

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE BIRTH OF KRISHNA THE HINDU CHRISTOS

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—Eds.]

The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind* — the pure Flames, or, as they are called in Occultism, the “Intellectual Breaths” — those angels who are said to *have made themselves independent, i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognized, the true meaning of Krishna becomes comprehensible.

—*The Secret Doctrine*, II. 318

DURING THIS MONTH of August Hindus of all castes and classes will celebrate the Natal Day of the Divine Man — Krishna, the beloved of his playmates, the guide and the friend of the Pandavas whose cause was righteous, the charioteer and chief of the great soldier Arjuna, the giver of gifts that men ask, including the enemy Duryodhana. And the greatest of His gifts to all humanity and for all times is the message of Theosophy enshrined in the *Bhagavad-Gita*, the material reflection of that greater gift of the Spirit by which every man and every woman is a shrine in which He abides, despised by some, neglected by most, truly worshipped only by a few. What does the true worship of Krishna imply? Writes H.P.B. in *The Secret Doctrine* (II. 318):

As Krishna truly says — the same words being repeated later by another *vehicle* of the LOGOS — “I am the same to all beings . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) are in me, and I am in them.”

It is a well-known fact that legends and myths are created round the life of every Adept-Teacher. These appear, like a gorgeous pattern beautifying a piece of *kin-khab*, in the life of Krishna as of Buddha, of Zarathushtra as of Confucius. These are often misunderstood and distorted because symbols and metaphors are taken for objective realities. This mistake has occurred not only in reference to the life of Jesus Christ, but also in connection with the life of Sri Krishna, the Hindu Christos. Take the Christian legends about the Birth and Baptism, Crucifixion and Resurrection, and the final Ascension of Jesus: viewed as unique events in his life they lose their real significance and influence: understood as poetic symbols which represent the real subjective experience of the awakened and progressing self-consciousness of man, they bring inspiration and spiritual guidance. Similarly, in the *Mahabharata*, in the *Bhagavata Purana* and in other books, events in the life of Krishna are described, statements and sayings are attributed to Him; often these are taken very literally and even materially with the result that facts look like fiction and then they come to be rejected; take them as mythic representations of psychologic truths, difficult to describe and to understand, and they prove immensely helpful. The general tendency is to materialize the myths, to concretize and even carnalize poetic personifications of the impersonal, so that they lose their universal aspect and then their universal appeal. Thus the western Christ has become the Unique Person and the One Saviour. A similar materialization of the Hindu Krishna has also taken place, and He has come to be regarded by many as the Personal God by whose Grace His petitioners are saved. We are not overlooking that there are verses in the *Bhagavad-Gita* which lend themselves to this interpretation; as a matter of fact, taken by themselves, they can hardly mean anything else. But to pluck them as suitable *puja* flowers for personal and religious gratification is not only unphilosophical but also non-moral. These verses have not only a context but a vast background. The outstanding feature of the *Gita*-philosophy is not only that Krishna is the universal principle of life, present everywhere, but that It is impersonal. Its impersonality is the fundamental conception of the *Gita*-philosophy. Personality is impossible to conceive without a limiting form. The human personality is finite, and like every form of matter dies, and that which is immortal and changeless within or beyond any and every personality is Krishna — the Ego, the Soul, the I, “seated in the hearts of all beings.” And because personalities are finite, and therefore mortal, they are an

obstacle, the enemy to be destroyed ere immortality of the human spirit can be realized. Therefore Arjuna is taught to destroy that which is finite.

A careful study of the Body-Forms of the great *Avatara* reveals very clearly that they too are symbolic representations of spiritual verities. Which of His Body-Forms are real? Are they not all *Mayavic*? Sankaracharya's commentary on verse 6 of Chapter IV says: "I *appear* to be born and embodied, through my own *maya*, but not in reality." The *Avatara* is an Appearance, one which may be termed a Special Illusion within the natural illusion that reigns in the world under the sway of that power, *Maya*. Again, is not the *Avatara* a Descent of the manifested Deity into an illusive form of individuality, an Appearance which to men on this illusive plane is objective, but is not so in sober fact? These sublime *Mayavi-Rupas* are Appearances. And which is more real — the Four-Armed or the Thousand-Armed Form? Which Form is more true — that of the Charioteer or of the Flute-Player? In the Great Life every gesture is a *Mudra*, every sentence a *Mantra*, and every incident a Message.

The appeal of the *Gita* is for all. In the words of the great Advaitic scholar and orthodox Samvarta Brahmana, T. Subba Row, Krishna "is speaking from a thoroughly cosmopolitan standpoint. . . . Krishna is thoroughly impartial in dealing with mankind and in his spiritual ministration. . . . He takes no account of the fact that this man is a Brahman, and that one a Buddhist or a Parsee; but he says that in his eyes all mankind stand on the same level; that which distinguishes one from another is spiritual light and life."

If the foundations of a philosophy were not impersonal, its appeal could not be universal. Any philosophy based on the principle of personality would show the finite nature of the personality, and would appeal only to a certain number and to a certain class. Those who have made Krishna the Personal God with power to forgive their sins and to respond to their petitions for health, wealth and happiness have also deprived the *Gita* of its status as the Holy Writ of Humanity. The Song of Krishna like the Sayings of the Buddha and the Sermon on the Mount are for all, and it is materialistic and immoral to make them sectarian scriptures.

What is the central message which the *Gita* offers to all humanity?

W. Q. Judge once wrote that "Inquirers ought to read the *Bhagavad-Gita*," and at the same time said, "It is the study of Adepts." Paradoxically, it might be said that there are as many messages in the *Gita*

as there are men on earth, and yet it has a Single Doctrine to impart. But to perceive that Single Doctrine one must become Single-Eyed. In the process, each individual has to secure for himself his own message from the Holy Book. For the Theosophical student-aspirant the *Gita* brings the message of Rebirth: that out of the carnal aspect of man the human aspect is born; that out of that human aspect the Divine is born. The technique of how the Birth of the Spirit can take place is taught in the eighteen chapters of the *Gita*. What not to do and what has to be done — the eschewing and the overthrowing of the evil; the pursuing of good through the performance of duty; the radiating of the light of the Spirit. *Janmashtami* like Christmas is a reminder of the verity of Second Birth, a reminder that we are here on earth to die, not only a bodily death but also to die in the personality so that the Spirit is born. To become a *Dwija*, a Twice-Born, one must begin by becoming a devotee and a friend of Krishna or Christos, of *Shabda-Brahman*, the Word made Flesh, Wisdom Incarnate, the Great Sacrifice.

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INDEED, it is more than difficult to avoid sharing the doctrine of periodical incarnations. Has not the world witnessed, at rare intervals, the advent of such grand characters as Christna, Sakya-muni, and Jesus? Like the two latter personages, Christna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honoured religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhartha Buddha, reflecting Christna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos; and we find that under one identical garment of poetical legend lived and breathed three real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical colouring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just when left untrammelled. *Vox populi, vox Dei* was once true, however erroneous when applied to the present priest-ridden mob.

## THE FUNDAMENTALS IN IDEATION AND IN ACTION

SANGHAI DAG-PO (Tib.): The "concealed Lord"; a title of those who have merged into, and identified themselves with, the Absolute.

—*The Theosophical Glossary*

THE THREE FUNDAMENTAL PROPOSITIONS of the Secret Doctrine treat of God, Law and Evolution. They are in all senses fundamentals. Without a somewhat intimate understanding of their implications, manifestation must continue to remain a riddle. Any form, whether visible or invisible, any consciousness, whether embodied or disembodied, exists because it is an emanation or a projection or a reflection in space and time of each of these Fundamentals.

These Fundamentals are not to be taken as mere abstract theorems of philosophy. They span the vast gulf that in man's consciousness separates the abstract from the concrete. It is these Fundamentals that alone can synthesize Philosophy, Religion and Science. If properly understood and applied, they explain and reveal the mysteries of life and disclose to man the purpose of his living. They provide the only sure foundation on which man can raise the edifice of his nascent spirituality.

In any and all forms, even the most inert, there is life, there is motion. It exists in the minutest atom as it does in the stone, the man and the star. It is in the elements and the galaxies and it exists in those interstellar spaces which are still out of reach of modern science. This motion, wherever it may be, has within it the ultimate power and capacity to create, to preserve and to destroy or to transform. These three aspects are manifest in all motion and have to be sought for and relied upon in any effort to study and understand life. These three aspects are synthesized in life and are endless in their continuity of action. They are the hypostases of that Perpetual Motion which the student has learned to symbolize as the "Great Breath" and which a very ancient Rishi has compared in its action during *Pralaya* to the rhythmical motions of the Unconscious Ocean. Man has to cognize and then use with intelligence these three aspects for the regularizing and then organizing of his life.

The one absolute Reality, or "Be-ness," is symbolized by absolute Abstract Motion and absolute Abstract Space. During the great dissolution or *Pralaya*, Spirit and Matter are no longer differentiated, and

because they are reduced to their primal homogeneity in the Absolute, no "consciousness" remains either to recognize or to experience. Manifested space is lost in abstract Space; time as we know it is swallowed up in endless Duration, and man and all evolving entities lose their consciousness in the Absolute which is the One Life. "Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space." With the dawn of manifestation, the abstract concepts of motion and space reflect themselves as causation or ideation which gets clothed in substance and then in matter. The reflections of motion are seen in Spirit, ideation and law, while those of space are seen in various forms of substance and matter. Duration loses its import for finite minds and reflects itself in time measured by impression caused by a succession of events creating the illusions of a past and a future.

The first Fundamental teaches the homogeneity or oneness of the deific essence. At the great dissolution, every aspect of manifested life is reabsorbed into this essence wherein it remains for the trillions of years during which the indrawing of the Breath continues. As the breathing-out starts, the new Kosmos emerges and with it emerge the beings who under law have to resume their evolutionary pilgrimage. However, that which has to be burnt into our consciousness is that behind the diversity which manifestation produces there remains for ever the One Life — undivided, indivisible. This primal and basic oneness establishes the Law that precedes all laws. It is that of a Universal Brotherhood within which all consciousness gestates and into which it returns after its long sojourn in homogeneity and matter. It is this oneness which makes all lives kin and proves, if proof be necessary, that man cannot, except at great risk, view his existence as one detached from the corporate whole.

After each *Pralaya*, there is a periodical succession of the evolutionary impulse — each period providing opportunities for higher and higher fields of consciousness in higher and higher forms of matter. In this endless circle of evolution, some become the embodiments of the Law, others its Agents, and others still its faithful servants and recorders. Then follow those who are to be students in the school of life. Each has to learn how best to help Nature and work on with her so that the awakening soul can begin to work in harmony with the plan and programme fashioned for that particular period of manifestation with its own particular cycles and ages.

The Fundamentals present the Kingly Science and the Kingly Mystery. It is of this knowledge that Sri Krishna speaks in the fourth chapter of the *Gita*: "By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. . . . There is no purifier in this world to be compared to spiritual knowledge. . ." (IV. 35, 38). The seeing of all things in his own true Self is what the disciple is expected to undertake. If he does not do so, the Scriptures must for ever remain for him mere printed words upon a page. The initial steps in such learning are similar to those of the infant learning to walk. They are marked by falterings and falls. To spring away from long-established ways of thought, to enlarge one's vision beyond personal horizons, to willingly court suffering and even torture for a goal which at most times must remain hazy, is not easy. The disciple has to see each individual circumstance and event as a projection of motion which as Law is in its impersonality Divine. He has to see in times of Karmic visitations (the better word would be adjustments) a punctuality which is exact and an impartiality and a precision which are intelligent and which take cognizance of even the most hidden motives of man.

*The Secret Doctrine* teaches that nothing is worthy of worship that is outside of Universal Unity—a unity that is implicit in that ever-pulsating great HEART that beats through Space and is therefore in every atom of Nature (II. 588). Proceeding from this, *The Secret Doctrine* avers that each such atom contains the germ from which the worshipper may raise the Tree of Knowledge whose fruits give life eternal and not physical life alone. Each student of the Eastern archaic Wisdom is called upon to undertake this worship in the silence and solitude of his own inner SELF. Worship such as this cannot be undertaken by him who, losing himself in diversity, identifies himself with images of diversity. His consciousness is held in bondage by the panorama which surrounds him and this makes the consciousness dull and divisive and impervious to the sense of divine unity which is there but which he has made himself incapable of perceiving and absorbing. The universe and all that is in it is but the effect of the outbreathing of the Great Breath—the out-throwing propulsion of the Great HEART. As the inbreathing starts, that motion sweeps everything—atoms, men and gods—into one impartite homogeneity to be outbreathed again at the next manifesting dawn. Diversity is but a phase in existence, a condition that has as its purpose the acquirement of Wisdom about God and the developing of faculties that can make man a co-worker with Nature. Diversity be-

comes meaningful only when the man learns to emplace himself on the knowledge of his oneness with the All. On the other hand, a consciousness that chooses to consider itself as a thing apart, an identity that seeks its own felicity, becomes by that posture unfit to offer worship. If the man does pray, he offers prayers to created things and therefore to finite existences. Blinded by his separate existence, man fails to see that he, his associates, friends and enemies are but individualized drops that have been cast out of the ocean and that must return and be merged in the vast and fathomless waters from which they sprang. Because of his shortcomings, he fails to see the ocean in the drop, the drop within the ocean. It is this myopia that makes of him an adherent of creeds which declare that God is an entity—a being apart from man—a colossus that can be contacted through prayers and petitions and intermediaries.

Where the desire to know God, to serve and adore God and thus to worship God is absent, there men lose themselves in a diversity of desires, attaching themselves to one or another sense-craving which they all too often abandon to seek their happiness in yet another group of attachments. When they find that they do not have the power or the wherewithal to obtain their desires, they more often than not try to propitiate unseen powers through prayers and incantations. Such worship may link them to gods, celestial powers, elemental beings and ghosts of dead men. Such links, once established, become exceedingly difficult to break and come in the way of men's understanding of the Infinite and the Absolute.

Each tenet that separates man from man, each desire that pits one man against another, each craving that requires the subjugation of another being, is a negation of the fundamental law that makes all life kin. Men go on the path of error because outside of Theosophy they may not be able to learn of the three Fundamental Propositions. The duty to promulgate these falls almost exclusively on those who become students of Theosophy.

For the student, it is important to understand that the laws that ramify from life have to be known, identified and experienced. That the human earthly intellect is unable to discern and appreciate them shows that such knowledge is not assimilable by the exteriorized man. Says *The Secret Doctrine*: "By paralysing his lower personality, [man can] arrive thereby at the full [mark the word 'full'] knowledge of the *non-separateness* of his higher SELF from the One absolute SELF" (I. 276).

It is by eliminating all tendencies towards divisiveness that man can reach to the unity that resides in Kosmos. The student has to remind himself at all times that the highest part of himself — the Ray of the Absolute — remains unconscious on our plane of materiality. It cannot be reached except through the plane on which the spiritual mind of man functions. Until he has learnt to live on that plane and has acquired the facility to reach it with the lightning speed of thought, he will at most show rare glimpses of that spirit of Brotherhood which has its roots in his own true Self.

He who has sensed the deep import of the first Fundamental, he who has realized that the infinitude, the omniscience and the omnipresence of God can be sensed in the impersonality of its Law and in the measured justice of its evolutionary processes will find the imprint of divinity everywhere. Once he has sensed the mighty unity, he will refuse allegiance to any one religious sect; he will not take the side of anyone taking up hostile postures nor will he differentiate men on the basis of race, colour or creed. He enters a stream of life that few men enter, but he does so with the full conviction that whatever benefit or comfort he receives shall be shared by him equally with other aspiring souls. Says *Light on the Path*:

As the silent soul awakes it makes the ordinary life of the man more purposeful, more vital, more real, and responsible. . . . He does not obtain his strength by his own right, but because he is a part of the whole; and as soon as he is safe from the vibration of life and can stand unshaken, the outer world cries out to him to come and labour in it. So with the heart. When it no longer wishes to take, it is called upon to give abundantly.

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LOVE is ever the beginning of Knowledge, as fire is of light.

—CARLYLE

## THE ADEPTS IN AMERICA IN 1776

[During this year, which marks the Bicentennial of the founding of the American nation, much has been written and published about the American Revolution and the Declaration of Independence. We present here reading matter of especial interest to the student of Theosophy, beginning with an article that appeared over the above title in *The Theosophist* for October 1883. It was signed "An Ex-Asiatic," one of W. Q. Judge's pseudonyms.—Eds.]

THE FOLLOWING SUGGESTIONS and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent — as far as he knows — of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it vain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner-stone, and today America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy

to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All references to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support, ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For "Common Sense" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"<sup>1</sup>

In "The Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me

<sup>1</sup> 9 Sparks, 49.

that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means.*" Further on he says: "There are two distinct classes of thoughts: those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*"

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine — who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear — a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence, "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world . . . there is a waning of reason rising upon men in the subject of government that has not appeared before."

The design "of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only

six. Not only was this change unauthorized, but the cause for it is unknown.<sup>2</sup> When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism; they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK,            )  
June 25th, 1883 }

### ADEPTS AND POLITICS

[The above article drew forth a protest from one Chhabigram Dolatram, who called himself "Dikshita," in *The Theosophist* for December 1883. His closing remarks show what type of "orthodox Hindu" he was. He wrote: "To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me." His criticisms were answered by H.P.B. in an Editor's Note appended to his article, and later (*The Theosophist*, June 1884) in a letter by Mr. Judge himself — both of which we print here.—EDS.]

Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced fall in entirely with those held in general by the Theosophical Society"? The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than

<sup>2</sup> See U. S. State Dept. archives.

one momentous question in the history of a nation — their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the “Tibetan Mahatmas” at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several! Brothers of the Rosie Cross — or “Rosicrucians,” so called — did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the “Ex-Asiatic” who premises by saying that his statements are made entirely upon his own personal responsibility — settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or “Brother Benjamin” as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706), died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century — as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts — (the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being “*alone* to enjoy or claim the extraordinary felicity of personal communication with the Adepts”) — would believe for one moment that any of the cruel, bloodthirsty heroes — the regicides and others of English and French history — could have ever been inspired by any Adept — let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article “The Adepts in America in 1776,” are a little too far-fetched by our imaginative correspondent. President Bradshaw — if such a cold, hard and impassive man can be suspected of having

ever been influenced by any power outside of, and foreign to, his own soulless entity — must have been inspired by the “lower Jehovah” of the Old Testament — the Mahatma and Paramatma, or the “personal” god of Calvin and those Puritans who burnt to the greater glory of their deity — “ever ready for a bribe of blood to aid the foulest cause”<sup>1</sup> — alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but “the Biblical one living God,” he who, thousands of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul “in the hill before the Lord”; and who again in our own age had moved Guiteau to shoot President Garfield — that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct influences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other “historical *charlatans*” (*i.e.*, great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain — who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings — the “elect, and the Lord’s anointed.” And we know also that among the *Carbonari* — the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine “to *supernatural* visitors” is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America, who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, “have failed to bring conviction home” to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know* — once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, “I, the Lord create evil,” the Mahatma answers — “I, the Initiate

<sup>1</sup> See *The Keys of the Creeds*, by a Roman Catholic Priest.

try to counteract and destroy it.”

[The following was Mr. Judge's reply to Chhabigram Dolatram's criticism.—Eds.]

The communication in your December number from Chhabigram Dolatram is a piece of special pleading, directed against the adepts, and flowing from a source not friendly either to the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say in your comment, that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram's paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. Von Steuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced Von Steuben to come over to America and offer his sword to Gen. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St. Germain was *an* Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression “brother Franklin.” I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a “brother”; so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the *Bhagavad-Gita* of himself, we may hear the Adept saying: “I am manifested in every age for the purpose of restoring duty and destroying evil doing.”

—EX-ASIATIC

## TO COVET — TO OWN

No suffering befalls him who clings not to name and form and who calls nothing his own.—*The Dhammapada*

The gates of hell are three — desire, anger, covetousness, which destroy the soul.—*The Bhagavad-Gita*

To COVET, to possess, to hold, to own, to limit, to control — for how long? Decay and death come to all — to the owner and to the thing owned. Of what avail, then, is covetousness, or the desire to own, to control, that is so much an obsession with us during life?

The desire to stop the ravages of time, the movement of the wind, the swelling of the tide — this is folly, for nothing endures for ever.

Whence, then, this desire? Is it love overmagnified? Is it stability overstabilized? Is it a kind of living in the past — a refusal to accept advancement in time, to be flexible, to adapt oneself to change? To live in the past is to stagnate, for Time sweeps ever on. Memory grows dim as events sweep by and all things change, grow, decay, and reappear under cyclic law.

Fear, grief, delusion, anger, ill-will, retaliation, revenge, are all offshoots of covetousness. The detached mind alone can evaluate the justice of circumstances. If resentment and hate are fixed and fastened on a person through whom our Karma came, all that we carry is an emotion-memory of that past and little, if any, recognition of ensuing changes in both ourself and the other. The other person may have changed for the better; we, for the worse. Can we ever be sure that our evaluation of another is correct or invariable? Literature is full of tragic stories of misunderstanding and misinterpretation — of prejudice, of pride, and overexaggeration of one's own importance.

In the *Gita*, covetousness or greed is deemed a “gate of hell,” for the reason that no one ever owns anything — not even his body.

What about property, wealth, security and ease? Our statute-books burst with laws ensuring us these and providing for punishment to those who violate the laws. What is it in us that makes us covet what we have not earned, or what is not our due? What fear prevents our asking for help, for food, clothing and shelter, when needed? What selfishness twists its tendrils of lethargy and suspicion around our innate generosity, so that we refrain from helping the needy, feeding them from our satiety, clothing them from our surplus, housing them, bringing them back to health,

teaching a philosophy of life that they may use to better direct themselves while temporarily we give them a respite from their physical-plane needs?

Fear may step in here, fear that advantage may be taken of our generosity. To be truly large-hearted we need *discrimination*. Assistance is no longer valuable or justified when the recipient abuses it. Restraints are needed and the matter of character-education has to be considered.

In ancient India, the wealthy built almshouses for the poor and rest-houses for the traveller. Assistance to the needy was considered a duty and meritorious in the flow of one's life.

The abuse, the exaggeration of any virtue, vitiates it. Principles of fairness, justice and equity alone restore balance, and the principal organ of harmony is the understanding, the unemotional mind which, while feeling deeply for others' wants and needs, also takes into consideration how they will react to the aid they receive and to what use it will be put.

Speaking out clearly in matters of principle is neither hurtful nor does it cloud issues. Face-to-face discussion clears a situation before it deteriorates into the chaotic chasm of emotionalism and warped imputation to others of our own emotional condition. The clear light of fact, truth and justice is respected by all. The liar pretends he is true; the cheat pretends he is honest; the thief pretends he is a bystander. Virtue is the universal touchstone of personal interaction, the only basis for community living. And its main supports are right action, direct speech, and concern for others' rights and dues as though they were our own.

Covetousness is destroyed by generosity; hypocrisy is destroyed by the light of truth and honesty. Generosity is the life attitude of him who believes in reincarnation, in the action of the law which brings to his door in this life a "stranger" who may perhaps, in lives gone by, have been a friend or relative and who is now returning to re-establish the old bonds of life shared in the distant past.

Our physical eyes may not see this, but our soul does. Our first impression may often reflect this recognition of the soul — a reaction from the karmic connection of our mutual past. Our friends or enemies return. Our duty lies in working on our own nature to deal fairly with all, in the spirit of brotherly charity, to enhance the good and the noble and to resist the selfish, the separative and the secretive.

Humanity *is* a brotherhood. The fear of the stranger is indeed the most dangerous of conditions. Unfounded suspicions create false "defences" which instigate misunderstanding, division, strife, war and destruction.

For the practical person plunged in the turmoil of life and the constant pull of passions, what can be offered? First, cultivate detachment as an attitude that permits the mind free from passion or desire to evaluate facts. Second, make sure that you have all the facts, including those of the other person's attitudes and wants. Third, unfold fairness, justice and discrimination, which universal principles alone can bring about. Fourth, have a fearless attitude that permits you to speak the truth freely without imposing it, that enables you to act with determination and directness. And finally, consult with others so that your decisions may be more impersonally based and right action may arise from mutual brotherly understanding.

This also leads to assimilation of one another. While retaining our individuality, we grow together as we come to trust the impersonality of universal equity and realize that each being carries this in his inner spiritual nature. We are indeed the same in kind, but we do differ in degree. All have the same potentialities; how we develop and use them creates our own karma, and adds to or subtracts from the karmic burdens of the composite Whole.

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THERE IS something exceedingly curious in the constitution and operation of prejudice. It has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind and find only here and there a fitness of reception. But prejudice, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which the spider will not live. So, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark, or light, lonely, or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seems nothing to live on. If the one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, prejudice may be denominated the spider of the mind.

—THOMAS PAINE

## THE MYSTERY OF SLEEP

TO UNDERSTAND sleep, certain fundamental ideas have to be grasped at the outset so that this normal and recurring condition may be invested with some kind of meaning and that which at the present moment is a matter mostly for speculation may begin to be a matter of intelligent perception and therefore of equally intelligent application.

The first idea to grasp is the supremely important fact, taught by Theosophy as a cardinal point, that the whole universe is evolving. There is no such thing as dead matter; everything is living; all beings are living forms of life. Everything that manifests does so not by the power of matter, but by the power and potency of life. Therefore matter is but the vehicle or instrument through which life manifests itself in all its beauty, power and glory.

Evolution is nothing but the continuous unfoldment of life from within without. Spirit and matter are not two distinct, opposite facts of life, but are the two poles of one great Reality. Spirit is life; matter is life. Matter is nothing but solidified spirit; spirit is nothing but etherealized matter. Spirit shows itself as matter to the senses, as laws to be understood by the mind, and as That which is to be realized by the Self. We see or sense with the help of the body, understand with the help of the mind, and know ourselves to be That with the help of the Spirit.

So all is life. Our body is a living body, not one whit less living than our mind; our mind is not less living than our Self; and the Self, the Soul, trying to understand itself through that which we call the mind, to sense things for itself, differentiates the activities of that mind into what we call the senses. There is one great onrush of life; the mineral is life, the vegetable is life, as well as the animal and the human being.

This stupendous fact that all is life and that matter is living is a necessary proposition to be understood scientifically and psychologically for the purpose of grasping the subject of sleep.

The next idea is that matter is not only living, the body is not only composed of living matter, but is made up of millions upon millions of lives, sentient points. The body, therefore, is merely a form, a design, in which millions of conscious lives are working. One class makes up what we call our bodily structure, other classes make up our sense-organs, still other classes make up what we call our nerves, and so on. The whole human body is a kind of beehive, a collection of lives which feed themselves on their own respective nourishment. The heart lives

live, labour, thrive and grow on what we might call heart nourishment; the brain lives, of various kinds, live, labour, thrive and grow on brain nourishment, and so on for all the organisms of the human body.

All these lives are held together by the universal ocean of life. Just as our blood is not only in the heart but sustains the whole body, in the same way all lives are maintained by the universal ocean of life which holds them together in a form or shape according to the design.

There is another great fundamental law in Nature. It is tersely put in the *Gita* where it is said that "*light and darkness* are the world's eternal ways." We cannot know light without the existence of darkness; we cannot have any conception of day without an adequate concept of what night is; neither can we know what it is to be ignorant without having knowledge, and *vice versa*. We cannot know what a good man is except by comparison with a bad man.

The Law moves in cycles; the sun rises because on the previous evening it set; we wake up in the morning because we went to sleep the previous night. If we had not gone to sleep we would not have awakened, because we would be already awake. On the understanding of this fact a great deal depends, for we begin to see that what comes to birth must necessarily pass into that state which we call death, and that which dies must necessarily come to birth. The universal ocean of life shows this dual activity throughout: we see it in the ebb and flow of the tides, the alternation of day and night, the movement of the sun southwards and northwards. Everything follows this one great law of duality which manifests eternally and continuously, in regular and rhythmic succession.

Applying the knowledge of this law to our daily activity, we see two factors at work — waking and sleeping.

When we say a man is awake or asleep, dead or alive, what do we mean? What is the difference between a man awake and a man asleep? Why can we sometimes solve in sleep a problem that has eluded us during the day? What is the difference between the activity of consciousness in waking life and when the body is asleep?

These questions can only be solved when we recognize two factors: consciousness functioning, and the body through which it functions; in other words, the process of thought, of figuring out a problem intellectually, mystically, occultly or spiritually with the help of the waking brain and the sleeping brain. Remembering that all is life, we have to ask what the difference is between that life which is of the body, that life which is of the mind, and that which is of the soul which wills and

moves body and mind.

We desire or will to lift up our arm and we do so. What is that life? If we desire to do something we find out ways and means of doing it. Are these activities of the many kinds of lives that make up the body, or are they activities of another state of life? On the understanding of this depends the clear perception of what sleep, dreams, and death are.

Recognizing that we have a body that is composed of lives, we see that we have another aspect of life that directs the body to do this or that, and the body either does it or revolts and fails to carry out the order. This shows us that there is in us a volitional, desiring, willing power, called sometimes the mind, sometimes the soul. We can call it the understanding, willing, desiring life, which is a form of the one universal life, an aspect of the one universal Self that is superior to the body as an employer in his capacity of employer is to the servant he employs. Just as we employ a servant and order him to do this and that, so we seem to be in relationship to our body. If there is no harmonious relationship between servant and employer, or between the ordering entity and the entity that receives the order, ill-health and disharmony result. Again we have duality: the body, a collection of lives, and the intelligent consciousness directing the lives making up the body in its totality.

What then is sleep? Sleep, Theosophy teaches, results from two factors. First, the director-consciousness, the intelligent guide, the master who gives orders to the body for his own purposes, withdraws himself and changes his focus of observation from the body to something else. Next, the body itself is unable to carry on. If it were to be at the beck and call of the consciousness for twenty-four hours of the day, a great deal of energy would have to be used, for the desire alone of the consciousness would not be sufficient to keep it awake. The body is kept awake — this is the second factor — by the condition of its organisms. In the human body the brain is the centre; it receives impressions from the outside universe by way of the senses, and from the universe of the body by way of the nerves. These impressions, says Theosophy, are conveyed to the brain by particular kinds of lives. If we touch with our fingers any part of the body, that touch is received by the lives that make up that part; then certain kinds of lives, call them carriers or messengers, carry the message through the nerves to its corresponding brain centre. These messengers or carriers are intelligent lives, so that every impression we get all through the day is a message conveyed to the brain by these centres which are technically called sensory ganglia.

a collection of lives capable of receiving impressions. What response we make depends on the capacity of the lives to receive these impressions and resolve them into knowledge. Then the consciousness takes notice; for, just as from our finger the carriers carry the message to the brain, so there is an invisible rapport between these lives and the conscious intelligence, and we see something or hear some sound. We receive, so to speak, a telephonic communication, and we say, "What is it?"

All the time we are awake, from the entire body messages come to the brain centres. These are gradually built up by another class of lives or centres of whirling force — call them builders. Their very force exhausts these builders. New builders are constantly entering the body, and, finding no room, begin to destroy those already there. They thus become destroyers. This struggle makes us fatigued, and sleep results.

Sleep, then, can be caused either by the wilful and thoughtful act of putting the body to sleep, the consciousness being active on its own plane; or the builders are fatigued, then overpowered by the destroyers, and the body is forced to go to sleep to restore the equilibrium. Our waking life is composed of the activities of those lives or intelligences who build, and of those lives or intelligences who can no more build in our body and bring about the condition of sleep, coma, faint, etc. These two processes in a normal healthy human body take place more or less simultaneously. The desire of the intelligent consciousness, the guide or master, to extricate itself from the body arises simultaneously with the fatigue of the sensory ganglia. When the desire of the master is to remain and force the body to work, certain kinds of fatigue occur. Similarly, if the consciousness wants to get away and the sensory ganglia are not tired, the struggle is not unlike that after some healthy exercise. Or, after too much strenuous work the same body may be in an unhealthy condition of fatigue, and insomnia or disturbed sleep are the result.

All this should make us see that there is one never-ending procession of lives carrying messages to the brain and keeping the body awake; or, from another angle, imprisoning the conscious, intelligent master in the body.

The condition of the consciousness when it is freed from the body is one of greatest freedom because it is not bound down by time and space and diverse circumstances of life. We are bound to attend to details when we are limited to our present brain. Unless the consciousness is allowed to function on its own plane during sleep, it would remain like a bird shut up in a cage and die of inanition. Hence the injunction: "Seek

not for thy guru in those mayavic regions," that is, in the dream life.

If the organ of life puts out the activity of life itself, what produces death? Again it is the organ of life. Death is caused by life; life kills, life brings sleep. Because our capacity to respond to life is limited, therefore we go to sleep and we die. The Masters, who are living human beings, know how to keep Their bodies intact, intelligently; they know how to guide intelligently the activity of the builders and destroyes; they know how to receive adequately the messages from these carriers.

What happens when we dream or when we are in a condition of consciousness after death? We find other ways and means of responding to the continuous flow of life. What we cannot do with the ordinary brain, we do by the help of some other process which allows us to continue to respond to the onrush of life. That which we cannot do in waking consciousness, we do by the process of dream life. Just as when a room is too hot we open the window, or if too cold we turn on the heat, so acts the soul, the self-conscious intelligent being, the real man. When one kind of temperature gets uncomfortable in waking consciousness, he goes into that which is cool, called often the shady nook of life, or the dream consciousness. The activity of consciousness continues, but with a tremendous difference. We come now to the practical aspect of the process of going to sleep.

The fight between the destroyers and the builders continues all night and determines the quality of sleep. If the impressions received during the waking hours were undesirable and uncharitable, if the thoughts and feelings engendered were evil, those impressions remain, and the lives that continue to be attracted to us are homogeneous to the last thoughts harboured before going to sleep.

Therefore it is necessary to be very careful as to what kind of lives are received all through the day, but in an increasing measure as the hours of sleep approach. It is very necessary to be careful what kind of messages are being accumulated in the seat of consciousness, the brain, the sacred, secret place, and as to the quality of those lives.

The quality of the lives is determined, first, by our thoughts, then by our feelings, then by the physical habits of life, the food we eat, the drinks we take, the air we breathe. We know that if we want to do some superfine, intelligent brain work we must watch what we eat. If we want to create, to use the creative faculties, we have to be careful. The modern artist class, not understanding the rules of occultism or of Theosophy, descends from a high plane of creative activity to a low

plane of life, and the result is that we see genius and passion side by side, working havoc in the being, killing the creative artist long before his time.

There are practical ways in which we have to nourish the lives. We must have the right kind of bodily habits, of food, drink, breathing and exercise, of desires and thoughts. If we want to take advantage of the knowledge on this subject which already exists, we must begin with the heart. Normally, the heart functions by a reflex action, physiologically and in matters of thought and feeling. That is to say, if we feel jealousy, anger, wrath or sympathy, affection or love, we do not feel them in the heart. We feel them in other constituents of our being, and by a reflex action they produce an effect in the heart. Very few actions produce direct action of the heart. Great unselfish love is one, if it is devoid of passion or lust. The love of a mother for her child is direct action. High patriotism, not the political kind, but that which is willing to sacrifice one's all and die for the country, is direct action of the heart. Altruistic action which arises out of the universal angle of vision is direct heart action. And direct heart action is practical occultism.

Direct action of the heart will take us into regions of consciousness which are very different from those into which brain action takes us, or from those into which the whole action of the digestive system takes us. When the lives have to do merely with physical digestion, consciousness is limited to nightmares; when they are of the lower, concrete, intelligent mind, consciousness is limited by little dwarfed cut-up dreams; when they are of the creative mind, then creative, prophetic and the better kind of dreams result; when they are altruistic in kind, when the heart consciousness is energized when we go to sleep, then we come to that condition of consciousness where we are face to face with our own inner Self, the Ego. There, it is said, the real Master can be found.

So we see that lives put us to sleep, lives wake us up. The condition of sleep, of dreams, and of that which follows the waking consciousness of the next morning, depends on the condition just preceding sleep. Likewise, the way in which we die will determine the next incarnation, and therefore it is necessary for us to understand this simple proposition more accurately and more intelligently, and to live the religion of self-energization and responsibility, responsibility to that one great upwelling stream of life which is beginningless and endless and in which we go to sleep and wake up again, we come to birth and we die.

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# METAPHYSICAL SCIENCE IN MEDICINE

## III. — THE OCCULT CAUSES OF INSANITY AND OBSESSION

[Reprinted from *The Word*, June 1905.—EDS.]

THERE IS perhaps no subject more worthy of investigation and nothing more important for the welfare of mankind than the study of insanity and its causes. In the present state of our civilization the great majority of the people living in overpopulated cities are taxing the powers of their brains to the utmost capacity, not only to obtain the means for a more or less comfortable living, but also for enjoying luxuries which were unknown to our ancestors, and which in the progress of civilization have become apparent necessities. Thousands are suffering from nervous diseases caused by a waste of vitality. The insane asylums are crowded, and if the overworking of the intellect and the starving of the religious feeling within the heart continues at the present rate, it is to be feared that before very long a really mentally sound person will rarely be found and the whole country may be turned into a pandemonium.

The causes of insanity are but little understood and “medicine,” although pretending to be a science, stands helpless before such facts and must confess its ignorance; for, although it may know the structure of the brain, as the instrument of the mind, it knows nothing of the entity which governs the mind and produces the thoughts of the brain.

The key to all occult and metaphysical knowledge, to the real understanding of the physiological phenomena taking place in the organism of man, is the understanding of the invisible constitution of man. To know only the construction of the physical body, is like knowing only the construction of a harp, but nothing of the musician who is playing that instrument. The superficial reasoner sees only the manifestations of powers within the forms, and he imagines that the forms create these powers. Nevertheless all nature teaches a different lesson. We know that a crystal does not create its own luminosity, but that the light of the sun becoming manifested in it renders it luminous; flowers do not create their own colours, but the light of the sun manifests itself as white in the lily and as red in the rose. No combination of dead bodies can create life or intelligence, but if a body presents the necessary conditions for receiving the power to live, then life and intelligence may become active and manifested therein.

The “materialist” looks upon what he calls “matter” as the origin

of everything, and thus he confounds the vehicle with its contents; he believes, perhaps, that matter can produce spirit or consciousness without a spiritual source. We believe that all things are the manifestation of one universal essence and power, which in its highest condition is called "spirit" and in its lowest "matter," while that part of it which binds spirit and matter together is called "force." Thus we look upon the constitution of man, as well as that of the universe, as a graduated scale of being, made of only one substance, but manifesting itself in a variety of states of consciousness, density, and different vibrations and aspects. Spirit penetrates and becomes active within the body by means of that force called "the soul," which again has its different aspects: from the highest spiritual soul, being the vehicle of wisdom and intelligence, down to the "astral body," the seat of emotions and desires, to its grossest form, the molecular ethereal body of which the physical body is the ultimate expression.

We believe, not in an evolution of spirit from matter, but in an evolution of spirit within material organisms. There are two kinds of evolution. First, the evolution of matter through the influence of the spirit, and second, the evolution of spiritual beings by means of their becoming incarnated and reincarnated within the material forms. Nature is the mother, spirit the father. Nature gives birth in all of her kingdoms to material organisms; they evolve from the elemental to the universal, from the vegetable up to the animal kingdom whose highest expression is man; and when these animal-human forms have been perfected to such an extent as to attain a higher degree than the ordinary animal intelligence, and are capable of grasping the higher principles of eternal justice, universal love and wisdom, they become fit to serve as tabernacles for reincarnating spiritual intelligences, in the manner taught by the ancient Indian and Egyptian sages and which is also alluded to in the Bible where it says: "The sons of the gods [the higher intelligences] saw the daughters of the human race [the human-animal organisms], that they were beautiful; and they took them wives of all which they chose."<sup>1</sup> And again it is said by St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

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<sup>1</sup> *Genesis*, vi. 2. The Hebrew word used above to represent "the human race" is the word *Adam*, which corresponds to the Latin *homo*, or member of the human race, as distinguished from *ish* which corresponds to the Latin *vir*, or individualized, evolved man, or character. The word for "god" is the plural noun *Elohim* meaning, in Hebrew prose (not in Hebrew poetry and very late Hebrew prose) "majestics," used of kings as well as of divinities of any kind.

Thus the universal spirit, the organizing principle in nature, is the great architect guiding the evolution of forms. In the human kingdom this divine spirit evolves individualized spiritually self-conscious divine beings. Where humanity can reach no higher, divinity begins. In its evolution the animal needs egotism and personal desires. If it were not to acquire anything by striving for it, it could not grow. The divine being in man evolves by overcoming egotism and personal desires; the more it identifies itself with the universal, the more it becomes conscious of its own immortal and divine nature.

A perfectly sane person, therefore, is one who has dwelling within himself a higher spiritual intelligence to guide him in his thoughts, desires, and actions; and a sound body to be guided by his spiritual intelligence and to be obedient to it. The great occultist, Theophrastus Paracelsus, calls this higher intelligence "the angel in man," and the personality with its lower thoughts and desires "the animal in man." In all great religions the battle between the angel and the animal — which also may turn into a devil — is symbolically represented to teach the way that man, by means of his higher intelligence, may conquer his lower nature; and this is the highest object of every religious system worthy of that name.

Insanity, therefore, has two principal causes:

1. The spiritual soul incarnated in man may not be powerful enough to control the actions of the brain. This may be the case when the "angel in man" is crucified within a very gross and material personality full of vulgar thoughts, sensuality and passions; or the body may be too delicate and deficient in will-power, understanding and self-control, in which case insanity may take the form of hysteria, phantasy and vagaries of various kinds.

2. The brain, owing to some physical, moral, or intellectual defect, may be incapable of understanding or of following the guiding voice of the spirit which speaks in his heart. This is especially the case in idiocy.

There is, however, a third cause, which perhaps is the most common of all, namely:

3. The brain of man may be under some kind of obsession, either by some being created by his own thoughts and desires, or by some foreign element, such as occurs in mediumship and demoniacal possession.

The spirit is the master, superintending the actions of the mind; the brain is his laboratory and instrument by which mind substance is

formed into thoughts. If the machinery of the brain works without the guidance of the master, disorder is likely to prevail.

Spirit cannot act directly upon the gross matter of the brain substance, it being too refined. Its vibrations belong to a higher order and it needs for that purpose that less refined element which goes to form what is called the *astral body* of man. This body is called "astral," because it is formed of the elements emanating from the "*astra*" or stars. As a matter of fact even our visible physical body is built up from such influences, for it receives its life from that great *astrum*, the sun of our solar system. Everything has its astral body, minerals, plants, and animals; nothing could be without it, because the visible body is only the external manifestation of the astral. There is an astral sun behind the visible sun, and an astral brain causes the action of the physical brain. Every organ in our body has its astral counterpart with its astral currents, comparable to the currents of nervous or magnetic forces of our nervous system.

This invisible body is the seat of the life which causes the physical body to live, and the passing away of the astral body is the death of the physical. By means of the astral body the physical form receives its life through the solar plexus, this being the place for its concentration. The physical body attracts that life power by means of inbreathing, and by outbreathing causes it to be sent to the brain, where it is made to undergo a certain kind of chemical and physical process; from whence it is sent through the cerebellum to the sympathetic nerve and passes through its branches into all parts of the body.

Thus the brain is so to say the central office from which all orders regulating the life of the different organs are emanating, and it is the seat of the manager who superintends the work. This laboratory is filled with psychic force and energies radiating into it from the region of intelligence. The soul reasons and thinks and transmits to the physical brain the results of her activity by means of the astral sensorium; while the brain, grasping such elements as it is capable of receiving, analyses and combines them and produces its thoughts.

The physical body has no life of its own; it lives by a kind of reflected action of the life of the astral form; its life is, so to say, the reflected image of that of the astral body. The soul, being relatively immaterial and spiritual, could not act upon the physical body without the intervention of the astral organism. However, it is not our object in these pages to persuade the sceptic to believe in the existence of his own astral

body; it will be sufficient to say that as long as the physical body is in good order, and its connection with the astral body not interrupted or irregular, the astral sensorium transmits its vibrations to the physical brain and serves as an intermediary between that and the mind; while on the other hand in cases where this connection is weakened or the flow of magnetic currents interrupted, as in cases of exteriorization of the astral form, the action of the brain becomes disorderly, and phantasy, vagary, insanity, are either the temporary or permanent result.

Such an "exteriorization," or partial separation of the astral from the physical body, occurs when the nervous system of the latter becomes to a certain extent paralysed or incapable of conducting the flow of the magnetic currents. It takes place in cases of intoxication of any kind, alcohol, opium, hashish, or cocaine, and is the common cause of hysteria. Even in ordinary sleep an exteriorization of the astral body takes place and without it the physical body would not fall asleep.

The astral body is the true representative of the personality of man; the external physical body is its more or less true image; it has therefore also been called the "*double*" or duplicate of the astral body, but being of a more plastic nature its aspect is likely to change. It includes what is called by the Indian philosophers the "*kama rupa*" or "body of desire," and as the desires of man are manifold and changeable it can undergo many changes.

From the intellectual plane ideas penetrate into the astral body of man, creating desires which are communicated to the physical brain, where they are elaborated into thoughts and purposes ready to be put into action by means of the physical body, which in its turn sends the sensations which it receives from the external world by means of the senses back to the realm of intellect, where they awaken ideas. Every thought is substantial and every desire a force, called "the will," this being an activity of life, and as a being constituted of thought and endowed with desire represents an individual entity, the microcosm of man resembles a little world peopled with different kinds of thought-forms. Each thought-germ may grow and become a so-called elemental being, a "fixed idea," or an all-powerful desire, overcoming reason and forcing the personality, even against the will, to commit foolish actions. In such cases the brain may be completely sound, but the mind has become unhealthy; folly then takes the place of reason, and causes insanity.

The contrary takes place when the mind is sound, though the brain is unable to receive correct impressions owing to some physical disease

or injury received; but it is not our purpose to enter into this department of pathological research. To such cases also belong more especially those of idiocy, either inherited or acquired.

The mind of man may be compared to a soil in which the greatest variety of seeds are contained, some in an entirely dormant or latent state, others more or less awakened, active and in process of development. These thought-germs not only give colour to the character of the personality, but they sometimes constitute, so to say, an assembly of personalities. Thus in every person there is hidden within the depths of his nature a demon as well as an angel; there are in him the saint and the criminal, the sage and the fool, the artist, the preacher, the actor, the soldier and so on *ad infinitum*; and any of these personalities constitutes or may become his *alter ego* according to his development. These "elementary beings" constitute each a certain state of consciousness. They are nourished and made to grow by the mental influences which they receive from the surrounding mental atmosphere. Like attracts like. Therefore, some generally prevailing idea or superstition acts upon the mind of receptive individuals, like an epidemic disease upon a receptive physical organism, causing a kind of obsession, such as may often be observed when there is some popular religious excitement or during disorders caused by a mob. The most peaceful persons may have their emotions stirred up to the point of insanity during wartime; a coward in the ranks of soldiers may become a hero by the hypnotic influence which takes possession of him during the storming of a fortress. There are few people able to retain under all circumstances their sanity and self-possession; the great majority obey common impulses like dry leaves blown about by the wind. Public opinion is a power as difficult to resist as an earthquake. The most ridiculous opinions and modes are accepted and adopted when they come into fashion.

In the same way that one may grow to be a thief or a murderer by cultivating the qualities which belong to such characters, one may also grow within himself a divine being by cultivating and practising the principles which belong to the divine state. In the one case the personality becomes the personification of an animal passion, in the other a representative of divine virtues; and as each character finds on the astral plane its expression in a corresponding form, the character of human brutes will be expressed in brutish forms, those of the virtuous in beautiful forms. To live up to one's highest ideals and to retain constant self-possession is the best remedy to prevent moral or emotional insanity.

Although each human being is a complete microcosm, containing within himself all the potentialities for good and for evil, nevertheless everyone brings with him certain tendencies and talents into this world. This consideration raises the question of atavism and heredity in regard to insanity.

There is no doubt that physical infirmities can be inherited by a child from its parents. Children begotten while the father was in a drunken state often become idiots; inherited syphilis may in time become destructive to the brain; but as the parents of a child do not create its soul we must look for another source of inherited tendencies. This source is to be found in the doctrines of Reincarnation and Karma.

Observation and history teach that upon the stage of life the same characters are ever reappearing. Plants die in autumn, but the sunshine produces in springtime similar plants from their seeds. Personalities die, but their characters reappear clothed in other human forms, and that which constitutes the seeds from which they grow are the tendencies and qualities which formed the character of the preceding personality. It is not an entity which travels from one body to another as in the case of mediumship or obsession, but the spiritual soul of man, which is the spiritual sun-ray overshadowing the new personality. The character remains and it is the product of the actions of the preceding personality, or as the Eastern philosophers call it, his *Karma*, made up of his tendencies, talents, aspirations, etc., acquired in former lives.

It frequently happens that a child manifests talents and qualities entirely different from his physical parents. This may be taken as a proof that he has inherited them from another parent, namely, from that personality which he represented in a previous incarnation. It is, as Gautama Buddha says, as if one light has been kindled by another. Like attracts like and if, for instance, the son of a musician manifests great talent for music it does not follow that he inherited it from his father, but it may be supposed that his soul was instinctively attracted to the family of that musician for the purpose of developing the talent acquired by him in his previous life.

In the same way a person having acquired the habit of stealing may be born in a family of low thieves, even though he has been an emperor in his previous incarnation. In this way it may also be explained why there are born criminals, people born with perverted instincts, or with other tendencies to insanity. Such causes are "occult" and not to be discovered by anatomical or physiological researches; they belong to the

realm of the soul, of which even our modern "psychologists" know exceedingly little.

It is undoubtedly true that in many cases of insanity some defects of the physical brain may be found at the *post-mortem* examination; but they are more frequently the result of a disordered mind than the cause of the same. If, for instance, a person becomes insane in consequence of some religious mania, or on account of trying to produce some new invention, it is not any disorder of the brain that caused his mental disorder, but it may be that his disordered mind caused some lesion of the brain. There are criminals of an insane type whose brains have been found perfectly healthy after their execution.

The same may be said in regard to demoniacal obsession, which not unfrequently is the cause of that mysterious disease called "epilepsy," although this is not expected to be recognized by "official medical science."

In the cases above described, we have considered the organism of man as being controlled by the principle of intelligence belonging to him, and this control may be rendered imperfect or failing altogether, owing to some impediment between that guiding power and the physical brain. In the case of demoniacal obsession, which is often manifested in trance-mediumship, the rightful owner of the organism is driven away or overpowered by some foreign astral entity taking possession of the same. Such cases are usually not permanent. During the time of obsession the person seems to be entirely changed into another; but when the spell is over he is in his right senses again.

What is the nature of these obsessing "spirits"?

To answer this question we would have to enter into an elaborate investigation of the states after death. For our present purpose it must suffice to say that our researches go to show that these states are very different, according to the state of evolution attained by the persons during life. According to our experiences the great majority of the astral remnants of deceased persons exist on the astral plane in a semi-conscious dreamy state and do not deserve the name of "spirits" after the spiritual principle has departed from them. Such astral beings, bereft of reason and instinctively clinging to terrestrial life, may take possession of sensitive persons who have not sufficient self-control. This may take place without any intellectual volition on their part, or even their being aware of it; some of them are blindly attracted, while there may be others of a more intelligent kind, usually such as have suffered a premature death from suicide or accident, who, still filled with earthly pas-

sions and desire, may knowingly take possession of mediumistic persons for the gratification of their personal desires. From this class especially arise demoniacal obsessions for the purpose of revenge or some evil purpose; but there are also other entities connected with such occurrences and described in the books of mystics and occultists. To these belong some of the principalities and powers of darkness spoken of in the Bible and certain elemental spirits of nature of which modern science knows nothing and which we will not attempt to describe, referring those who are curious to know something about them to the description given in Bulwer Lytton's *Zanoni*, for although the book may be regarded as a work of fiction, there is more truth in it than many readers suspect.

There is also another kind of obsession, produced by the spirits of living persons. It has become very common and is usually called "hypnotism." In such cases the passive person becomes obsessed by the will and thought and consciousness of the operator. The hypnotized person loses his reason and self-control, and if such experiments are frequently repeated he may permanently become a victim of this foreign influence and a chronic state of dementia be the result. Whether a person has become obsessed by some irregular state of consciousness or an "elemental" created by himself, such as, for instance, the illusion of greatness, or of being persecuted, or some other product of a morbid imagination, or whether the obsession is produced by some foreign influence, the result will ultimately be the same.

This leads us a step further to the consideration of "black magic" and sorcery, of which "hypnotism" is the beginning. Mere "suggestion" under ordinary circumstances cannot always be called "magic," because in such cases the person receiving the suggestion may still have the power to judge whether or not he will accept and follow it; but if the suggestion is made in the hypnotic state, when reason has departed, the case is different. Such interferences with the *Karmā* of a person are highly objectionable. In what is properly called "sorcery," the astral body of the operator may actually take possession of his victim or direct some other astral being to take possession of it. Forms created by thought and made alive by will-power are as real as any other beings; they become associated with corresponding elements from the astral plane and thus a self-conscious, self-acting, intelligent being may be created and developed for good or for evil. If we send a good thought infused with spiritual power to a person, we send him a helping angel; if we send him a hateful thought permeated with spiritual force, we send him

a devil. Fortunately not everybody has that spiritual strength; otherwise, evil tendencies being more common than goodwill among men, our world would soon be turned into a pandemonium of black magic.

The emanations of the mind carried through space by the spiritual will are more powerful than the actions of the body. Mental power rules the world and disordered states of mind may not only cause epileptic fits in some individuals, but even disturbances within the crust of our planet; nor will this seem incomprehensible to those who have studied the interaction of the forces existing on the different planes of the constitution of our globe. The law of induction acts upon all planes; therefore, mental diseases, states of passion, moral and intellectual insanity, scientific and religious superstitions and opinions, are contagious. It has often been observed that physicians and nurses in insane asylums, if they are not of a very strong and self-possessed mind, become crack-brained or insane themselves. For this reason it is just as detrimental for the health of the patients to crowd insane people together in one asylum, as to put crowds of consumptives into a common hospital; because in both cases a central hearth of disease is created, where each patient suffers from the others and increases the sufferings of the rest.

Insanity, like all other diseases, is a state of disharmony among the elements of the organism, and may originate from physical, astral, moral, intellectual or spiritual causes. The cure for it, therefore, consists in restoring harmony in the system. If the causes are physical the remedy may be found on the physical plane; if they exist in the mind, the mind should be treated. Among the remedies which act directly upon the mind, the action of music deserves the greatest attention. The vibrations of sound penetrate to the inner nature and well-chosen music may help more than any other remedy to tranquillize the mind, to restore harmony, and to drive "evil spirits" away. As far as demoniacal obsession and injury from black magic are concerned, the best thing to avoid it is to remain self-possessed and true to one's own divine nature. The remedies of our modern physicians and the exorcisms of priests will in such cases be of little avail, because the power of "spirits" can only be overcome by spiritual power and among our academicians and theologians there are at present very few in possession of that spiritual or magic power, necessary to cast out demons; for this power does not belong to the intellect, but to the Christ-principle manifested through man.

—FRANZ HARTMANN, M.D.

*(To be continued)*

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## IN THE LIGHT OF THEOSOPHY

Under the title "She Leads Two Lives" (*The Times of India*, May 9), L. N. Gupta and Kalyani Shankar reported the case of Miss Uttera Huddar of Nagpur, a 34-year-old former college lecturer who from time to time gets transformed into a 19th-century Bengali housewife. V. V. Akolkar of the Parapsychological Research Institute, Pune, who has investigated the case and written a report on it, provides further details in the *Times* for May 23.

Uttera has had nineteen spells so far, since they began in April 1974. One of her spells lasted for 41 days, two for more than a fortnight, three for nine days and one for four days; the others were of shorter duration. The Gupta-Shankar article states:

In her new personality of a coy housewife, she calls herself Sharda, puts vermilion in the parting of her hair and wears the sari in the Bengali style. She completely forgets her mother tongue, Marathi, and speaks a highly Sanskritised version of Bengali which was in vogue during the 1850s. Following the *pardah* custom of those days, she refuses to come before strangers. Motor-cars, cookings stoves, fans and similar modern appliances surprise her. The entire day is spent in singing or writing Bengali devotional songs in praise of goddess Durga....

During these spells... she has revealed that she is Sharda, daughter of Brajnath Chattopadhyaya who lived opposite a Kali temple in Burdwan. Her *masi* (mother's sister) was very fond of her and had arranged her marriage with Biswanath, a nephew of her *meso* (*masi's* husband). Her father-in-law, Nandkishore Mukhopadhyaya, who was a resident of Shivpur in Khulna district, had disliked the alliance.

Her husband was a *kabiraj* (ayurvedic doctor) and had to travel to many places. Sometimes he would not be able to return home for days together. Sharda had two miscarriages. She was carrying her third child when she was bitten by a snake at her *masi's* house while plucking flowers. She does not recall anything after that....

Uttera has done her M.A. in philosophy, is interested in literature and was for some time a lecturer in a local college. She is modern in her outlook and supports women's liberation. She has no links with Bengal or Bengali, except for her liking for Sarat Chandra's novels which she has read in Marathi.

The places mentioned by Sharda have been verified and the genealogy

given by her confirmed. The story has triggered off a lively controversy between parapsychologists, who say that it is a case of rebirth where Uttera is reliving her previous life, and psychiatrists, who maintain that she is a schizophrenic and can be cured with modern treatment. Uttera herself is anxious to get rid of Sharda. "It has disturbed my normal life, constricted my movements and interfered with my work. That is why I had to give up my lecturer's job." At 34, Uttera is still unmarried; the man who had once promised to marry her backed out later, and since then she has refused a number of marriage proposals.

Similar instances of multiple personalities have been reported from time to time and have excited much interest. Books about such cases have become best sellers: *Three Faces of Eve* in the 1950s, and *Sybil* in the 1970s. More recently, in August 1975, *Psychology Today* reported the tested and documented case of Veronica, who turned into Nelly every now and again, usually after sleep, with distinct and separate personality traits. Following hospitalization, psychotherapy, and other events, Veronica and Nelly achieved a degree of integration. The author of the article, Dr. Emanuel Berman, assistant professor of psychology at Yeshiva University in New York, who has thoroughly studied Veronica's case, speculates about how a split personality develops:

Splitting, in itself, is not unusual. Sociologists demonstrate how the same individuals behave differently in their roles as son or daughter, spouse, parent, friend, employee, or club member. Psychotherapists frequently discover that their patients, while not showing any external personality split, maintain two parallel characters. Patients sometimes identify them in their own minds by different names or nicknames, and stage inner dialogues between them. . . . What we need is a way of describing personality as a pattern, including concurrent and often contradictory elements which may be relatively well synthesized in some individuals but unreconciled in others.

With such a theory of personality, full-scale multiple personalities such as Eve, Sybil and Veronica would be seen not as curious freaks, but as extreme examples of a normal human phenomenon. What is extreme and probably pathological about the true split personality is not the differentiation itself, but its rigidity; the obliviousness by each side of the other; and the impenetrable wall between contradictory aspects of one self.

Being capable of varied and sometimes contradictory roles and feelings is an asset; their rigid separation is a burden. Recognizing

the potency of existing splits may be a crucial step toward ultimate integration.

What W. Q. Judge wrote in reply to a question contains a hint for understanding such a phenomenon:

Physicians . . . cannot explain how a man suddenly loses his identity and becomes a raving maniac. Or in milder cases, where a man periodically becomes for months at a time some other person with no memory of the former state, and so relapses from one to the other. . . . Karma rules in this as in all else, and it is only when one limits his view of Karma to this one life that he can be confused. . . . Remember, the mind of each is connected with the body in a certain definite manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. (THE THEOSOPHICAL MOVEMENT, March 1945)

Mr. Judge suggests, as a remedy, "the use of strong magnetism by one who knows all these laws in every detail and can intelligently apply the remedy" — one who is, above all, morally pure and physically healthy. An article entitled "A Case of Obsession," reprinted from *The Theosophist* for May 1880 in THE THEOSOPHICAL MOVEMENT for September 1960, also contains important hints.

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At the Fourth International Conference on the Unity of Science, held in New York last November and attended by scholars, including several Nobel Prize winners, from all over the world, Dr. J. B. Rhine, the eminent pioneer of parapsychology, spoke at a symposium that dealt

with the question, "Is Religion Functional as a Source of a Standard of Value Today?" He emphasized, as reported by Martin Ebon in *Psychic* for April 1976, that if religion wants to find a scientific backing for its traditions and beliefs, parapsychology is the "relevant branch of science" to supply the necessary know-how.

Parapsychology, he claimed, can help to answer questions crucial to religion, questions such as: "Does man possess a spiritual nature? Can the phenomena of religion possibly be real? Has religion a distinctly determinative role in conduct?" The challenge he threw down for theologians was: Is prayer a form of telepathy? Are seership and revelation, reported in the Bible, equivalents of clairvoyance? And are physical "miracles" a "PK effort," in other words, psychokinesis or mind-over-matter?

#### Martin Ebon comments:

Rhine's challenge was straightforward to the point of bluntness. With religious denominations faced by a drain of worshippers into "alternative" movements and a virtual identity crisis within themselves, Dr. Rhine's challenge is certainly timely. He said that religion "must either deny itself" parapsychological research methods, which have given us "knowledge of other great areas of importance, or it must welcome and encourage" its inquiries. Closing on a note of almost provocative firmness, Rhine said that parapsychology's record today gives us "the right to knock on the all-too-tightly closed doors of the religions of mankind."

Applying scientific methods to religious phenomena has, however, its limitations. Those who substitute scientific experiment for "revealed religion" run the risk of falling into the scientific limitation of denying those laws of nature which, though once known, are now unknown to science. The "miracles" of tradition and history — most of them — were facts, and their analogues are still possible today, all under natural law. Bigotry is not the special sphere of religion; scientists are equally prey to it. It seems a pity that those investigating psychical and parapsychological phenomena should have neglected familiarizing themselves with at least the bare outline of the metaphysical and psychological system that underlies the Eastern schools of philosophy. This system is the result of very profound research into such phenomena as the present-day investigators are dealing with and also into other far deeper and more important manifestations that they have not considered at all; and these researches have for thousands of years occupied, to a greater

or lesser degree, all thinking men among races acknowledged to be possessed of a very high degree of intellectual acuteness and spiritual insight. Were our Western adventurers into the unseen realms to study the ancient systems, they would know that the ground over which they now laboriously make their way has been not only traversed before, but pretty fully surveyed and mapped out, and that their supposed discoveries amount virtually to no more than a verification of results long ago obtained by others.

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In a research paper read at the recent International Congress of Psychotherapy at Paris, Dr. B. B. Sethi, professor of psychiatry at King George's Medical College, Lucknow, and his associate Dr. R. C. Ahuja advanced the thesis that unitary families devoid of "social intercourse," or young couples overwhelmed with new burdens and obligations and with scanty channels of communication with the parental home, fall an easy prey to disorders like depression (*The Sunday Standard*, July 18). The doctors are aware of the problems that the joint family creates especially in modern conditions, but they plead that even if young people have to go away from their parental home as an inevitable consequence of modernization, the moral and emotional links with their families should not be broken. To turn one's back on wider family ties is to court mental stress.

The soundness of this appeal should commend itself to our social reformers and legislators. It is when the West has begun to envy the stability and restraints of Indian society and of enduring family relationships that we are abandoning our precious heritage in the name of social change. It would be better to preserve the great welfare system that we already have in wide family relationships than to substitute it with a dole system that would leave old parents sad and lonely and their children a prey to alienation and neurosis.

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