessary to examine its present aims to determine their worth. This idea is expressed by Dr. Dewey:

A society that is uncertain of itself, that does not know where it is going or where it wants to go, will be reflected in an educational system that is also drifting and uncertain. The system will yield now to this particular pressure and now to that, as social currents change and veer. . . . Beyond a general drift in the direction of vocational education it is difficult to discover unity of movement and principle in the great changes that have occurred.

QUEST FOR ORIENTATION

It is evident to the educators that “man does not live by bread alone.” Education must consist of more than the three R's, which are merely tools for the attainment of higher learning. The feeling of doubt as to the present aims of education pervades the opinions of these men—a hopeful sign. When those high in educational circles admit their uncertainty and recognize the need of a stabilizing force, a definite goal for education, we may be assured that bigotry and censorship such as are appearing in other countries are not yet in possession of America. Narrowing as may be the

views engendered by the materialist outlook of science, there are not a few true liberals in the field of education, men who are seriously searching for orientation. The fact that education does not stop with the young, but continues through the adult age may be regarded as encouraging. Surely, if education symbolizes growth, then it should be a life-long process, and once the proper lines are laid down and the direction given for this growth, then we may educate, not only for democracy, but for the larger ideal of Universal Brotherhood.

A NEW VIRUS DELUSION

On such flimsy evidence as a ferret's sneeze a new vaccine to immunize human beings against influenza is being prepared, according to the London *Daily Telegraph* of March 17. The British National Institute for Medical Research, the report relates, had for two years been endeavoring to show that the virus associated with a form of influenza which afflicts mice and ferrets is the "primary infective agent of epidemic influenza in man." We quote the *Telegraph* article:

Definite proof was lacking, however, since all attempts to infect human volunteers with ferret influenza failed.

Then last year a heavily infected ferret sneezed violently at close range when it was being examined by Dr. Stuart-Harris, of the National Institute. After 45 hours he developed influenza in a sharp and typical form.

A sample of Dr. Stuart-Harris's blood serum, taken before the attack, happened to be available for examination. It was found to contain no antibody for the virus of human influenza. Such antibody began to appear in his blood early in the course of the attack, and by the eighth day after infection it was strongly developed.

Thus was established accidentally the important link completing the chain of evidence for the identity of the virus, maintained and studied for over two years in ferrets, as the cause of human influenza.

The assurance with which it is announced the virus responsible for influenza has been identified is typical of medical assumption and dogmatism. Up to 1918 a view widely held was that the Pfeiffer bacillus was the responsible agent. Work carried on during the war, however, led to the opinion that a filterable virus causes influenza. In later years the public has been favored with several announcements of new influenza vaccines, for which phenomenal cures were claimed. A catalog of the many medical theories which

are hailed as "great discoveries" and then are gradually forgotten should be "required reading" for all doctors and medical students. The real cause of influenza is described by H. P. Blavatsky in an article dealing with the epidemic which swept over Europe in 1890. It was published in *Lucifer* and reprinted in THEOSOPHY (V, 58).

VIRULENT OZONE

It is not asserted for the first time [she writes] that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—"the life supporter" of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short—oxygen becomes ozone. That would account probably for the preliminary symptoms of influenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion; hence the terrible heat in the patient's body and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*" A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I, p. 144, 2nd foot-note. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (Vide pp. 113 and 114, Vol. II) and he may comprehend the better what some Theosophists think of the present influenza.

PSYCHIC SEQUELAE

In view of this explanation, the characteristics of influenza take on a new significance. Dr. S. L. Cummings writes that

Perhaps the most marked feature of influenza, and certainly the one which victims have learned to dread most, is the pro-

longed debility and nervous depression that frequently follow an attack. In the Paris epidemic of 1890 the suicides increased 25%, a large proportion of the excess being attributed to nervous prostration caused by the disease. Of insanities traceable to Influenza, melancholia is twice as frequent as all other forms put together. Other common after-effects are neuralgia, dyspepsia, insomnia, weakness or loss of the special senses, particularly taste and smell, abdominal pains, sore throat, rheumatism and muscular weakness. The feature most dangerous to life is the special liability to inflammation of the lungs. This affection must be regarded as a complication rather than an integral part of the illness. (*Encyc. Brit.*, 14th ed.)

WEATHER AND DISEASE

The direct bearing of atmospheric conditions upon bodily and mental health is beginning to be suspected by scientists. Many years ago Weir Mitchell found a correlation between pain and rain storms, letters from his many patients in various parts of the country revealing that waves of suffering occur simultaneously with waves of rain passing over the continent, the pain area being the larger. (*Colorado Medicine*, Dec., 1932.) Now two scientists, both medical men, blame changeable weather for a variety of ills. (New York *Herald-Tribune*, April 11.) Dr. William F. Petersen of the University of Illinois has found that "high and low pressure areas and their accompanying cold and warm periods, upset the internal mechanism of individuals to such an extent that breakdowns occur at a definite point in the weather cycle." Persons already ill, he says, are more susceptible than others to these changes, and sensitive types may suffer irritation or instability which in extreme cases may lead to suicide and homicide. He remarks that "Individuals of different types of body build are affected to varying extents." Similar conclusions are arrived at by Dr. Clarence A. Mills of the University of Cincinnati, who makes the following summation of his observations:

Certain bodily disturbances have been found closely related to storm changes and barometric pressure, and studies of mortality statistics show that suicides and homicides are grouped with these disturbances. When storm centers approach during periods of stress from other sources the suicide and homicide rates are highest.

As the storm centers sweep down the plains from the northwest, then turn back up the Mississippi and Ohio River valleys, to pass out over the Gulf of St. Lawrence, they leave behind

them a trail of human wreckage, cases of acute appendicitis, respiratory attacks of all kinds and suicides.

A RUSSIAN INTUITION

H.P.B. quotes a Russian writer in the *Novoye Vremya* (Nov. 19, 1889), remarking that he offers "sound advice on the subject of influenza." He had written

. . . that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions. . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men.

IMMUNIZING REFLEXES

The weakness of the virus theory of influenza, as of the germ theory of disease itself, is indicated by the experiments of S. Metalnikov, of the Pasteur Institute. (*La Presse Medicale*, Nov. 24, 1934.) This scientist found that by following the method of Pavlov he could generate antibodies in the blood of guinea-pigs merely by an external stimulus which had been previously associated with the injection of microbe cultures. He thereby demonstrated that arousal of the defenses of the body against alien substances may be induced as a conditioned reflex.

It is known [writes Dr. Metalnikov] that the injection of microbe cultures changes abruptly the status of the leucocytes in the blood. Associating injections with external excitants (scratching the ear, or the sound of a speaking trumpet), we secured the typical reactions. With rabbits, the same resultants were obtained, after a series of experiments, from the external stimuli alone. . . .

The fact that a simple external excitant can abruptly change the leucocyte proportion of the blood or increase the formation of anti-bodies shows very clearly the part enacted by the nervous system in the reactions from immunization.

The question spontaneously arises: By what means do the nerve centers act on the free cells which play the chief part in immunization? These cells have no connection with the nervous system, and yet they are certainly ruled by the nerve centers. One might very well explain this phenomenon by the positive

chemical activity of the microbes and alien substances introduced in the organism. But in our experiments we introduced nothing, and yet the white corpuscles appeared in the blood or in the peritoneum to combat the microbes, to build up barriers against the capsules and abscesses.

THE PSYCHIC FACTOR IN INFECTION

The writer suggests that the nervous system is capable of "action at a distance," through "induction, radiation, hormones." Why might not disease itself be precipitated by these agencies? In passing, it may be noted that conditioned reflexes are dependent upon the cerebral hemisphere and do not occur when the cerebrum has been removed. The experiments of Dr. J. G. Dusser de Barenne of Yale School of Medicine have shown that all nervous impulses from the periphery of the body pass through the thalamus to the cerebral cortex, and that reactions are determined there and then transmitted back through the thalamus to regulate the automatic functions of the body. (*New York Times*, Dec. 12, 1936.)

In the light of these facts, it is impossible to deny the major importance of the psychic or psychological factor in all study of the causes of disease. The chemical transformations in the blood stream assume a wholly secondary importance if they can be partly or entirely altered by a mental state. The psychopathic conditions which so often accompany influenza may very well be related to the susceptibility of the patient, and the whole question of weather and its effect upon the psychic nature opens up an interesting field of speculation to the Theosophical student who has given some study to the subject of Elementals in connection with the law of Karma.

THE MYSTERY OF CHROMOSOMES

Last month note was taken by this Department of the metaphysical speculations of Dr. Gustaf Stromberg of Mt. Wilson Observatory. A more complete account of his views has since been published (*Los Angeles Herald & Express*, April 21) in which the basis of his distinction between the physical body and the indwelling intelligence is clarified. A study of chromosomes has led Dr. Stromberg to the conviction that an invisible force directs the complex operation of growth. He interprets this conception in terms of modern physical theory:

Material and immaterial structures appear to be intimately related, he said, for all particles of matter—the electrons and

protons—are accompanied by systems of waves, often called “pilot waves,” which in living forms are also associated with remarkable organizing powers.

For instance, he described the “wave of organization” which causes a larva to develop into a butterfly. The larva does not “die” when the butterfly emerges. Only its material structure disintegrates, but the regulating agency which brings forth the butterfly is something immaterial—something not built of atoms and molecules.

There is direct evidence that this “something” can exist entirely apart from matter, according to Dr. Stromberg. For example, when a living cell divides there is something which seems to pull the chromosomes in the nucleus apart, and while these centers of pull—called “centrosomes”—have visible lines radiating from them to the chromosomes (carriers of the traits of heredity) they appear to be nothing more tangible than the centers of electrical fields which have the amazing power to direct the whole complex operation.

A SCIENTIFIC BRIEF FOR “SOUL”

The invisible guiding force activating these changes in the cell he names its “genie,” after “gene,” the supposed unit of hereditary influence which in large numbers forms the chromosomes. By analogy, man, like the cell, must have an activating intelligence, reasons Dr. Stromberg:

There is no doubt about the existence of the human soul, if we define it properly. It is the ego—the perceiving, feeling, willing, thinking, and remembering entity. It is, for instance, not a set of memories, but the possessor of a particular group of memories—an individuality.

The soul is something which gives unity to the mental complex of man. It is the general “genie” of the mind.

The matter in our body and in our brain is constantly changing. New atoms are incorporated in the cells and in the genes, while other atoms are removed as waste products. In fact, we have a “new” brain after a relatively short period of time. Yet memories persist and the immaterial structure of the brain, therefore, persists.

This structure appears to be indestructible. It can grow by the acquisition of new experiences and the acquisitions are themselves indestructible, perhaps, for all eternity. Memories may well be eternal, but, like other stable structures, they can only be eternal in the forward direction of time.

I even believe that the motion of every atom and every light

impulse in the whole physical universe are the results of acts of a Cosmic Will. These activities are directly and constantly guided, a conception in harmony with modern wave mechanics.

WHEN DOES IMMORTALITY BEGIN?

Dr. Stromberg's realization that the real man is the "perceiver" — "not a set of memories but the *possessor* of a particular group of memories," is a remarkable advance over previous conceptions of the human being held by scientists. What is to be admired, however, is his daring in publishing such a conclusion, which is at complete variance with all orthodox psychological theory. Certainly the fact he points out is self-evident, the great wonder being that modern learning could have ignored the actuality of individual consciousness, apart from all acquisitions and faculties of body and mind, for so long.

But the eminent astronomer involves himself in serious logical difficulties when he suggests that "the individual soul originates as a potentiality in the maternal germ plasm of the race," and that thus "a soul may have a beginning but no end." Alexis Carrel is subject to the same error in his dictum that "Our individuality, as we know, comes into being when the spermatozoon enters the egg." (*Man, the Unknown*, 262.) The undeniable fact of the existence of conscious intelligence apart from the physical organism has forced itself upon both of these men of science, and both have been courageous enough to admit it. Dr. Stromberg shows that this intelligence is not affected by organic metamorphosis and suggests, therefore, that it can survive physical death. But where does it come from in the first place? This is the stumbling block of all biological "metaphysics." By what mystic transmutation does the physical protoplasm of the maternal germ assume attributes of self-conscious individuality? These and other questions must be answered satisfactorily before such scientific speculations can enjoy a logical validity. Much useless guessing could be saved if modern philosophers could comprehend what "the reincarnationists and believers in Karma alone dimly perceive"—"that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body." (*S.D.*, I, 238.)

VOODOO IN THE SOUTHWEST

Fear of sorcery caused Ronald Jones, an educated Yuma Indian, to murder a witch-doctor of his tribe, according to the *Arizona Republic* of April 18. The crime took place in the Colorado River

reservation near Parker. The Indian told the federal authorities that his victim had caused the death of his own son because he disapproved of the young man's marriage to a relative of Jones. He described the sorcerer's power as being "something like hypnotism." Jones killed him with an ax because he feared for his family and himself. The *Republic* prints a description of "witchcraft" among the Indians of the Southwest, as given in a report by Richard Van Valkenbergh of the Museum of Northern Arizona. Belief in sorcery, he points out, is widespread among the Navajos, and the practices of the "Untees," or Navajo tribal witches are not unlike those known to Colonial New England. Following is a portion of the museum worker's report:

Witchcraft is the most heinous of all Navajo crimes. It has been known to terrorize an entire countryside in the sparsely-settled reservation. The practice, although rare, is not so uncommon as most people believe. In recent years employes of the Indian service have been forced to publicly burn medicine bags of suspected witches in order to quell the wrath of the Navajo.

Within the past five years, a witch was killed by a semi-educated boy, who, probably because of his education, had lost some of the superstition and terror that most Navajo have of these "poisoners."

The price of initiation into a band of witches is the killing of a person dearest to you in your family. This fraternity or band of witches gathers and holds "sings" in hidden caves. They make pictures on the floor of colored ashes of the person they desire to witch. After the picture is made, usually the head witch and his assistants take a small bow and shoot a turquoise at the picture, and where the stone strikes, the person whom they wish to witch is affected there.

THE SINS OF ATLANTIS

Students of *Isis Unveiled* will recognize in this account all the indicia of Black Magic. Here, among a dying race, are the remains of the once mighty Atlantean civilization, of which the decadent descendants are still practicing the ancient arts that brought about its downfall and destruction. Contrasted with the traditional lore of the Indians is the nascent presence of magic in the psychological investigations of Western Science. Both are of the dark Atlantean breed, the one an hereditary heirloom, the other a revival of karmic tendency and capacity. The future will show whether Atlantis reborn in America will allow the deceptive sanctions of scientific authority to foster the growth of ancient diabolism.

INSISTENT DESTINY

The intricacies of Karma-Nemesis are illustrated by the fate of one Joseph Belinski, farmer of Parish, New York, whose life since 1929 has been a successive train of disasters. A dispatch in the New York *Herald-Tribune* of April 26 describes his losing struggle with the elements, which now has caused a whole community to join in his aid:

Five hundred invitations went out over the week end for a building bee for construction of a new dairy and hay barn on Belinski's place to replace one blown down in a windstorm last week. Work will begin Wednesday.

Belinski, a native of Poland, came from Pennsylvania mine fields eighteen years ago. On the same farm where neighbors will help him clear away 30,000 feet of lumber, splintered and twisted by last week's wind, Belinski lost a new house and barn by fire in 1929. Six months later another house burned and fire claimed his new barn in June, 1935. After the second house was burned, Belinski moved his family to a near-by home, but still worked the farm until two months later. The recently erected barn burned again and he lost cows, horses, machinery and household furnishings. In May, 1936, lightning struck the barn he was using temporarily and it burned.

Since last fall he has cut timber from his woodlot and made lumber at his saw mill. He had completed the framework for a new barn when the wind blew that down last week.

Some questions arise: Did the farmer's mishaps originate from some karmic relationship with that geographical area set up in the past? How is the doctrine of mitigation involved by the sacrifice of neighbors to give Belinski a "new start"? Might this collective action serve to free the locality of such destructive influences? Subsequent events in the environs of Parish would prove interesting, were it possible for a study of the area to be continued and the future fortunes of Mr. Belinski placed on record.

MEMORY IS ELECTRICAL

The invention of a "memory machine" by B. E. Marshall and W. E. Pakala of the Westinghouse Research Laboratories is reported in the New York *Times* for March 29. The memnoscope, as it is called, is used to test electrical apparatus by "remembering" the pulsations of electricity which occur when alternating current is converted into direct current. The machine has never failed. The importance seen in this invention, however, lies not in its industrial

applications, but as a scientific proof that "an electrical charge can assume a specific 'shape' and hold the assumed form," thus confirming the latest theories of scientists that "human memory is probably electrical." Dr. Edwin J. Cohn of the Harvard Medical School says that each of the brain's billions of protein molecules is an electro-dynamo, these dynamos being composed of millions of separate atomic parts. Dr. Crile of Cleveland reports that tracks are made in the brains of animals by electric currents storing up electrical memory patterns. Experimenters at Brown University have shown the human brain to be a power house, normally giving off about twelve pulsations a second.

A PSYCHOLOGIST'S VIEW

What happens to the energy that the brain ceaselessly throws off? Some of the modern speculations in answer to this question come curiously close to Theosophical doctrines. Howard B. Holroyd, Ph.D., writing on the mechanism of mental telepathy in the *Journal of Abnormal and Social Psychology* (April-June, 1936), points out that

Pulsating electric currents always radiate at least a small amount of energy; in fact it is impossible to prevent the radiation completely. If the theory of the behaviorists, that thinking is always accompanied by small muscular movements, is correct, it follows that our thoughts, to some extent, must be radiated into space.

Pursuing this idea to its logical conclusion, Dr. Holroyd suggests that the scientific demonstration of the fact of telepathy "would mean that mankind forms a definite system in which the thought of each person may affect the thought of every other person, and it would give an explanation for some very odd facts." In this the doctor provides an excellent definition of the "race-mind." He concludes by remarking that "It is rather strange to think of people as broadcasting stations radiating their thoughts into space where they may exist as electro-magnetic waves for ages and perhaps forever!"

A FAMILIAR IDEA

Strange, perhaps, to those unfamiliar with Theosophic teachings, but quite natural to those who recognize, with H.P.B., "that the occult side of nature has never been approached by the Science of modern civilization." Regarding the human brain as an "exhaustless generator of force," they see no other possible conclusion.

According to W. Q. Judge,

Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. (*The Ocean of Theosophy*, 120.)

MARXIST MATERIALISM

Now that science is gradually freeing itself from the incubus of materialism, will its exponents finally admit moral responsibility for the more brutal aspects of current political philosophies which have been erected on allegedly scientific foundations? Marxism, for example, is frankly materialistic. Corliss Lamont, in a pamphlet, *Russian and Religion*, describes the Communist conception of human nature as a "monistic psychology" which believes it "impossible to separate the personality from the body," and that "all notions of personal immortality have to be discarded."

It is [he writes] the general viewpoint known as Dialectical Materialism, based on the principles and discoveries of modern science, which leads the Communists in Soviet Russia and elsewhere to reject all the supernatural vagaries paraded by religion. Science can find no sign of an almighty God in the universe. Since all things operate according to natural law, there would be nothing for God to do even if there were one! So far as science can see, especially the branches of biology and astronomy, Nature does not show favoritism towards man or any other of its creatures. This little world of ours is only a tiny speck in Nature's immense universe, as vast in time as in space; and there is no reason to believe that Nature cares more about our puny earth than about any other spot in the cosmos. As regards survival after death, the sciences of biology and physiology, medicine and psychology, definitely rule it out by establishing . . . inseparability between personality and body. . . .

THE PHILOSOPHICAL SANCTIONS

The Soviet attitude towards religion is often called narrow and dogmatic. But the Communists assert that they are simply putting into practice conclusions with which many of the best philosophical minds of the western world are in fundamental agreement. For example the three outstanding philosophers of America—John Dewey, Morris Cohen, and George Santayana—give no place in their systems to God or immortality or any other doctrine of supernaturalism. The same is true of the

noted English philosopher, Bertrand Russell, and the well-known English scientist, Sir Arthur Keith. Albert Einstein, perhaps the most brilliant of contemporary minds, holds similar views. And then there are the various sorts of humanists, from Charles F. Potter to Walter Lippmann, who agree that there is no Divine Providence or future life and that men should concentrate their energies on the goods of this earth.

FOUNDATIONS OF HYPOTHESIS

The Communist philosophy, wrote Friedrich Engels in 1888 (in a preface to an edition of the *Communist Manifesto*), "is destined to do for history what Darwin's theory has done for Biology." It is now pertinent to ask what Biology will do with Darwin's theory. The case for the "descent of man" as formulated by Darwin has yet to be proved. Marxist monism, therefore, has only a speculative basis. To make practical application of theories of science in a way that involves the destinies of countless millions, with no greater authority than the untested hypotheses of a few materialists, may be as great an error as to set up an anthropomorphic god to rule humanity by whim. The evidence cited in favor of natural law is admissible—but this is *positive* evidence. The arguments against individual immortality are pure rhetoric insofar as scientific proof is concerned. What justification is there for citing mere beliefs of any modern scientist or philosopher as the basis for *forcible* social reform? Darwin once remarked that false observations on which others rely are much more dangerous to the progress of science than false theories. Incomplete observations, Theosophy points out, have led to false theories as to the nature of man, and from both of these Communism has inferred a social "science" of government and history. The intellectual honesty of present-day Communists will be finally measured as the errors of the science upon which Marxism is based become more and more revealed.