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“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### WHAT CAUSES CATAclysms?

Certain cataclysms in nature, which often decimate whole populations, are necessary to mankind. An earthquake may, for all the world knows, be a bliss and a tidal wave prove salvation to the many at the expense of the few. The “fittest” were seen to survive in the destruction of every old race and made to merge into, and assimilate with, the new, for nature is older than Darwin. Say rather, then, to yourself “whatever happened, there can be no cause for regret.”

—MAHATMA K.H.

That earthquakes, floods and other natural calamities would go on increasing was proclaimed by both H. P. Blavatsky and W. Q. Judge in the last quarter of the 19th century, on the authority of those true astrologers whose knowledge of cyclic law and mathematical principles enables them to foretell future catastrophes. The convulsions of Nature that have occurred in many parts of the world during the past few decades have justified this general prediction.

The sympathy of the world has been aroused by the natural disasters that have occurred recently, taking a toll of thousands of lives and causing immense destruction of property. Many theories have once again been advanced as to the causes producing earthquakes, seismic sea waves and other geological convulsions. While science attributes them to purely physical factors, and religion to the “will of God,” students of Theosophy look upon them as part of a great cyclic, evolutionary pattern. What was true in 1888 is not less so now, that “it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*” (*The Secret Doctrine*, I. 640). This will very likely be laughed at by those who have indiscriminately drugged themselves with the opium of modern theories, but the ancients accepted it as an axiomatic fact that seismic disturbance is the physical sign of an upheaval in the moral, psychic and mental fields.

That all cataclysms are caused by the action of human minds, working behind the scenes and affecting the whole of Nature and the very constitution of the globe, and that the suffering people through their own Karma are responsible for the catastrophes, may sound fanciful and even fantastic. But rigid justice rules the world and a major or minor cataclysm is but a means through which Karmic law, that "knows not wrath nor pardon," is adjusting the disturbed harmony.

The contact of the senses with external objects, allowed to run riot, produces catastrophes and suffering in the life of the individual. The cause of both personal and collective suffering is the same — the force of passion overpowering that of Compassion. The Law of Karma has national, racial and other aspects. The subject is difficult, but a little study of this aspect of the universal Law clarifies our understanding and reveals to us the connection between the individuals who suffer and the cataclysm which is the channel through which the suffering comes to them.

The earth is a living, magnetic body, charged with electricity, which it evolves continuously by spontaneous action. Occult philosophy holds that all forms of major cataclysms are manifestations of electric and magnetic changes, proceeding under cyclic laws. "Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going." The mass action of many minds in a given direction cannot but affect Nature in such a way as to give objective results in course of time.

The exigencies of evolution require changes in the shape of the globe. These changes go on with and are part of the regular rise and fall of continents which are correlated with racial changes. Their reaction on man in the form of suffering need not be. It is because of the psychic forces of man himself and his violation of the laws of harmony, showing itself in his inhumanity to his fellow beings and his exploitation of Nature, that geological changes, instead of coming about gradually and imperceptibly, bring death and destruction in humanity's midst.

Furthermore, a cataclysm is a means whereby Karma affords an opportunity to all concerned to learn — each sufferer his own lesson — and there are as many experiences and as many lessons as there are sufferers. As is implicit in the words of the Master quoted above, behind every calamity there is a purpose that works for the good of humanity.

The following few out of numerous references to the subject in Theosophical writings are worth pondering over by the Theosophical student and inquirer:—

"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. That there have been vast and awful disturbances in the strata of the world

is admitted on every hand and now needs no proof; these have been due to earthquakes and ice formations so far as concerns geology....

"Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure." (*The Ocean of Theosophy*, pp. 128-132)

"Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

"This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. 'What,' says the worshipper of Science, 'has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing.'

"But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development." (*Echoes from the Orient*, pp. 17-18)

"Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

"Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world." ("Aphorisms on Karma": *U.L.T. Pamphlet No. 21*, p. 8)

"That worlds (also Races) are periodically destroyed by fire (vol-

canoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis." (S.D., II. 725-26)

"Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations — if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley has shown that the British islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himalayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries *surmounting* the shore now eroded by the hungry wave. The North of Europe is still rising from the sea and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. *Why may not a gradual change have given place to a violent cataclysm in remote epochs?* — such cataclysms occurring on a *minor scale* even now." (S.D., II. 787 fn.)

"Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place." ("Direful Prophecies," by W. Q. Judge: THE THEOSOPHICAL MOVEMENT, Vol. XVI, p. 108)

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Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY.

—H. P. BLAVATSKY

## SPIRITUAL PROGRESS

[The following article was first published in *The Theosophist*, Vol. VI, pp. 187-88, for May 1885.—EDS.]

Christina Rossetti's well-known lines:

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point — the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now — the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published "Light on the Path," search as we may through the bibles of every race and cult, we find but one way — hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true adept, the developed man, must, we are always told, *become* — he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption; the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen — it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others

in the meantime — every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency — failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another, and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea, they fancy that the first thing to be done towards attaining adeptship is to acquire “powers” — clairvoyance and the power of leaving the physical body and travelling to a distance are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of “powers”; and that its only mission is to re-ignite the torch of truth,

so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokottara*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps! Upon the table before us lies a reprint of "The Divine Pymander," published in England last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS,*" cordially inviting them to send in their names to the Editor, who will see them, "after a short probation," admitted into an Occult Brotherhood who "teach *freely* and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:—

For this only, O Son, is the way to *Truth*, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.

*Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.*

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homœopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make *that something* an accomplished fact.

Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members; thus will be developed self-reliance and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i.e.*, looking into magic mirrors and reading the future, etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

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## THE SEARCH FOR MORAL VALUES

In 1893, W. Q. Judge wrote: "This age . . . 'is an age of transition,' when every system of thought, science, religion, government and society is changing."

Today, the questing spirit of man, like the rising river which overflows its accustomed barriers, is breaking down the dams of tradition, custom and inherited standards. What does it seek? A better avenue for its force, a more profitable use of its energy, a re-oriented direction to the Goal.

One sign of the great change is seen in the search for Moral Values. In the issue for April 18th, 1960, of the *Philadelphia Bulletin*, an evening newspaper, a short editorial commented on a Forum, where the participating experts were confronted with a problem in definitions. "They were scheduled to discuss American moral values, but could find only a minimum basis of agreement as to what constitutes morality."

This comment is significant in uncovering how far apart men's minds have drifted in regard to "morality." For the educated, apart from sex and the dicta of authoritarian religions, the word has no significance, and for a growing number the "moral" qualification has been deleted entirely from sex.

The term "moral idea" is still needed, however, because it represents an organic function in man's mental life. So long as man conceives of a Pattern, a Plan, a Picture in Great Nature, he must think of his own place in that Plan and establish his values in life, values that give meaning, direction and purpose to life. Ends determine the character and quality of means; means, in this universal relation, are Moral Ideas.

But goals differ, at least in men's conceptions. In the West, there are the two ancient rivals, Religion and Science, one middle-of-the-road Humanism, and in the dim background a growing, discernible shape of Eastern thought, introduced and vitalized by Theosophic nurture and dedication.

"Which shall I choose?" asks the "angry young man." It is to be observed that some persons remain within the religious fold because they enjoy the "socials" — teas, dances, get-togethers. Business men join in the customary prayers that precede their company meetings and conventions, to gain advantageous "contacts." Paul Blanshard in his latest book, *God and Man in Washington*, reports that an essential condition for political success lies in "belonging" to a recognized church.

Are these people really searching for Moral Values? "No," say the "angry young men"; "they reap their desires, but we want something beyond immediate security. We need to find meaning in our lives."

Meaning is derived from Truth, the changeless standard. Traditional religious morality is shunned by the intellectually enlightened because of its root in an unacceptable supernaturalism. But the irresponsibility of science has brought humanity to the verge of annihilation. Can *its* world-view be true? Humanistic endeavour does act as a sort

of "buffer state" between the ancient antagonists, but offers no conceptual materials for that coveted understanding.

Truth comprises always that which *is*. Nature always *is*. Perhaps we should take a new "look" at Nature. Some of our scientists are doing that and arriving at surprising answers. George G. Simpson, in *The Meaning of Evolution*, reports on the significance now attached to the "emergence" of mind in human evolution. He outlines a changed point of view now held by a large number of progressive scientists and names it the "New Evolution." The Darwinian creature, so long a victim of harsh and indifferent surroundings, now discovers, through its "emergent" mind, that environment may, to a large extent, be controlled, directed and planned; the means — Knowledge. Individual man, therefore, owes to his fellow men the careful nurture and transmission of knowledge. This becomes his first moral standard. And following closely comes Responsibility — to prevent the misuse of that knowledge which may bring catastrophe to the race. And finally, to protect and further the development of Individuality, the flower of the long evolutionary line.

This close integration of moral ideas with Nature's ways is the result of a true intuitive perception. It is organic, since it fuses Man and Nature into a living relationship. However, the results, so far, are limited because of the materialistic bias in deriving mind from a physical origin.

There is now sufficient warrant in the latest findings about the magnetic field, in both physics and biology, to re-examine with an open mind the ancient teachings of Theosophy about Nature and Man. To be willing to recognize that Nature extends beyond the "fences" of mere physical perception is the "opener" on to the fields of understanding.

Theosophy teaches that the roots of visible Nature must be sought in the invisible realms. There, on the hidden planes, is to be found evidence of Plan and Purpose for a vastly organized living structure. Purpose points to a Goal. Ends imply means. Thus, man's awakened perception recaptures the memory of his place and function in the large framework of Nature's Grand Plan. And the constituent elements of his Path become his vital, meaningful Moral Values.

Specifically what are they, and how are they derived?

The rays of light that encompass our Universe all come from one source, the Sun, The core of Life, energizing and sustaining man and all the creatures of Great Nature, is a Ray from the invisible realms where Life always is, infinite and indestructible. Thus, there is kaleidoscopic variety of face and form, but One Life, making all brothers in fact, but not yet in awareness of this fact. Whatever the drives and impulses that arise from proximate needs and desires of form, they are all subordinate to the overwhelming Fact — we are all brothers in Essence. And so, men's true relationship is clearly implied. It is easy and "natural" to say: "I love my family as myself." But we must grow into saying and meaning: "I love my neighbour as myself." This is the first basic Moral Idea.

And the second is — Responsibility. My weaknesses, difficulties, hardships can be traced only to myself, in the long run. Under the laws of Karma and Reincarnation, we recognize this judgment as true and just. And so, wiping away the webs of deceit and illusion that surround us, we awaken to the Power within, the handmaiden of Responsibility.

Power, responsibility and the vast cycles of experience that lie ahead point to the third Moral Idea — Opportunity. Under Nature's wise Plan, man must progress by his own efforts, develop his own initiative. Muscles become strong through use. Judgment and discrimination are the flowers of experience, the vision that encompasses the knowledge of many wrong choices, of the deceptive lures of illusionary appearances. Self-growth, leading to the planes of higher human life, is the opportunity for every self-conscious Soul — tempered by Responsibility and in the framework of Brotherhood.

Such is the over-all pattern of life, as taught in Theosophy. There is, in addition, a more immediate problem having its place in the Grand Plan: man as Soul must free himself from the influences of his personality. To live in the world of form, and yet not be of it, he must achieve True Perception and exercise Dispassion. Thus, Detachment becomes his immediate pressing Moral Idea.

With even a modicum of success in this practice, he may soon perceive and understand the possibility of his next step on the path trodden by his predecessors who have achieved a state of human life "devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics." (*S.D.*, I. 275)

Truly, Moral Ideas are the gateways to Man's liberation, but only when given vitality and meaning through Theosophy, the Soul-satisfying Wisdom.

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In modern civilization individuals whose conduct is inspired by a moral ideal are very seldom encountered. However, such individuals still exist. We cannot help noticing their aspect when we meet them. Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect. This form of beauty is far more impressive than the beauty of nature and of science. It gives to those who possess its divine gifts, a strange, an inexplicable power. It increases the strength of intellect. It establishes peace among men. Much more than science, art, and religious rites, moral beauty is the basis of civilization.

—ALEXIS CARREL in *Man, the Unknown*

## THE MYSTICISM OF TENNYSON

Tennyson, the great English bard of the 19th century, poet laureate from 1850 till his death in 1892, was also a mystic, a pantheist and a philosopher of a high order, as greatly admired for the nobility of his character as for the wisdom and beauty of his poems. Earnest students of Theosophy can easily perceive that his ideas on God and prayer, religion and law, truth and love, unity and harmony, life and death, revealed here and there in many of his poems, are Theosophical; that he was preparing the race-mind, and especially the Western mind, along spiritual lines, and that his creative art was inspired by some higher, holier force.

It is interesting to note that he began to write poetry very early in life—a talent he must have developed in previous lives. One of his biographers, Hugh I'A. Fausset, tells us that at the age of eight he would fill up his whole slate with blank verse in praise of flowers, and that before his twelfth birthday he had written an epic poem of 5,000 octosyllabic lines in the manner of Sir Walter Scott.

He was born on August 6th, 1809, at Somersby, a village in Lincolnshire. Having been brought up in a quiet and beautiful country atmosphere, he became a great lover of nature, and the seeds of "The Higher Pantheism" may have been sown from his infancy:—

The sun, the moon, the stars, the seas, the hills and the plains—  
Are not these, O Soul, the Vision of Him who reigns? . . .

Speak to Him thou for He hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet.

Many times the gamekeepers around the village came complaining to his mother of their traps being sprung by her compassionate son, much to their loss, of course. Thus early in life he began silently practising the golden rule: "Kill not, for pity's sake."

As a child he was also very imaginative; his inner world was peopled with heroes and knights and snowy summits; and, being one of 12 children, he would fascinate his younger brothers and sisters with strange legends. And perhaps it was here that the "Idylls of the King" began to germinate.

In 1827, at the early age of 18, he was able to publish his first volume entitled *Poems by Two Brothers*, as it also contained a few of his brother's poems. How, even from his young days, he was contemplating upon high themes is remarkably brought out in the closing verse of "The Wakeful Dreamer":—

How could ye know him? Ye were yet within  
The narrower circle; he had well nigh reached  
The last, which, with a region of white flame,  
Pure without heat, into a larger air  
Up-burning, and an ether of black blue,

Invests and ingirds all other lives.

Tennyson visualizes here a being of a higher order, an elder brother of the human race.

After finishing his education in a country school, he matriculated at Trinity College, Cambridge, in 1828. All were greatly impressed by his striking personality and many distinguished societies were eager to enrol him in their company. He was called by his associates "one of the mighty of the earth." It was here that he met his beloved friend Arthur Hallam, who died in 1833, at the age of 22, and whose death later inspired Tennyson to write his great poem, "In Memoriam."

At Cambridge he and his close associates formed a group named "The Apostles," holding regular meetings and discussing metaphysical and philosophical subjects. His silence at these meetings had the seal of wisdom. Rarely would he mingle in conversation, except with one short sentence to sum up the arguments.

From Cambridge he returned to his home in Somersby and spent his time in poetical compositions.

Tennyson did not believe in a Personal God. To him, God was an infinite principle which could not be grasped by the finite mind. He believed in spiritual evolution and looked on man as "the herald of a higher race." Throughout his life he had a constant feeling of a spiritual harmony existing between man and the outer, visible universe, and of the immanence of God in the infinitesimal atom as in the vastest system. This is well brought out in the following little poem:—

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower — but *if* I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

In "Ulysses" the concept of the unity of life is beautifully expressed:—

I am a part of all that I have met;  
Yet all experience is an arch wherethro'  
Gleams that untravell'd world, whose margin fades  
For ever and for ever when I move.

"My most passionate desire," he wrote,

is to have a clearer and fuller vision of God. The Soul seems to me one with God, how I cannot tell. . . . What such a thing as matter is apart from Spirit I have never been able to conceive. Spirit seems to me to be the reality of the world. Depend upon it, the spiritual is the real.

In a single verse Tennyson sums up the Three Fundamental Propositions of *The Secret Doctrine*:—

That God, which ever lives and loves,  
One God, one Law, one element,

And one far-off divine event,  
To which the whole creation moves.

Mankind, according to him, "is as yet on one of the lowest rungs of the ladder, although every man has and has had from everlasting his true and perfect being in the Divine Consciousness. . . . Forms of Christian religion would alter but the Spirit of Christ would still grow from more to more. . . . Love is the highest we feel, therefore God is Love."

In his philosophical poem, "The Ancient Sage," standing beside a cavern, from where an affluent fountain poured, the Sage says to the young man who had followed him:—

This wealth of waters might but seem to draw  
From yon dark cave, but, son, the source is higher,  
Yon summit half-a-league in air — and higher,  
The cloud that hides it — higher still, the heavens  
Whereby the cloud was moulded, and whereout  
The cloud descended. Force is from the heights.

This echoes the Theosophical teaching about emanation, the higher bringing forth the lower, the lower becoming the reflection of the higher. A little later in the same poem, he speaks about the inner communion that takes place in the sanctuary of one's own heart and which is the only form of prayer advocated by Theosophy:—

If thou would'st hear the Nameless, and wilt dive  
Into the Temple-cave of thine own self,  
There, brooding by the central altar, thou  
May'st haply learn the Nameless hath a voice,  
By which thou wilt abide, if thou be wise,  
And if thou knewest, tho' thou canst not know.

One more quotation from the same poem on meditation. It is a well-known fact that Tennyson, by repeating his own name silently to himself, used to go into a kind of waking trance, the individuality seeming "to dissolve and fade away into boundless being." In the following lines he describes his own experience:—

More than once when I  
Sat all alone, revolving in myself  
The word that is the symbol of myself,  
The mortal limit of the Self was loosed,  
And past into the Nameless, as a cloud  
Melts into Heaven. I touch'd my limbs, the limbs  
Were strange not mine — and yet no shade of doubt,  
But utter clearness, and thro' loss of Self  
The gain of such large life as match'd with ours  
Were Sun to spark — unshadowable in words,  
Themselves but shadows of a shadow world.

Tennyson always used to say, "Prayer on our part is the highest

aspiration of the soul." And by prayer he did not mean lip-prayer but will-prayer and prayer through deeds. We find the following lines in his "In Memoriam":—

Thrice blest whose lives are faithful prayers,  
     Whose loves in higher love endure;  
     What souls possess themselves so pure,  
 Or is there blessedness like theirs?  
  
 Yet none could better know than I,  
     How much of act at human hands  
     The sense of human will demands  
 By which we dare to live or die.

The right concept he had of God and prayer naturally led him to believe in the unity of all beings. This is beautifully depicted in "Akbar's Dream":—

    Shall the rose  
 Cry to the lotus "No flower thou"? the palm  
 Call to the cypress "I alone am fair"?  
 The mango spurn the melon at his foot?  
 "Mine is the one fruit Alla made for man."  
 Look how the living pulse of Alla beats  
 Thro' all His world. If every single star  
 Should shriek its claim "I only am in heaven"  
 Why that were such sphere-music as the Greek  
 Had hardly dream'd of. There is light in all,  
 And light, with more or less of shade, in all  
 Man-modes of worship. . . .

More than once he said what he has expressed in "Vastness": "Hast Thou made all this for naught? Is all this trouble of life worth undergoing if we only end in our own corpse-coffins at last?" When *The Origin of Species* was published in 1859, he was among the first to realize "the vital and disordering impingement that a physical, as distinct from a philosophical, theory of evolution would make upon religious sentiment." He urged people to cherish what was eternal in religion and progressive in science. He conceived that the further science progressed, "the more the Unity of Nature, and the purpose hidden behind the cosmic process of matter in motion and changing forms of life, would be apparent."

Each human soul has to work hard to improve and refine his body, to subdue his desires and feelings and to control his mind, so as to establish a perfect harmony between the head, the heart and the hands, which will ultimately transform the human tabernacle into a living temple of a living god. And this is brought out in his poem, "By An Evolutionist":—

The Lord let the house of a brute to the soul of a man,  
 And the man said "Am I your debtor?"

And the Lord — “Not yet: but make it as clean as you can,  
And then I will let you a better.”

If my body come from brutes, tho' somewhat finer than their own,  
I am heir, and this my kingdom.

Shall the royal voice be mute?

No, but if the rebel subject seek to drag me from the throne,  
Hold the sceptre, Human Soul, and rule thy Province of the brute.

Thus, he emphasizes the full responsibility of the human soul, as does Theosophy.

Tennyson echoes the Theosophical teaching about sleep and death and after-life in his magnificent poem “In Memoriam”:—

If Sleep and Death be truly one,  
And every spirit's folded bloom  
Thro' all its intervital gloom  
In some long trance should slumber on;

Unconscious of the sliding hour,  
Bare of the body, might it last,  
And silent traces of the past  
Be all the colour of the flower;

So then were nothing lost to man;  
So that still garden of the souls  
In many a figured leaf enrolls  
The total world since life began;

And love will last as pure and whole  
As when he loved me here in Time,  
And at the spiritual prime  
Rewaken with the dawning soul.

We are told by his son Hallam, in his *Memoir* of his father, that the latter had prepared the following note on these particular verses:—

If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the past might remain, as the smell and the colour do in the sleeping flower; and in that case the memory of our love would last as true, and would live pure and whole within the spirit of my friend until after it was unfolded at the breathing of the morn, when the sleep was over.

Tennyson's belief in immortality and perhaps his recognition of the logical necessity of passing through many lives to achieve union with the Divine are indicated by the following statements of his, quoted by his son:—

I can hardly understand how any great, imaginative man, who has deeply lived, suffered, thought and wrought, can doubt of the Soul's continuous progress in the after-life.

If the absorption into the divine in the after-life be the creed of some, let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be but too short a preparation for so mighty a union.

About knowledge and wisdom, the doctrine of the head and of the heart, Tennyson says in "In Memoriam":—

Who loves not Knowledge? Who shall rail  
 Against her beauty? May she mix  
 With men and prosper! Who shall fix  
 Her pillars? Let her work prevail. . . .

A higher hand must make her mild,  
 If all be not in vain; and guide  
 Her footsteps, moving side by side  
 With wisdom, like a younger child:

For she is earthly of the mind,  
 But Wisdom heavenly of the soul.

Tennyson shows throughout his writings that he stood for the unity of nations. World government is much talked about today, but he envisioned it long ago and in "Locksley Hall" he wrote:—

When I dipt into the future far as human eye could see;  
 Saw the Vision of the world, and all the wonder that would be.  
 Till the warm-drum throb'd no longer, and the battle-flags were  
 furl'd

In the parliament of man, the Federation of the world.

He was fortunate enough to live for more than six decades after having visualized this grand and noble dream, and we find a still higher and deeper note in "Locksley Hall Sixty Years After":—

Love your enemy, bless your haters, said the Greatest of the great;  
 Christian love among the Churches look'd the twin of heathen hate. . . .

Here and there a cotter's babe is royal-born by right divine;  
 Here and there my lord is lower than his oxen or his swine. . . .

Authors-essayist, atheist, novelist, realist, rhymester, play your part,  
 Paint the mortal shame of nature with the living hues of Art. . . .

When the schemes and all the systems, Kingdoms and Republics fall,  
 Something kindlier, higher, holier — all for each and each for all? . . .

Earth at last a warless world, a single race, a single tongue —  
 I have seen her far away — for is not Earth as yet so young? . . .

Only That which made us, meant us to be mightier by and by,  
 Set the sphere of all the boundless Heavens within the human eye,

Sent the shadow of Himself, the bondless, thro' the human soul;  
Boundless inward, in the atom, boundless outward, in the Whole. . . .

Follow you the Star that lights a desert pathway, yours or mine.  
Forward, till you see the highest Human Nature is Divine.

From the Theosophical point of view, Nature's New Year which begins at the time of the Christmas festival is supposed to be the best occasion for noble resolves. Tennyson brings out his thoughts in the following verse:—

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.  
Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

Almost at the close of his life he wrote "Crossing the Bar":—

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea. . . .  
For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar.

It is interesting to note what his son wrote: "The philosophers of the East had a great fascination for my father, and he felt that the Western religion might learn much from them of spirituality."

In 1869 he started a Metaphysical Society. At its meetings the brightest minds participated in discussions on such subjects as "The Commonsense Philosophy of Causation," "The Relativity of Knowledge," "The Emotion of Conviction," "What is Death?" Tennyson was grieved at the scorn that the theological and the agnostic parties showed toward each other, and considered that if the two could meet on a friendly footing it would do much toward the clearing up of misunderstandings as well as toward "the cultivation of charity in controversy and mutual esteem." It was with this object that the Society was started. At that time Darwin's theory of evolution was prominent in men's minds, and Tennyson for one thought that, although "evolution in a modified form was partially true," some of Darwin's disciples had drawn unwarrantable inferences from the theory. A free interchange of ideas between theologians and scientists was therefore thought desirable.

It has been said of him that he bent his 19th-century intellect to the

task of naturalizing and spiritualizing scientific and metaphysical ideas and their phraseology in a most unprecedented fashion. This adaptation of his art to his age was his chief claim to originality. He was representative of the bland fusion of old thought with new thought and ancient style with modern in one pellucid stream of genius. Through his poems he was able to contribute to several of the reforms of the Victorian era. Before he died, slavery had been abolished, the Criminal Code was changed, new labour laws were established, the Poor Law was swept away, the condition of workers in mines and factories had been ameliorated, and good schools for the poor were started. Poems like "The Charge of the Light Brigade" popularized him among the masses, and three-penny editions of his works were brought out. He was regarded as the poet of the people. Thus he grew to a ripe old age with the quiet dignity of some prosperous patriarch of antiquity and until the moment of death preserved the even faculties, the calm equability of nature in her health.

For years before his death he was absorbed in one thing only — "to have a clearer and fuller vision of God." We learn from his son's *Memoir* that "during the day he lay on the sofa and looking out at the great landscape, he had wonderful thoughts about God and the universe and felt as if looking into the other world."

On the last day of his life he said to his physician Dr. Dabbs: "What a shadow this life is, and how men cling to what is after all but a small part of the great world's life!" The medical bulletin which Dr. Dabbs published the day after his death reads in part:—

... On Thursday, October 6th, 1892, at 1.35 a.m., the great poet breathed his last. Nothing could have been more striking than the scene during the last few hours. On the bed a figure of breathing marble, flooded and bathed in the light of the full moon streaming through the oriel window; his hand clasping the Shakespeare which he had asked for but recently, and which he had kept by him to the end; the moonlight, the majestic figure as he lay there, "drawing thicker breath," irresistibly brought to our minds his own "Passing of Arthur."

He was buried in Westminster Abbey. The pall-bearers were the aristocracy and the intelligentsia of England. The Abbey was crowded from end to end. His own poems, "Crossing the Bar" and "The Silent Voices," were sung. The tributes paid him were remarkable not only for their universality but also for their depth of feeling.

On the tablet erected in the churchyard at Freshwater, in memory of Tennyson and his wife, who died four years after him and was buried there, the inscription bears the following significant lines:—

Speak, living voice! With thee death is not death;  
Thy life outlives the life of 'dust and breath.

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# STUDIES IN THE SECRET DOCTRINE

## THIRD SERIES

### I.—THE RIGHT APPROACH

[With this issue we commence reprinting the third and last of the series of Studies in H. P. Blavatsky's monumental work, *The Secret Doctrine*. This third series comprises eight articles, and the first of these, reprinted below, is from *Theosophy*, Vol. XIII, pp. 16-21, for November 1924.—EDS.]

In the two former series of Studies an attempt was made to show that *The Secret Doctrine* and other writings of H.P.B. are portions of the immemorial and imperishable Record of Knowledge. Theosophy as presented by her and her Predecessors is a system of thought neither progressive nor evolving. When they study Theosophy men learn today what always has been known. All that we can gain of instruction in this age has been suitably epitomized for us in the works of H.P.B. That which humanity learns and forgets is relative knowledge; it changes and grows. That which is learnt once for all and is embodied in the heart of the race is Truth, Absolute Knowledge.

Another fact brought out is that true appreciation of *The Secret Doctrine* depends on correct assimilation of its contents through the unfoldment of that spiritual faculty which follows the purification of mind by study of metaphysics. This faculty is Buddhi conjoined with Manas. Further, an attempt was made to examine the Three Fundamental Propositions which are the veritable foundations of her monumental volumes.

The end in view is to provoke thought. No one could translate the weighty contents of the two volumes into language which the man in the street can grasp without effort. It is necessary to point this out because of criticisms which have come to our notice.

The great function of H.P.B.'s writings is to evolve in the student a new perception of Nature — a perception which is synthetic, universal, impersonal. This is Buddhi-Manas "incarnated" in the individual. Different people read in *The Secret Doctrine* different things. It has been said that it all depends on what interpretation each puts on its expositions. This is not so. The volumes are not capable of diverse and conflicting interpretations. Each tenet, each teaching, each doctrine has but *one* interpretation, and no more. The applications of the true interpretation can be varied and many; they ought to be. As the grasp of the teachings is profound so will the applications be numerous. The completeness of understanding is related to that of applications. The true test that a teaching is correctly interpreted lies in the student's ability to make applications. When our interpretation is correct our applications fit in with our understanding of other and related teachings. The sincere and earnest student persists in getting at the *whole* philosophy, all the correlated teachings, in patience and perseverance. He is

not satisfied with piecemeal understanding of a tenet here and a doctrine there. True interpretation of one tenet dovetails with true interpretation of all other tenets; a false interpretation does not agree with either a true interpretation of any tenet or false interpretations of several tenets.

This third series is a consideration of the steps leading to Buddhi-Manasic unfoldment — transformations which must take place in the student if with intellectual honesty and sincere courage he proceeds with his task of mastering *The Secret Doctrine*. This race and civilization are under the dominance of Kama-Manas, the Passion-Mind. Most students are aware of this. But when we endeavour to purify our lower nature and eradicate our moral blemishes and introduce moral excellences therein we are made painfully aware of the machinations and strength of Kama-Manas in ourselves. Its vagaries and mischievous tendencies come to the fore when the student sits down to read and reflect on *The Secret Doctrine* or to study and contemplate its specific teachings. This fact is generally overlooked.

Not all students apply to themselves the remarks in the Introductory, which are significant and important:—

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. (I. xlvi)

The active centre of consciousness in this age is Kama-Manasic. It is built up of experiences which fluctuate between the pairs of opposites — cold and heat, pleasure and pain, fame and ignominy. The knowledge which such experience yields is relative, therefore unstable. It is very necessary that each student meditate for a while on his own “knowledge, experience and consciousness,” for thus will he protect himself by noting in advance his proclivities and tendencies. *The Secret Doctrine* is altogether *sui generis*. It is necessary therefore for the student to refrain from arguing that the statements made by H.P.B. are not in accordance with what other people have said or written, or with his own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. The student must endeavour as much as possible to free his mind while studying from all ideas which he may have derived by heredity, from education, from surroundings, or from other “authorities.” His mind should be made perfectly free from all other thoughts so that the true interpretation of the statements of *The Secret Doctrine* is arrived at. Otherwise there is a constant risk of his ideas becoming as coloured with preconceived notions as those of so many early students of H.P.B. who have made the occult tenets subservient to modern science or have degraded them by pulling them down to the level of religious creeds.

Now there are three outstanding characteristics of Kama-Manas or Passion-Mind. It is confused; it is infatuated; it is wild and wandering. However powerful our Kama-Manas, so long as it is Kama-Manas,

it will show forth these three traits. When the student contacts *The Secret Doctrine* he comes to it with this Passion-Mind. That mind is confused as to its owner's place in the scheme of things; being infatuated with its and its possessor's self-importance, it flies fast and faster from object to object in the world of things, and from subject to subject in the world of thoughts. It is really trying to justify itself in conflict with other wandering Passion-Minds. Through conquests and defeats, through exhilaration, but more through suffering, it is slowly moving in the direction of one objective: it is becoming one-pointed; it is coming together to establish its new centre of gravity and evolve its perception proper.

When the student begins his study of *The Secret Doctrine* this Passion-Mind carries him away to distant fields of speculation. That mind joys in its own creations and in multiplying itself. Thus the tendency of the student is not so much to try to understand what *The Secret Doctrine* teaches as to fly off at a tangent, struck by a single solitary thought, and speculate thereon in terms of his "knowledge, experience and consciousness." In her Preface to *The Secret Doctrine* H.P.B. says:—

The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

(I. viii)

If such was the case with the early students who surrounded H.P.B. herself, equally if not more liable must be the present generation of students to err in the same direction. It is essential, therefore, to learn to eschew the tendency to hastily interpret what we read. To understand a statement is very different from interpreting it or speculating on it. Interpretation demands understanding. Right interpretation requires co-ordination of all phases and aspects of the teaching.

The tendency to confusion shows itself in the equally hasty attempt at reconciliation of what appear as conflicting and contradictory statements of teachings. It also manifests itself in discriminating in favour of one set of ideas and teachings because our own interpretation of them satisfies us as against others which we dub unimportant and even incorrect. In terms of the second tendency of the Passion-Mind, it is so egotistically infatuated with itself and its processes that what it does not perceive is considered full of flaws — "I do not see that way, therefore it must be wrong."

Steadfast and constant application at understanding a few metaphysical ideas which are basic and foundational is essential; for thus we steadily grow. "True knowledge comes slowly and is not easily acquired," says H.P.B., and the *Bhagavad-Gita*:—

There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge

springing up spontaneously in himself in the progress of time. (Discourse IV)

True understanding purifies the Passion-Mind; the perception of the universal principles slowly makes it pure by eradicating these three tendencies. Then Manas or mind, having arrived at its own centre (true concentration) begins to *see itself in the light of the philosophy*. The student can now examine his own "knowledge, experience and consciousness" in terms of those fundamentals. Months, nay years, must elapse before such perception and examination unfolds that detachment of and in the mind which reveals to the student that himself and the Science are not different, but that the two are one. He sees his own life-problems and life-actions reflected in the Wisdom, and the light of the Wisdom is constantly being produced within himself. It is for this reason and with this in view that emphasis was laid in the second series on the altruism of *The Secret Doctrine*.

In our continuing quest of the Wisdom we need to hold firmly the definite idea that *The Secret Doctrine* "is written for the instruction of students of Occultism" (I. 23) — not forgetting that the same is equally true of all the other writings of H.P.B.

Many students take it for granted that in *The Secret Doctrine* there are gems buried in a heap of rubbish which their intelligence and discernment will have to unearth. Some arrogate to themselves the power to conclude that these volumes show H.P.B.'s wonderful sweep of vistas of knowledge, to admire which we must overlook many errors of detail. Others equally arrogant opine that some priceless information about a great number of odds and ends is to be gathered from the book, with care and tact. They say that *The Secret Doctrine* is not a treatise on occult philosophy and science but merely a book of reference. Then there is a class of "intelligentsia" who endeavour to find justification for their own pet theories and notions. Their desire is to gain from H.P.B. corroboration for modern science and philosophy, for up-to-date creeds and suitable religions. All such Kama-Manasic students as these will gain little from the work.

These students, often unconsciously to themselves, have estimated the value of the contents in terms of their own "knowledge, experience and consciousness." In this age of egotism and conceit these forces so overpower human nature that many men notice not that they are ego-centric and conceited.

That student whose Kama-Manas has been purified by past efforts, in this or other lives, whose mentality is afire to gain knowledge for its own sake, who is searching for answers to his unsolved problems, and whose sincerity is genuine, evinces a different attitude very early in his contact with *The Secret Doctrine*. A careful examination of the Table of Contents and the structure of the book, some thought bestowed on the Preface, Introductory, the Proem of the first volume and the Preliminary Notes of the second, and a comparison of these with the Table of Contents of the two volumes of *Isis Unveiled*, together with what is written

in their Prefaces, will convince him that in the writings of H. P. Blavatsky there is a fullness, nay a completeness, which is unique; that her books are not like other books. More of this careful study in a truly reverent attitude, and there dawns on his mind the idea that in her writings the end of knowledge is attained. The process continued, and the sun of his education reaches the zenith of conviction. Not only is there end of knowledge attained in these volumes, but it is proven and therefore provable knowledge. As Mr. W. Q. Judge rightly points out in *The Path* for March 1892, p. 382:—

If any authority pertains to *The Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

The end of knowledge! It is an almost unthinkable conception. Yet the phrase is a very ancient one in the history of human thought. Vedanta means the end of knowledge. It is necessary to catch a clear glimpse of this idea of a completed and codified system of knowledge which informs us of the genesis, evolution, death and rebirth of cosmos — of which man and all else is a part. This knowledge is based on the experimentation and realization of a large number of fully trained individuals, equipped with reliable apparatus and machinery in the realms of consciousness — such is the view we have to keep ever before us.

Vedanta implies that there are beings who have systematized knowledge and have codified all its items and factors. Such Codifiers are recognized in every presentation of Theosophy from the most ancient times. This was shown in our previous Studies. It was also indicated how such Codifiers are in a position to affirm that nothing remains for them to learn of principles and fundamentals of the evolution of atoms, planets, solar systems, cosmos, as an ever-moving Impulse of LIFE, in which changes take place eternally but which in Itself changes not.

In ancient India such Codifiers were called Siddhas — men who have proven for themselves the truths of Vedanta. Between a Vedantin and a Siddha there is a mighty difference. The former recognizes the facts of the Eternal Code of Knowledge by an intellectual process, which is comparative and contrastive of the phenomena of the universe. By the height of mountains he sees the depth of valleys; by the length of shadows he guesses the position of the orb of light in the sky; by the struggles of and in the lower self he is able to posit the existence of the Higher Self. But his knowledge is as yet an intellectual recognition of the facts, most of which remain to be proven by himself to himself — yet to be realized. But a Siddha sees the million things of the phenomenal universe with the Single Eye of Truth, which knows the common origin of mounts and vales, of light and shade, of soul and body, and how they come to be what they are and where they are. With him it is no more a matter of intellectual recognition, but of intimate, first-hand, spiritual

realization.

Our student of *The Secret Doctrine* has to come to the perception that the teachings of H.P.B. are not the fruit of the outer study of Vedanta, but the inner realization of Siddhanta. It is

the wisdom imparted by the "Divine Ones"—born through the *Kriya-shakti powers* of the Third Race before its Fall and Separation into sexes — to the adepts of the early Fourth Race, [which] has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. (II. 636-37)

Further it is stated:—

The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. (II. 530)

Unless the student by repeated study and continued contemplation comes to the conclusion that *The Secret Doctrine* is a fragment of Siddhanta — that therefore in it there are neither errors or mistakes, nor superfluous rubbish or strange contradictions, but that all is purposefully and deliberately put together — he will grope in the dark. This attitude towards the contents of the book is essential if real benefit is to be derived from its study. He has to arrive at the recognition of this stupendous fact: every planet and mineral that exists in space or inside the earth was known and recorded in the books of the Siddhas thousands of years ago, and that those sacred Records are worthy of trust. *The Secret Doctrine* contains full information on every conceivable subject necessary for the progress of man individually and of humanity *en masse*. It is this attitude, once reached, which transforms the mind and gives it the tone to truly understand the Message.

—B. P. WADIA

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*Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false — belongs only to those who place truth above their own petty personalities. Those only who, having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth.— once the latter is undeniable and has been demonstrated to them — those alone, I say, may hope to get at the ultimate knowledge of things.

—H. P. BLAVATSKY

## VISHNU, THE PERVADER

Readers of *Notes on the Bhagavad-Gita* may have wondered why Mr. Judge gives at the close of Chapter III the various names of Vishnu in his different powers and appearances, to be remembered by us in our everyday life. We give below a brief explanation of these names.

We are advised:—

*When taking medicine*, to think of Vishnu, he who is All-pervasive (from the root *vish*, “to pervade”), the second person of the Hindu Trimurti, Brahma and Shiva being the first and the third. Being all-pervading, he is the preserver of the universe and of the individual and sustains the body of man. We need the body in order to function here and gain experience, and at the time of illness we should invoke him to restore the body to wholeness. It might be added that many illnesses have their roots in the emotions and the lower mind, and thought of Vishnu would help to bring about a different frame of mind, to give a different colouring to the emotions, thus restoring harmony in the pranic currents and improving the health of the body. We are apt, when ill, to think of our illness to the exclusion of all else. So this is good advice!

*When taking food*, to meditate upon Janardana, the All-Giver. Janardana controls the vital forces in living beings and as such is present in the food we take, whether for the body or for the mind or for the soul. Are we not also told that food comes to us as a sacrifice? Therefore it will not nourish us unless we give thanks to the sacrificers, the lives that compose the food, the great architects and builders who have produced the food.

*When going to bed*, to repeat the name Padmanabha. We are given the picture of the great Lord Vishnu resting on the primeval waters; out of his navel rises a lotus; from the lotus issues forth the creator, Brahma, and from him, the universe. Day and night are the world's eternal ways, under the law of cycles. Daytime is for work; at night we rest, but even then work goes on. Thought on this aspect of Vishnu before retiring to bed makes the period of rest more fruitful.

*When marrying*, to think of the Lord of Creation, Prajapati. Prajapati is the name given to the givers of life to all in this Universe. Man the creator is also an aspect of Prajapati. Without the urge to create humanity would cease to be; and to think, while marrying, of Prajapati brings a spiritual realization of man's relationship to the Universe.

*When fighting*, either in the physical or the spiritual sense, to think of Chakradhara. *Chakra* is the discus; Chakradhara, the wielder of the discus. This weapon never fails and returns to the sender only after performing its task, which is that of cutting off the head of the one towards whom it is directed. There is the story of King Ambarisha, a devotee of Vishnu, who finished his sacrifice before he had given the customary water to the sage Durvasa, who was notoriously quick-tempered. Natural-

ly Durvasa was angry and cursed that the King would die at the hands of a spirit of evil. Ambarisha thought of Chakradhara and with concentrated devotion repeated the holy name. In response, Vishnu sent his discus, which destroyed the evil spirit and then chased Durvasa through the worlds to kill him too. Durvasa could find none to help him. Vishnu told him that he too was powerless to alter the movement of the *chakra*, unless the devotee Ambarisha would forgive the sage. When Ambarisha was told of this he forgave Durvasa and the discus went back to Vishnu.

*When in another country*, to think of Trivikrama, meaning Vishnu who covered the whole universe in three strides. The first step he took on earth, in the form of Agni, the god of fire; the second, in the atmosphere, in the form of Vayu, the god of air; and the third, in the sky, in the shape of Surya, the sun. He pervades all the worlds; therefore there is no spot where he is not.

*When dying*, to think of Narayana, he who moves on the "Waters of Space," that is to say, through all manifestation. In esoteric symbology, this represents the primeval manifestation of the life-principle, spreading in infinite Space. To think of this aspect of Vishnu at the time of death is to blend with him.

*When reuniting with friends*, to think of Sridhara, *i.e.*, of Vishnu as the consort of Lakshmi or Sri — the bearer of fortune. This has reference to the sacredness of the marriage tie and the meaning of real union, to procreation and the continuity of the human race. Hearts must be united, as are the hearts of Vishnu and of his consort, Lakshmi.

*When dreaming bad dreams*, to think of Govinda, he who protects the innocent. He is the shepherd or guard of the cows and other animals, and also the spiritual shepherd who guards his worshippers. Therefore he is to be invoked when we wake up after a bad dream. Remembering that we have a guard and a shepherd, we are comforted.

*When we are in difficulties*, to remember Madhusudana, the killer of the great giant Madhu, who was causing trouble even to the God Brahma himself by continually asking him to fight with him. Both Madhu and Kaitabha, another giant, had become very powerful. To help Brahma, Vishnu clouded their minds with illusion and forced them to *will* their own deaths. Therefore, when in trouble, we are asked to invoke this destroyer of trouble-making elements to come to our aid.

*In the midst of a forest*, whether a forest of trees or the forest which is life, to think of Narasimha, the man-lion incarnation of Vishnu, who rules the forest. Nothing, not even the giant Hiranyakasipu who was slain by Narasimha, can harm us if we think of this aspect of Vishnu.

*When fire threatens*, to think of Jalasai, the one lying on the water. Water quenches fire and is cool to the touch.

*When we are caught in deep waters*, to remember Varaha, the Boar

incarnation of Vishnu, for this was the form he had assumed to raise the Earth, with his huge tusks, out of the "Waters of Space," rescuing it from the demon Hiranyaksha, the ruler of the nether world, who was holding it down.

*When climbing mountains*, to think of Raghunandana, the incarnation of Vishnu as Rama, for he can lead us over the mountains and valleys of *samsara*, this continuous circle of births and deaths.

*When going*, to think of Varuna, the Lord of the "Waters of Space" — *Akasha* in one sense — the great superintendent of the Moral Order. Nothing is hidden from him; he knows and sees all in heaven and on earth and beyond them, and chastises transgressors. He witnesses men's truth and falsehood. He who moves and acts keeping him in view, does not violate the moral order and cannot come to grief.

*In all acts*, of Madhava, the Lord of Knowledge. He is the husband of Madhavi, or Lakshmi, the giver of riches, physical and spiritual. Actions performed when remembering him will, therefore, at all times bring us all forms of help, including spiritual help.

Vishnu has a thousand names, based on his qualities, and above have been explained only a few of these to suggest thought on the manifold aspects of Divinity. He who remembers daily these names "which drive away sin and fear," says Bhishma in the *Mahabharata*, "shall encounter nothing untoward in the here or in the hereafter . . . he overcomes all unhappiness. . . . In the blessed who are devoted to the Supreme Lord, there will be no anger, no jealousy, no avarice, no evil thought."

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No man can be good without God. God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God.

—SENECA

# FOR OLD SOULS IN YOUNG BODIES

## HEART SERVICE

"Please, Miss, my mama's crying and crying and she can't seem to stop."

The troubled faces of the janitor's small son and of his little sister whose hand he held greeted Alice Carson as she came out of her flat with the friend who shared it with her.

"We must hurry," the friend cried, "or we'll miss the overture and it's the cream of the opera!"

"Where is your papa, George?" Alice asked.

"He went out this afternoon and he hasn't come back; I think that's why my mama's crying, maybe."

"I'll come down, George!" she said to him, and, to her friend, "You go on, Lois; give me one ticket and I'll slip in beside you as soon as I can get there."

"What a nuisance!" exclaimed Lois. "Spoiling our nice evening!" "Here, give him this for his mother and come along!" She held out a dollar, which Alice did not take.

She had turned back to the children: "Come along, George! We'll see what is the matter and if I can help I will."

They found the children's mother rocking back and forth on an old sofa and sobbing hysterically. Alice steeled herself to speak firmly, remembering that she had heard that sympathy expressed made a hysterical person worse. "Now that will do, Mrs. Davis! Stop crying right away and tell me what the trouble is! You children run into the kitchen while we talk. It will be all right soon, I hope, George!" she said, giving him a little pat on his shoulder as she gently closed the door behind them.

Mrs. Davis made a great effort to stop sobbing and Alice handed her a handkerchief to dry her eyes. With only an occasional sob the story came out.

"John had to go to see the landlord this afternoon and he wasn't back in time for supper and a man we know came and told me he had seen him with a policeman. Oh! whatever can have happened?"

"Where did his friend see him?"

"On Russell Street, near the police station, and they were going that way. Oh, Miss, John is such a steady man! He never, never got in trouble with the police. Oh, what shall we do?" and Mrs. Davis wrung her hands and in her distress of mind she started rocking back and forth again.

"Now, do not cry, Mrs. Davis! It does no good at all and it only frightens the children, and you have to be brave so that they will be too. You give them their supper" — she noticed that the table was already spread — "and eat what you can yourself. Then you can put away the supper things and wash the dishes and put the children to bed. That will keep you busy while I go right away to the Russell Street Station to find out what the trouble is. If he can't come just now I'll come back

and let you know as quickly as I can. If they will let him come himself, you will not need me again this evening. Now, be a brave little woman your husband would be proud of!" And she was gone.

She took a taxi to the station and asked in the office if they had Mr. John Davis there.

"Yes," the officer said, "he's in the lock-up. He is charged with picking a woman's pocket in the crowd."

"I can't believe that he would do a thing like that!" Alice cried. "He's our janitor and very steady and he works very hard. A good, quiet man and very fond of his wife and children, it has always seemed to me. May I see him, please? His wife is terribly worried and I promised I'd come and see what happened."

"Very kind of you, Miss," the officer said, but he hesitated. "But about seeing him——?"

"I can talk to him here in your office, if you will have them bring him, please."

The order was given and very soon he was led in, looking bewildered but with no air of guilt.

"Mr. Davis, your wife told me that you were here. She is greatly worried about you; she had heard you had been brought here, from a friend who saw you coming this way."

"It's a mistake, Miss Carson, and it's something that I can't understand. There was a crowd coming out of a picture-house as I came by and I was getting through it as fast as I could, not to be late to dinner; my wife is such a nervous little body and she's expecting. And I saw a policeman coming through the crowd from the other way, and the man next to me jostled me and shouted to the policeman, 'This man just took a purse out of that lady's bag.' And the lady looked and cried, 'My purse is gone!' Then the policeman took hold of me and searched me and found her purse in my coat pocket. What I don't understand is how it got there, Miss Carson. I only know I hadn't put it there or touched it. I never stole a thing in all my life except once, when I was smaller than George; I grabbed four peanuts off a pushcart when a bigger boy put me up to it, and it hurt my conscience a long time!"

"Perhaps the very man who jostled you put it in your pocket then and got you arrested so the policeman wouldn't suspect him if the lady missed her purse and made an outcry. Don't such things happen sometimes?" she asked the officer.

"Yes, they do," he said, "but he has got to convince the Judge tomorrow morning."

"How much is his bail?" Alice asked the officer.

"Fifty dollars, and if he isn't in the Court at 10 sharp tomorrow, you'll lose your money and he'll be taken up again."

"I will give you the money," she said firmly. "Here it is, and I feel positive I'll get it safely back."

"I can't thank you enough, Miss Carson, and you can be sure I'll get to the Court on time! I'm that thankful to you not to have to spend

the night in the lock-up, with my wife crying her heart out at home!"

"And I'll be in Court, too, as a character witness for you, Mr. Davis, and I'll try to get some others of the tenants to come too!"

She had missed the famous overture and Lois was looking very reproachful when she joined her at the opera, but Alice Carson was remembering happily how Madame Blavatsky had expressed the Theosophical ideas of charity as meaning "*personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs." "And in the morning," she said to herself, "I'm going to do my very best for Mr. Davis, and defending an innocent person slandered is part of my Theosophical duty too. I only wish it were always as easy to see just what is the right thing to do!"

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There is today a strong preoccupation among senior school children with some form of reincarnation, judged by informal talks among them on religious education in secondary modern schools (*Daily Telegraph*, London, June 8th). Tape recordings of the talks are being used by a research group under Mr. Harold Leukes, Reader in Education at Oxford University Education Department, as the basis for a report on the religious education of boys and girls, particularly those in their last year in school.

Part of one answer to the question "Is there a heaven?" was: "I think that you kind of come back into the world again, to live and lead a better life, and you go on coming back until you're perfect, and then, well, there isn't a place, but I think you go to God when you're perfect." Children in 12 other schools were asked to write down, anonymously, their views on such remarks as: "I've always imagined God as an old man with long hair and a beard, wearing white robes, with a nice calm face."

In all, 700 to 800 boys and girls from schools in different places had a chance to enter the discussion. Suggestions in the report, which is expected to be ready soon, are likely to endorse the children's demand for "adult treatment" of religious education. There is also a strong feeling that straight teaching from the Bible is inadequate. Religious instruction, it is felt, should be concerned with the children's interests and problems. Issues considered to be "live" and important to the children include parental and other forms of authority, suffering and death, love and sex, fairness and justice, employment and the need of character training for it, money and possessions, gambling and drink.

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## EXTRACTS FROM UNPUBLISHED LETTERS

It is a good sign indeed that our students seemed anxious to know what we should do to deserve the help and guidance of the Masters. This is of fundamental importance. What is implicit in this particular piece of instruction in the Message of H.P.B. is not generally perceived. The giving of it cost her tremendously. It brought doubt and derision, but she did it, and it is the most vital teaching of her philosophy. When we see what it means, the accepted order of evolution from animal savagery to the present "enlightened era" reverses. The existence of the Adept Fraternity; Their silent, secret but far-reaching influence; Their method of helping mankind; Their Line of *Guruparampara*; the establishment of the Path of Chelaship—these are not only of academic importance; they are valuable to us now and here and have a practical bearing on the daily handling of our own incarnated existence.

As to how the Masters and the Nirmanakayas help humanity: They are channels of the Most High, the Logos or the Word. Each one of Them is a Mantra unfolding from the single impartite Word. Ideation and Imagination are a combined power, which uses sound and colour and number-language, and Their created thought-images, idea-idols, built in and by *Akasha*, are concretized till this plane of gross matter is touched. Like the air, all of us breathe it, but our mortal and faulty constitution is not able to inhale, retain and absorb more of that ozone. This being so, They have the institution of Divine Incarnations. Using Their knowledge of time-cycles, They take bodies of flesh and blood and become like unto us, wearing mortal garments. They teach, and Their knowledge arouses us from the sleep of *tamas* and ignorance, and we benefit here. The greatest benefit is increase in our capacity to inhale and absorb that *Akashic* ozone.

Then, each of us proceeds from the general and the universal to the particular and the personal. Here is where our treading of the Path of Chelaship comes in. You are at this point. You are inhaling more of that ozone by study and effort at concentration in application. The Gracious Guru creates the inner chela. The Guru uses our substances and essences and by His *Kriyashakti* creates a new Being out of the old puny and mortal self. Of course we have to adopt exercises of silence and secrecy, ideation and imagination, work and worship—note the three pairs. Masters' work is with the masses and this work leads to work with persons and personalities who become "listeners" to Their Wisdom and servants of the masses. They are Complete Beings; we are "becoming." Now you have begun to become transformed. May your light shine more in your brain and radiate through your eyes and hands and feet! Heart electricity manifests as personal radiation or magnetism. This is not fiction; it is fact. Thus in the mire and scum of the earth-pond a lotus begins to emerge.

When the disciple is ready the Master appears. You *are* preparing

yourself. Secrecy and silence are important ingredients in chela-life. How to hide oneself? By appearing "as nothing in the eyes of men." You need but to go on as you are doing and Karma will open the door. "Great man is he who is strongest in the exercise of patience," says the Mahatma K.H. The Blessed Ones help the devotee. One may not know how help comes, but it *does* come. Longingly yearning for the Holy Ones will one day bring you the glimmer of the Lords of Light. But to perceive and to enjoy that Light we must have within us the spark of the Tathagata Light. Do not overlook that it is possible so to purify the mind and elevate the heart that the Tathagata Light may be kindled by us now and here. If in our waking hours we are with Their Teachings, learning them or promulgating them; if we keep the company of those who love Them and are devoted to Them, we shall transform our sleeping and vision life and make it rich. It is in the Hall of Wisdom, says *The Voice of the Silence*, that the Master can be truly found. So it is in our heart consciousness that the influence and the inspiration will come. May you achieve and attain! Make Their existence real to you!

By elimination of what does not contain the Masters, by unfoldment, more and more, of what contains Them, we get nearer to Them. Can there be Masters in our anger? No. Therefore true devotion also cannot be there. Can we hear Their Voice when we are angry? Can we then create the face to visualize? No. Well, then, there can be no devotion. But, like Buddhi, *yagna*, etc., devotion also is tamasic, rajasic and sattvic, and it is by unfolding sattvic devotion that Masters are contacted. Pure or sattvic devotion has to be developed by study and by reflection. Devotion is the mother-virtue; it is *sui generis* in man. We can begin to give more and more to the Masters. But what offerings are acceptable to Them? How to make the offering? *Light on the Path* has some most valuable hints and aids and suggestions.

And are you *sure* that in your own inner being you are not familiar with your revered Master? Do we know of Self the powers? How little we know of the Inner Ruler and how much of the personality, engrossed as we are in its doings! It is the "blessed mood" (recall Wordsworth) which we need to invoke — the Mood of the Light of the True. The sacred feeling of *Bhakti* is broken and diffused into rajasic and tamasic devotion. "He that loveth father or mother more than me is not worthy of me," and also that seemingly terrible exclamation of Jesus to his mother, "Woman, what have I to do with thee?" carry a profound truth in one-pointedness, in concentration — something we have as an innate idea. It was born in us with the lighting up of Manas. It is creative. You — the personal you — may not have seen or heard Master but try to *feel* Him and Them — "the Master whom yet thou dost not see, but whom thou feelest," says the *Voice*. But we have also to try to *feel* the presence of the Inner God, the Higher Manas, in us at the same time. "Guru" is also the term used by chelas for the Inner Ruler. Knowledge of our true being and knowledge of Masters go hand in hand.

## IN THE LIGHT OF THEOSOPHY

Excerpts from M. Jean Rostand's address on the occasion of his accepting the 1959 Kalinga Prize for "outstanding contributions to the dissemination of scientific knowledge to the general public" appear in the May 20th issue of *Science* (published by the American Association for the Advancement of Science). The true and specific function of the popularization of science, M. Rostand states,

is purely and simply to introduce the greatest number of people into the sovereign dignity of knowledge; to ensure that the great mass of people should receive something of that which is the glory of the human mind and not be kept apart from the momentous adventure of our kind; to bring man closer to man by striving to reduce the terrible if invisible gulf of ignorance; to struggle against mental starvation and the resulting under-development by providing every individual with a minimum ration of spiritual calories. . . .

In a word, the ideal of the popularization of science (and here lies its moral value) is to develop and assist a community of thought. It is the reverse of Renan's aristocratic concept whereby an uncultivated multitude should become the ward of a handful of the "informed." . . .

Its mission is still more exacting and we must be that much more demanding with regard to the way in which it is carried out. We are entitled to expect a rigorous impartiality, an unfailing objectivity, an absolute philosophic honesty. There is no question of using the mantle of science to indoctrinate minds or force them to conform to a pattern; there is no question of implanting in them any cramping and constricting dogmas; it is a question of "converting them to unquestionable truths," as the philosopher Guyau so admirably put it, so that, using the basic materials honestly provided, each individual may freely build his own small universe.

Science today not only affects us at any given moment of our day-to-day existence; it pursues us. "Have we not, all of us," asks M. Rostand, "been transformed into involuntary guinea-pigs ever since atomic fission, without asking our opinion, began to plant harmful particles in our bones?" "The obligation to endure gives us the right to know."

The time is clearly coming when the man in the street will have his say with regard to the great social, national, international and moral issues latterly raised by certain applications of science; and it may be that the specialist himself, weary of bearing on his own the weight of his too-heavy responsibilities, will rejoice at finding understanding and support in public awareness.

The Theosophist might say that so long as the tendency of humanity today is to misuse the scientific knowledge already at its disposal, further popularization of science holds pernicious potentialities. The world has

advanced in head-learning, but Soul-wisdom is slow in revealing itself because today science has completely outrun Ethics, to the soul-injury of the world. *The Voice of the Silence* truly says: "But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it." How true are these words of H.P.B., written in 1891:—

Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. . . . At what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? (*U.L.T. Pamphlet No. 7*, pp. 9-10)

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The ways in which science increasingly is being put to work to fight and prevent crime are described by Gene Bylinsky in the June *Science Digest*, under the title "Can Science Control Crime?"

In their laboratories, criminologists are developing new techniques and instruments to trap or deter criminals. It is admitted that so far such efforts have not stopped the recent increase in crime. In the U.S.A., in 1958, the latest year for which complete statistics are available, 8,182 murders were committed, 75,347 robberies took place and 270,965 motor-cars were stolen. These and other "major" crimes increased by 9.5 per cent compared to the previous year. According to the Federal Bureau of Investigation, in the first nine months of last year, major crimes increased by seven per cent. F.B.I. Chief J. Edgar Hoover estimates that crime cost Americans \$22 billion last year. Many crimes go unsolved. Crime in the U.S. is called by a well-known criminologist, Dr. Paul L. Kirk, "one of the biggest businesses in the world today."

Among the newer crime-fighting techniques and instruments is the Radar Guard and electronic alarm system that detects motion within its 50-foot reach. When the device is triggered, it starts a bell or siren and flashing light that can be rigged up to go off on the spot or miles away in police headquarters. Closed-circuit television systems are being installed in many retail stores to spot shoplifters. Charging the air in a store with negative ions is said to have a psychological effect on many persons, reducing the problems of shoplifting and internal theft. In the field of physical evidence, microscopic data that previously was too minute to be examined is being scrutinized by electronic microscopes that en-

large objects 100,000 times. Tiny specks of paint, glass, metal and dirt frequently provide the clues that tie a suspect to a crime scene, or clear an innocent person. Security control panels in industrial plants automatically receive signals if a fire breaks out or if a burglar tries to enter through a door or a window which is guarded by magnetic switches.

All these and other "crime-fighting" devices are, of course, based on the premise that the proper way to dispose of crime is to detect and punish the victim, under the misapprehension that thoughts can be detained behind prison bars and a tainted soul immured in a physical grave. Crimes are on the increase because society is generating more and more causes thereof. The main cause of crime has always been selfishness, augmented by the influence of a civilization which teaches that material satisfaction alone is worth while in life. How can a man be expected to resign material gratification in favour of ethical conduct which gratifies only the soul, if from birth he has been educated by precept and example into the idea that the soul itself is a secondary matter, whose very existence is doubtful?

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One of the arguments urged by Mr. Judge against capital punishment (*Vernal Blooms*, p. 218) is the menace to the living of throwing into the astral world the vengeful criminal minus his physical body but otherwise fully a sentient being, who carries with him the pictures of his crimes. These, coming in contact with the mind and senses of the living, may inject into sensitive individuals the vibrations from his malice, hatred and revenge, which create their like. "Many a person," he writes, "has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere."

These remarks seem very pertinent in connection with Dr. Stuart Palmer's recently published book, *A Study of Murder* (Thomas Y. Crowell Co., New York, N.Y.) in which he reported a study of 51 living male murderers, whom, as well as their mothers and brothers, he interviewed in New England between 1956 and 1959, seeking possible correlations between unhappy childhood experiences and adult crimes. Dr. Palmer's views on capital punishment are quoted in the review of his book which appeared in *The Nation* (New York) for May 14th:—

Capital punishment probably does not lead to a decrease in known murder because it is not based on psychologically sound principles. People about to commit murder do not rationally weigh the act against the penalty. On the other hand, *some individuals have unconscious drives to place themselves in positions where they will be punished with utmost severity.* [Italics ours] My feeling is that the major reason for existence of the death penalty is that it allows the more or less law-abiding members of society one violent aggression outlet. The murderers are, in part at least, the products of the society, and they

become its scapegoats.

Dr. Palmer's research is alleged to point, subject to the limitations of his sampling, to dangerous indications in, *inter alia*, epilepsy (epileptic fits being named in *The Key to Theosophy* as "the first and strongest symptom of genuine mediumship," hence of psychic hypersensitivity). "Severe corporal punishment" in childhood is also named as a dangerous indication of possible future violence. A correlation may well be sought also between children's being allowed to play at murder and the committing of actual murder in adult life. Letting children see crime comics and films in their most impressionable years has long been claimed to have a causal connection with later violence.

What Madame Blavatsky wrote of the power of suggestion in an article on hypnotism under the title "Black Magic in Science" (*U.L.T. Pamphlet No. 19*, pp. 13-14) is also thought-provoking. She said that

if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it... once dropped into the seat of the human — or, rather, the animal — passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization... There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or — a terrible crime perpetrated, the reason for which remains for ever a mystery.

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Experiments conducted at Pondicherry at the instance of the Government have shown that musically stimulated paddy plants have a better growth and give larger yields. According to a handbook entitled *Experiments on Paddy in Relation to Musical Sound* by Mr. G. Purushothaman, released by the Director of Agriculture, Pondicherry State, the results of the experiments conducted by two experts on four varieties of paddy under the excitation of the musical sound of *nadaswaram* with *charukesi raga* were "significant and conspicuous." The paddy yield per acre went up by more than 46 per cent. There was also a substantial increase in the yield of straw.

The experiment was conducted as follows: Two plots of identical fertility were selected — one for the experiment and the other for control. The control plot was located away from the experimental one so as to be out of the range of the musical sound waves. In manuring and culturing, in the seedlings planted, in the method of cultivation and in the prophylactic measures adopted against pests and diseases, both the plots received identical treatment. Paddy plants in the experimental plot were treated daily to 30 minutes' recorded music in the morning.

Encouraged by the results of these experiments, the Pondicherry Government has now taken up a series of similar experiments on groundnut, tapioca and sugarcane cultivation.

Theosophical literature abounds in references to the power of music, which is an aspect of the power of sound. The ancients recognized sound as the characteristic of the Ether of Space, and taught that hearing was the first sense developed. Pythagoras had studied Esoteric Science in India and it is therefore not surprising to find the Pythagoreans asserting "that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion." The Hindus hold the influence of melody to be one of the manifestations of the *Mantrika Shakti*, the power of speech or music, one of the primary forces in Nature. When Krishna enumerates His divine perfections He declares Himself to be, among the Vedas, the *Sama Veda*, which, Mr. Judge explains, "may be said to be the *Veda* of song in the very highest sense of the power of song." And he adds, "Many nations held that song had the power to make even mere matter change and move obedient to the sound."

H.P.B. called sound "*the most potent and effectual magic agent*" and wrote in 1877 that "future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation" (*Isis Unveiled*, I. 514). Elsewhere in the same work she stated:—

Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses. (II. 411)

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Nearly all of us have had the experience of travelling on a train with no one to talk to, or of sitting through a concert or lecture to which we were not really listening, and having ideas tumble over themselves in our minds. This is the subconscious mind at work, taking advantage of the relaxed state of the conscious mind. It is capable of doing much of our best thinking and of helping us to solve our most perplexing problems. It can bring to bear on all our affairs far more wisdom and experience than our conscious minds command.

Thus writes Robert Updegraff in his article "Unlock Your Inner Mind," condensed from *Forbes* in the *May Reader's Digest* (Indian edition). Fehr, the French scientist, is reported as saying that 75 per cent of the scientists have maintained that their important discoveries were made when they were not actually engaged in research. Von Helmholtz, the well-known German physicist, said that after thoroughly investigating a problem "in all directions," he found that "happy ideas

come unexpectedly without effort, like an inspiration. But they have never come to me when my mind was fatigued or when I was at my working table." Descartes, the French philosopher, is said to have made his great discoveries while in bed.

How to make *conscious* use of what is commonly termed the "subconscious mind" has engaged the attention of scientists for quite some time. Mr. Updegraff compares it to "a fireless cooker into which we can put our problems to finish the cooking on 'retained thought.'" "To do all of our mental cooking with our conscious minds is to burn mental energy wastefully, and at high cost to our nervous systems." The "subconscious mind" is said to turn out a better product, to improve our judgments and decisions and to furnish us with bold new ideas or creative concepts, for "it brings to bear all of one's accumulated life experience, including much that the conscious mind has long since forgotten."

Mr. Judge, in *The Ocean of Theosophy*, speaks of the "acts and doings of the inner man," which are "the unconscious actions of the subconscious mind." These words "conscious" and "subconscious," he adds, "are of course used relatively, the unconsciousness being that of the brain only." What the "subconscious mind" is, is described by Mr. Judge in *An Epitome of Theosophy*:—

The Sages say that... Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. (p. 13)

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Dr. Harold E. Edgerton of the Massachusetts Institute of Technology writes in the *National Geographic Magazine* of June 1960 on the "mysterious relics of ancient Britain"—Stonehenge, place of the "hanging stones." Many surmises have been offered by historians and archæologists as to when it was built and how and why, but these rough-hewn blocks which stand on England's Salisbury Plain and have defied

the ravages of winds and rains for an untold number of years remain as much of a mystery today as of yore. The picture that archæologists usually give, as does Dr. Edgerton, of Stone Age Britons working without metal tools and transporting all the immense stones from distant places by primitive means is bound to seem unconvincing to the student of *The Secret Doctrine*.

Stonehenge architects built with gray sandstone slabs called sarsens which are admittedly not of local origin. Stonehenge has two settings of sarsens, a 97  $\frac{1}{3}$ -foot-diameter circle that once held 30 columns overlaid with a continuous lintel, and an inner horseshoe of even grander blocks, some 20 feet tall and weighing more than 40 tons apiece. It is believed that 1,500 men could have laboured for 10 years transporting all the immense stones. According to the most recent view held by antiquarians, the building of Stonehenge spanned some four centuries and probably began between 1800 and 1700 B.C., some dating it back to the 3,500-year-old Mycenæan civilization.

H.P.B. gives some hints which if studied by historians would unravel what to them is still an enigma. Then would they know that Stonehenge dates, in fact, back to the days when men were of gigantic stature. "Had there been no giants to move about such colossal rocks there could never have been a Stonehenge" (*S.D.*, II. 341). The real giants were nearly all drowned with Atlantis, but down to the third sub-race of our own Aryan stock a stature of 15 feet was not uncommon. The giants lived to a later date among the Celts than among the Teutonic people (*S.D.*, II. 754) and legend shows them still in existence in ancient Britain down to the time of King Arthur, the "fairy tales" about whom "are based on facts, and pertain to the History of England" (*S.D.*, II. 393).

Stonehenge, like all the other "Cyclopean" structures in Europe and in Asia — and there are like structures in Africa and America — is "the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God.'"

The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. . . . The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma*. . . . It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad. (*S.D.*, II. 750, 754)