

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 50, No. 3

17th January 1980

OVERCOMING OUR DIFFICULTIES

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1936.—EDS.]

DIFFICULTIES increase in number and variety and affect every part of the human constitution as evolution advances. The child suffers only bodily ailments till his growth introduces him to moral and mental difficulties. Going to school results in difficulties which are not merely bodily. Puberty brings on still other kinds. So it is with the human Ego. Progressive awakenings always bring new difficulties. Through the process of reincarnation karmic results produce one set of difficulties, but when the Ego's perception has set the feet of his personality on that which is called the Path of Woe other sets of obstacles and unsuspected troubles are encountered. Mental confusion is caused by illusions which often produce delusions. Grappling with outer events and circumstances — and especially with his fellow men — the aspirant often cries, “Verily this *is* the Path of Woe.”

The difficulties of each aspirant are very real. The doctrine that outer things are Maya brings neither consolation nor relief. The troubles are actualities. To the girl at play her doll is her living child; to the hysteriac his notion is no illusion, no Maya; to the lunatic his pet obsession is a fact; to every man and woman his or her own problems are not connected with the illusions of matter but with the verities of spirit.

A great step forward is made when the student recognizes that his problems are not special to himself, and further that, all of them *are* of the nature of Maya or illusion. A spiritual blunder of the first magnitude is committed when the aspirant learns to look upon them with a false indifference or *vairagya*. Body, family duties are all Maya — disregard them! Such an attitude is even more wrong and dangerous than that which looks upon passing ailments and events as substantial immortal entities.

These difficulties are mayavic or illusory only when they are transcended. To the madman his world is most real; when he recovers his sanity the fantastic nature of that world can be recognized as Maya. To overcome obstacles, to defeat difficulties, we must learn to look upon them as avenues through which the world of the Real can be reached. If we can see in them opportunities to strengthen or evolve the powers of virtue and knowledge then only can we say these difficulties are Maya. There are many yogis in India who shout "*Aham eva Parabrahma* — I am verily the Supreme Brahman," but know nothing about what Brahman is; such yogis are covered by the thick veil of Maya. Theosophy warns its students against taking a similar wrong course in reference to their own life-duties.

What then shall the sincere student do? He should look upon his own obstacles and difficulties as real, but set there by Karma, *i.e.*, by himself, so that in overcoming them he may unfold the power to help and to serve the Cause of Brotherhood and of the Great Brothers.

The very first requisite is not a careless disregard of difficulties, a turning of our back on them, but a courageous facing of them all. In overcoming them we prove to ourselves that their substance is of the nature of Maya. In no other way can this lesson be learnt. To call them Karma and allow them to submerge us is to weaken the Will and to abrogate our manhood. Karma means that we have within ourselves the stamina to face, and the capacity to overcome, difficulties. It is a *false* indifference that runs away from difficulties which in time are bound to overtake us. It is a false resignation that postpones the fight which time will surely compel us to face. There may be failure or there may be victory, but there is no middle course for the human Ego.

Occultism offers certain general principles for doing our duty by every duty. These enable the warrior-soul to fight and win. These principles, as the first three steps, can best be illustrated by three quotations.

The first is from *Letters That Have Helped Me* (p. 138), in which W. Q. Judge writes:

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge.

The performance of duty is primarily dependent on cheer and content which make the mental visualization of its performance not only easy but accurate. Difficulties become more difficult when grouching and growling enter into the planning or executing of any task. "Contest of smiles" is spiritual ju-jitsu — we bring the enemy down by a simple device. Having chosen to tread the Path of Woe, why should we grumble when difficulties arise? We are more fortunate than those countless men and women whose Karma surrounds them with penury and who possess not the knowledge we have in our great philosophy.

The first step prepares us for the second. When we learn to curb the fault-finding tendency, when we abandon the habit of grumbling and growling, then we experience that of which H.P.B. writes (*She Being Dead Yet Speaketh*, pp. 2-3):

One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.

In this H.P.B. clearly implies that a period of inner quiet is necessary if the Ego is to succeed in its dual task of controlling the personality and using it for its own divine purpose. Just as the student needs quiet meditation and study every day, just as in the life of the soul a period of retirement or retreat of the personality is helpful, so also a period of inner quiet and peace, *inner* contentment and repose is essential. It is not sufficient that we pass through such a period in ideal conditions; it is natural and easy not to murmur when the mountains around are quiet in their dignity and soothing in their calm. We are beautifully quiet every night when the body is asleep. We have to learn to be without "doubt, murmuring, and despair" when things around are topsy-turvy, when everything is wrong and nothing is right. Such periods beget inner consolidation, for during them spiritual assimilation takes place.

Years of right performance of duty in cheer and content, during which doubt vanishes giving place to enlightenment, bring to birth that much-praised virtue of Patience. Masters speak of Themselves as "well trained in patience." Mahatma K.H. says:

Great man is he who is strongest in the exercise of patience.

This constitutes the third step. None can exercise patience, understandingly and energetically, without going through the processes implied in the first two stages. We are compelled by Karma to be patient, but

there is no merit in that; in the self-induced exercise of patience there is real merit. Masters are patient with the rounds of Cycles in the life of humanity or in that of Their Chelas. Patience of the kind in the above-quoted sentence also knows how rather “to work and force the current of events than to wait for time — a habit which has demoralized the Hindus and degenerated the country.” Patience is the active counterpart of a passive calmness. Mr. Judge offers many useful hints on patience in his *Letters* and we must remember *The Voice of the Silence*:

Be of sure foot, O Candidate. In Kshanti's essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

THIS SENTENCE: “The thread between the *silent watcher* and his *shadow* (man) becomes stronger” — with every reincarnation — is another psychological mystery, that will find its explanation in Book II. For the present it will suffice to say that the “Watcher” and his “Shadows” — the latter numbering as many as there are reincarnations for the monad — are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and “astray into the lunar path” — to use the Occult expression — is an individual *Dhyan Chohan*, distinct from others, a kind of *spiritual individuality of its own*, during one special *Manvantara*. Its *Primary*, the Spirit (Atman) is one, of course, with *Paramatma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohanian Essence. . . . “My Father, that is in Heaven, and I — are one” — says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.

—*The Secret Doctrine*, I. 265

THE SPIRIT IN THE BODY

Nothing is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbours, without perceiving that it is sufficient to attend to the daemon within him, and to reverence it sincerely. And reverence of the daemon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men.

—MARCUS AURELIUS

WE ARE fast approaching a time when even large masses of people will evince recognition of the world which lies within each one of us, and which shapes for each the world without. Dependence on objects is giving place to dependence on ideas. This is a long step towards the world within. Happiness is more and more seen to be the product of a creative intelligence in the human heart. Some if not many recognize that the creative action of the heart increases in proportion as thirst for objects of sense decreases. In passing it might be pointed out that a consideration of this decrease brings a subtle perception which refines and does not destroy our sense-life.

Both these facts are surrounded by a great deal of vagueness. Many vaguely feel that God is within, but they have obviously not yet arrived at a clear-cut perception of the truth, for such perception revolutionizes the whole of life. Some few vaguely recognize that between creative moral intelligence and sense-life there is intimate kinship, but they have not begun educating themselves to ascertain its nature and depth.

In every country of the world the thinking few are deliberately turning to the God *within* — the unchanging Consciousness which is the witness of the ever-changing subjects of thought and objects of sense. "The Spirit in the Body" is gaining for Itself a deserved place among the most advanced concepts of today.

"The Spirit in the Body" is a veritable *mantra*, *i.e.*, it has the power of enlightening the mind which repeatedly meditates on it. It is a simple seed-idea with the power to fructify abundantly. One of the earliest effects of meditation on this *mantra* is the new value it compels us to give to the body, which is the Holy of Holies, and which has come well-nigh to be poisoned by monkish superstition and to be degraded by scientific materialism.

Marcus Aurelius calls the Spirit in the Body the Daemon and urges upon men to attend to and reverence him. He repeats the old doctrine of the *Gita* that passion leads to thoughtlessness and these envelop the Spirit as smoke surrounds fire. Two contending forces reside in the body, which is not itself the enemy of the Spirit; for it is not molecularly constituted matter, least of all the human body, that is our grossest constituent, but verily the passions — the real animal centre. The body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. But also, through it, the Light of the Spirit shines; for, in it, the God also abides.

Passion and thoughtlessness are an inseparable pair. All our thinking is so mixed up with desires and longings that the energy of thought itself has assumed a destructive aspect. Competitive thoughts, selfish thoughts, war-like thoughts, are destroying agencies; they are more powerful than trade-unions and big-business trusts, more penetrating than armies, navies and air-forces. To free the mind from passion means gaining the power to attend to the creative faculty of Consciousness. The mind wanders among the objects of desire because it has not perceived the truth that it can as easily be impressed by the Spirit in the Body as by the Satan in the body. Earnest and religious people are so busy fighting the devil, and are so concentrated on him, that they forget to seek the company of the God within. Neither by chastisement, nor by cursing, nor by fighting can we evict the Devil from the mind. When the mind *ignores* the Satan, because it is busy listening to the song of the Spirit, then only shall we succeed in living the higher life. The grand urge of evolution is not the withdrawal of the Spirit to its own shining and blissful abode, but the bringing out of its inherent Radiance and Joy as Benediction for the world of matter.

To seek the company of the Spirit in the Body is to engage in meditation on the nature of the Spirit. This brings not only peace but also knowledge. Then only can the Spirit in the Body act outwardly, that is, become as it were an extraneous Potency.

Meditation is the prime need, and that the thoughtful admit. To what theme shall our meditation be directed? To the Spirit in the Body. Each human being is an incarnation of his God. So many men on earth, so many Gods in Heaven, and yet these Gods are in reality *One*. All that an average man can know of his God is what he knows of, through and within himself.

To aid him in his search the Spirit in the Body is given certain

names, and repeated contemplation on them enables him to know its nature. They are: (1) Spectator (*Upadrashtri*), (2) Admonisher (*Anu-nantri*), (3) Sustainer (*Bhartri*), (4) Enjoyer (*Bhoktri*), (5) the Great Lord (*Maheshwara*). This is the starting point of the meditation. It is, however, necessary, so the Divine Science teaches, to remember from the very outset that the motive for acquiring knowledge and gaining power is the service of our fellowmen.

Others can be helped and inspired by us with the help and inspiration of the God within ourselves. We must prepare ourselves to permit the God in us to act outwardly, *i.e.*, to become as it were an extraneous Potency. Thus meditating on the *mantra* "The Spirit in the Body," we shall free ourselves from passion and thoughtlessness, and then, knowing Its Creative Potency, make It act on the outward plane. Inspired acts are like a flame; in their turn they produce other inspired acts. A real picture is the mother of many pictures; a real poem begets more poetry; a real idol reveals the hidden ideals. A new meaning of the exquisite lines of Keats dawns upon us—

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness.

Meditation is prayer. Invoking the Spirit in the Body, our minds gain illumination; our desires are purified; and our deeds become the shining creatures through which the radiance of eternity breaks upon this drab world of toil and poverty.

JUDGE once said, "It is not money that is needed but Hearts." And it would not take so many — as numbers go — to save a city or a nation. "Providing there be found three righteous men, I will not destroy the city," says an ancient scripture. There could be no greater work than that in which we are engaged. When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow men.

—ROBERT CROSBIE

ELEMENTARIES

[This letter from H. P. Blavatsky as Corresponding Secretary of the Theosophical Society appeared originally in the *Religio-Philosophical Journal*, Chicago, for November 17, 1877. It is included in Volume I of her *Collected Writings*.—EDS.]

Editor, *Journal*:

Dear Sir,—I perceive that of late the ostracized subject of the Kabalistic “elementaries” is beginning to appear in the orthodox spiritual papers pretty often. No wonder; Spiritualism and its philosophy are progressing, and they will progress, despite the opposition of some very learned ignoramuses who imagine the cosmos rotates within the academic brain. But if a new term is once admitted for discussion the least we can do is to first clearly ascertain what that term means; we students of the Oriental philosophy count it a clear gain that Spiritualist journals on both sides of the Atlantic are beginning to discuss the subject of sub-human and earth-bound beings, even though they ridicule the idea. Only, do those who ridicule it know what they are talking about? Having never studied the Kabalist writers, it becomes evident to me that they confound the “elementaries” — disembodied, vicious, and earth-bound, yet human spirits, with the “elementals,” or nature-spirits.

With your permission, then, I will answer an article by Dr. Woldrich, which appeared in your *Journal* of the 27th inst., and to which the author gives the title of “Elementaries.” I freely admit that owing to my imperfect knowledge of English at the time I first wrote upon the elementaries, I may have myself contributed to the present confusion, and thus brought upon my doomed head the wrath of Spiritualists, mediums and their “guides” into the bargain. But now I will attempt to make my meaning clear. Eliphas Lévi applies equally the term “elementary” to earth-bound human spirits and to the creatures of the elements. This carelessness on his part is due to the fact that as the human elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they therefore, after a certain period of time, become no better than the elementals who never had any soul at all. To disentangle the subject, I have, in my *Isis Unveiled*, shown that the former should alone be called “elementaries,” and the latter “elementals.” (“Before the Veil,” Vol. I, pp. xxix-xxx)

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in nature-spirits, demons and mythologi-

cal deities, as the effect of an imagination untutored by science, and wrought upon by misunderstood natural phenomena. He attributes the legendary sylphs, undines, salamanders and gnomes, four great families, which include numberless subdivisions, to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire "that power which disembodied spirits have of materializing apparitions by his will." Granted that "disembodied spirits" have sometimes that power, but if disembodied, why not embodied spirits also, *i.e.*, a yet living person who has become an adept in occultism through study? According to Dr. Woldrich's theory an embodied spirit or magician can create only subjectively, or to quote his words — "he is in the habit of summoning, that is, bringing up to his imagination his familiar spirits, which, having responded to his will, he will consider as real existences."

I will not stop to inquire for the proofs of this assertion, for it would only lead to an endless discussion. If many thousands of Spiritualists in Europe and America have seen materialized objective forms which assure them they were the spirits of once living persons, millions of Eastern people throughout the past ages have seen the Hierophants of the temples, and even now see them in India, also evoking, without being in the least mediums, objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, as Dr. Woldrich tells us that though subjective and invisible to others, these forms are palpable, hence objective to the clairvoyant, no scientist has yet mastered the mysteries of even the physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because a clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a hallucination nor a fiction of the imagination. Were the persons present endowed with the same clairvoyant faculty, they would every one of them see this "creature of hallucination" as well; hence there would be sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an elemental or a disembodied spirit, and *vice versa*.

For instance, what guarantee can Dr. Woldrich give us that "Hoki" and "Thalla," the guides of Miss May Shaw, were not simply creatures produced by the power of imagination? This gentleman may have the word

of his clairvoyant for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious powers, ought to make her irresponsible in the eyes of every serious investigator. It is the spirit, or these invisible powers, he has to test, not the clairvoyant's; and what proof has he of their trustworthiness that he should think himself warranted in coming out as the exponent of a philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptian Hierophants, Guru-Brahmans, adepts of the sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists themselves. Admit once that a magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit-friends, and the *tutti quanti* from the sweet Summerland crowding around the trance medium and seers? Why these would-be disembodied entities should be considered more identified than the elementals, or as Dr. Woldrich terms them, "elementaries" — of the magician, is something which could scarcely bear investigation.

From the standpoint of certain Buddhist schools, your correspondent may be right. Their philosophy teaches that even our visible universe assumed an objective form as a result of the fancy followed by the volition or the will of the unknown and supreme adept, differing from Christian theology, however, inasmuch as they teach that instead of calling out our universe from nothingness, he had to exercise this will upon pre-existing matter, eternal and indestructible as to invisible substance, though temporary and ever-changing as to forms. Some higher and still more subtle metaphysical schools of Nepal even go so far as to affirm — on very reasonable grounds too — that this pre-existing and self-existent substance or matter (*Svabhavat*) is itself without any other creator or ruler; when in the state of activity it is *Pravritti*, a universal creating principle; when latent and passive, they call this force *Nivritti*. As for something eternal and infinite, for that which had neither beginning nor end, there can be neither past nor future, but everything that was and will be, is; therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this substance called by the Buddhists *Svabhavat*, by the Kabalists astral light. As in a faithful mirror this light reflects every image, and no human imagination could see anything outside that which exists impressed somewhere on

the eternal substance. To imagine that a human brain can conceive of anything that was never conceived of before by the "universal brain," is a fallacy, and a conceited presumption. At best, the former can catch now and then stray glimpses of the "eternal thought" after these have assumed some objective form, either in the world of the invisible or visible universe. Hence the unanimous testimony of trained seers goes to prove that there are such creatures as the elementals; and that though the elementaries have been at some time human spirits, they, having lost every connection with the purer immortal world, must be recognized by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls which have henceforth to remain immortal. To the Kabalists and the adepts, especially in India, the difference between the two is all important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestions and sound advice of certain of their seers and mediums. They have regarded Mr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosicrucian" fantasies of P. B. Randolph, and his "Ravalette" has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally lifting high the banner have declared a murderous war of extermination to the Theosophs and Kabalists. What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonour upon the cause; identification by genuine seers and mediums of pretended spirit-forms that were afterwards found to be mere personations by living cheats — which goes to prove that in such instances at least, outside of clear cases of confederacy the identifications were due to illusion on the part of the said seers; obsessed mediums driven by their guides to drunkenness and immorality of conduct — the practices of free love endorsed and even prompted by alleged immortal spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezzlement and other crimes; the overcredulous led to waste their substance in foolish investments and the search after hidden treasures; free loveites parted from their wives in search of other female affinities; *incubi* and *succubi* entertained as returning angel-husbands or wives; mountebanks and jugglers protected by scientists and the clergy and gathering large audiences to witness imitations of the phenomena of cabinets, the reality of which

genuine mediums themselves and spirits are powerless to vindicate by giving the necessary test-conditions; *séances* still held in Stygian darkness where even genuine phenomena can readily be mistaken for the false and false for the real; mediums left helpless by their angel guides, tried, convicted and sent to prison and no attempt made to save them from their fate by those who, if they are spirits having the power of controlling mortal affairs, ought to have enlisted the sympathy of the heavenly hosts in behalf of their mediums in the face of such crying injustice; other faithful Spiritualist lecturers and mediums broken down in health and left unsupported by those calling themselves their patrons and protectors. Such are some of the features of the present situation, the black spots of what ought to become the grandest and noblest of all religious philosophies — freely thrown by the unbelievers and materialists into the teeth of every Spiritualist; no intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing, and will not progress until its facts are viewed in the light of the Oriental philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of two erroneous propositions. In the concluding sentence of his article he says:

I know not whether I have succeeded in proving the “elementary” a myth, but at least I hope that I have thrown some more light upon the subject to some of the readers of the *Journal*.

To this I would answer: (1) He has not proved at all the “elementary a myth,” since the elementaries are with a few exceptions the earth-bound guides and spirits in which he believes together with every other spiritualist; (2) Instead of throwing light upon the subject the Doctor has but darkened it the more; (3) Such explanations and careless exposures do the greatest harm to the future of Spiritualism and greatly serve to retard its progress, by teaching its adherents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed *Journal*, allow me to sign myself, dear Sir, yours respectfully,

H. P. BLAVATSKY

Corresponding Secretary of the Theosophical Society.

New York.

“THE SURE, TRUE, AND ROYAL ROAD”

WHAT is it, fellow students of Theosophy, that Mr. Judge sees as meriting the above words? Aspiration? Devotion? Self-sacrifice? No, it is Resignation. Writing to his disciple, Jasper Niemand, “The first step,” he says, “in *becoming* is Resignation. Resignation is the sure, true, and royal road. Try to acquire patient Resignation.”¹

Now, Mr. Judge was a tireless worker, a devoted servant of H.P.B. and the Masters. Does it not seem strange, then, that he should so exalt what may at first sight seem only a passive quality? Consider his record. It is one of activity. Co-founder with H.P.B. and Colonel Olcott of the Theosophical Society; Founder and Editor of *The Path* magazine; writer of invaluable books and letters; organizer of conferences, and himself a noble speaker for the cause so dear to him. On his long-desired visit to India in 1884 he lectured in no fewer than five cities and ably investigated matters at Adyar when the trumped-up charges were being brought forward against H.P.B. All this despite imperfect health, due to Chagres fever contracted in South America.

Surely we see quite the opposite type of man to the one who “resigns himself” in periods of frustration, an expression which always calls up a picture of folded hands and a wearily patient countenance. Rather, Mr. Judge was one who, even when weakened by fatal illness, forsaken by friends turned enemies, saddened by injustice and treachery, “never turned his back, but marched breast forward, never doubted clouds would break” — words which were more true of him, passing out of life at the early age of forty-five, than of the prosperous seventy-seven-year-old poet, Robert Browning, who wrote them.

A reader of *The Path* ninety years ago wrote in asking for the precise meaning of “Resignation.” Mr. Judge, for his answer, turned to the *Gita*, the book he read constantly and to which, as constantly, he drew the attention of all who sought to study Theosophy. “We must do as commanded by Krishna,” he told the questioner, “resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step, but it is the one seldom thought of by students.”

¹ *Letters That Have Helped Me* (Indian ed.), p. 20.

Not thought of, maybe, in that high sense, but we do perhaps think of it in what we consider a right way — as a meek acceptance of all things and circumstances, these being the fruits of our Karma. This view Mr. Judge corrects in a letter to Jasper, who had apparently taken something said by Mr. Judge as implying criticism of his life pattern and consequently was pondering alteration. “What need to change places?” runs the reply to this. “We do not change ourselves by moving the body to another *locus*. . . . In order to change, we must have got to dislike the place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul.”²

Here, evidently, is a case where Resignation is advisable for the soul’s sake, not a weakness but a deliberate choice. It averts something worse, “attachment by opposites,” a meaningful phrase of Mr. Judge’s coining. So instead of an attitude merely passive, such as “resignation” too often is, we have one of *choice*, proceeding from thought, though in a sense the operative factor (active, not passive) is Resignation.

Something similar is to be found in Letter XI. “Every situation ought to be used as a means.” This implies a situation which at the time is displeasing to the person involved. But instead of murmuring, “I must resign myself to it,” the better way would be to wring some good from it; patience, perhaps (does that sound dull?) or an opportunity of helping someone who may also be involved in it. Mr. Judge follows up his advice with the comment, “This is better than philosophy, for it enables us to know philosophy,”³ thus changing an attitude which could be merely passive into *active* Resignation.

When once we have “resigned” ourselves to the situation, and after we have done our duty and the best, “we must be satisfied,” says Mr. Judge, “with what time and Karma give us.”⁴ We know, of course, that all is Karma, Resignation included, whether we arrive at it willingly or not. “Regret nothing,” he writes to Jasper, “not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once.”⁵

Here is Resignation in perfection, co-operating actively with Karma, a very different sort from the folded hands type mentioned above. That Resignation should have dignity is right, for Mr. Judge would have us see it as an *act*, a willed and deliberate act, not a mere lapse into a state of passivity.

² *Letters* (Indian ed.), p. 11.

³ *Ibid.*, p. 45.

⁴ *Letters* (American ed., p. 175).

⁵ *Letters* (Indian ed.), p. 21.

He gives a little lesson on this point for an unnamed correspondent, one which "has to be learned," he says, "and, good boy as you are, you have not yet learned it."⁶ We shall never know who the good boy was, but we can profit by the lesson, which doubtless we need as much as he did. "What is to learn," Mr. Judge continues in the same letter, "is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them. . . . I am never, nor you, satisfied with ourselves, but we must be resigned to the limitations of our character as they appear to us."

This, again, is Resignation in the form of acceptance. What we are is our Karma, so accept it and work onward from that point. Resignation of this sort is not passive, rather is it motivated by will.

Choice similes frequently illustrate the truths taught us by Mr. Judge. Here is one which, though occurring in a different context, might well apply to Resignation as practised in obscure and depressing circumstances. "A steady mind and heart stands still and quiet until the muddy stream rolls clear." And in another he sees himself as on a journey, when, though eager to press on to the goal, "I would never let the least fear or despair come before me," he says, "but if I cannot see the road, nor the goal for the fog, I would simply sit down and wait; I would not allow the fog to make me think no road was there, and that I was not to pass it. The fogs must lift."⁷

Six words from the pen of Mr. Judge might serve as a mantram. "Let us deserve and then desire."⁸ There could be support in that when we are called upon to resign ourselves to — Resignation! He wrote them during a stay in Paris, where he was helping H.P.B. with *The Secret Doctrine*, and where he remained for several months. It was not an entirely happy time for him. H.P.B. was summoned to London, and Mr. Judge was left alone in bitterly cold weather to endure a severe attack of neuralgia. "Here I am," he writes, "for how long or short I do not know," a situation to which he could do no other than resign himself. But the long-desired pilgrimage to India was to follow, though all he foresaw at the time of writing was to "stay here quite a while and probably go back to London."⁹

Does not it come home to us from some of these extracts that Mr. Judge knew Resignation "from the inside"? It is one thing to muse on an abstract quality, to define it, even to study its effects on someone else,

⁶ *Letters* (American ed.), p. 162.

⁸ *Letters* (American ed.), p. 202.

⁷ *Letters* (Indian ed.), pp. 89 and 72.

⁹ *Ibid.*, pp. 199 and 198.

but to experience it oneself is a different matter, and Mr. Judge in his closing years, his life-work cut short by painful illness and the even more hurtful concerted enmity of some of his former co-workers, might well have known resignation in its darkest and most deathly aspect, Hopelessness.

No need to be told that this was not so. We know it, knowing his letters. What he had written in former years might well have come back to him at this sad stage. "We must be satisfied with what time and Karma give us after we have done our duty and the best."

Resignation? It is implied. But who would not be content to feel so at life's ending? "So be troubled not by words, titles or confusions,"¹⁰ says Mr. Judge. Resignation can at times be fulfilment.

"EVERYTHING is linked with everything else down to the lowest ring on the chain, and the true essence of God is above as well as below, in the heavens and on the earth, and nothing exists outside him. And this is what the sages mean when they say: When God gave the Torah to Israel, he opened the seven Heavens to them, and they saw that nothing was there in reality but his Glory; he opened the seven worlds to them and they saw that nothing was there but his Glory; he opened the seven abysses before their eyes, and they saw that nothing was there but his Glory. Meditate on these things and you will understand that God's essence is linked and connected with all worlds, and that all forms of existence are linked and connected with all worlds, and that all forms of existence are linked and connected with each other, but derived from his existence and essence." So wrote Moses de Leon; and when Kabbalists of this school describe the state of the Messianic world the emphasis is on the restoration of the original coexistence and correlation of all things. What is at present reserved to the mystic whose gaze penetrates through the outer shell to the core of the matter, will anon be the common property of mankind in the state of Redemption.

—GERSHOM SCHOLEM

¹⁰ *Ibid.*, p. 165.

REFINING BRUTE ENERGY

In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. . . . In the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . The result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidificant bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+ \times + = -$, are wasting and scattering energy no less than the tiger which springs upon its prey. . . . Heat is but a mode of motion to her [science], and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover.

—A Master's Letter (*U.L.T. Pamphlet No. 29*)

THE SCIENTIFIC PROPOSITION that the universe is running down is denied by *The Secret Doctrine*, a reformulation of the Ancient Wisdom, except in the sense that

nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA. (I. 149)

The Secret Doctrine further asserts that the universe is being constantly regenerated through the processes of the circulation of the One

Life of our solar system, source of all the Forces of science, ever sent forth and received back periodically by the Solar Heart. It should not seem surprising that man, the Microcosm, living in the little physical universe of his own body and sharing in the body corporate of mankind, has analogous processes going on within himself and is not without responsibility in connection with them. The mental trend of humankind in its collectivity as well as of the individual, brutalizes or refines energy.

Man uses his physical body with its organs of perception, necessary as the link with the real senses in the astral or model body, to catch vibrations of colour, sound, smell, taste and touch. There is in addition a correlating centre in the brain, where all these sensations are considered by the incarnated entity, the Personal Self. To this inner centre the vibrations impinging on the external organs of sense pass along the nerves, the nervous system being the connecting link between the physical and astral worlds.

Our organs, used by us, trained by us, are made up of cells, of molecules, and of atoms that are selected by our inner natures in terms of consubstantiality. The very vibrations which our sense-organs receive and transmit may well also be subtly influenced by the selective quality of our own making: just as habits form the character of a man. The brain centre of perception is constantly in touch with all the organs of the body and therefore is able to draw upon the memories of these.

Before the correlating consciousness, then, are not only the sense impressions but also the related memories of all the organs concerned, for every organ, composed of conscious cells, has its own memory. The counsel of the Higher Ego, the Real Man, the voice of conscience, of wisdom, of equipoise, unselfishness and compassion should, of course, be sought and heeded. Only, however, to the extent to which the Personal Self is *en rapport* with his Higher Mind, will the latter be able to

influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. ("Psychic and Noetic Action": *Raja-Yoga or Occultism*)

The "Higher Ego," we are also told, cannot act directly on the body. As "part of the essence of the UNIVERSAL MIND" it "is unconditionally

omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* — the Personal Self.”

It is the latter that is faced with the choice of action. If he acts with deliberation, in terms of the truth, the justice, the impartiality of Nature's laws, which are universal, there is released that refined, transmuted force which rebuilds, raising himself, those units of humanity and those aspects of Nature that he contacts, to higher potential levels of beneficence. If, on the contrary, the force of personal or selfish emotion overpowers the Personal Self, brute impulsive energy is released.

Irresistibly the unity of the whole of Nature is forced upon us. Three great divisions, the physical, the psychic and the spiritual, interpenetrate one another all around us, within us, and we human beings form the link between the spiritual world of wise beings on the one hand and the physical world of sensitive evolving forms on the other. Through the power of our mind-balance, our wisdom-compassion, we can transmute the brute forces of evolution into that refined sensitivity wherein can be reflected a portion of the light of mind, of Self-reflective consciousness. This should be the true work of the brotherhood of mankind within the brotherhood of all nature — a gracious performance of that natural duty which it is man's privilege to discharge.

Three planes of human life open themselves to our understanding. The real Spiritual Man, the Perceiver, must live on his own plane, in the realm of Great Ideas. He strives through his ambassador, the centre of consciousness called the lower mind in man, to influence and guide the bodily instrument through the difficult and turbulent medium of the psychic-emotional-astral. The effort to clear this medium and to purify and refine it should engage our concentration, once that we “see” that the noble qualities which have their seat in the spiritual are alone enduring and permanent. They produce calmness, harmony and happiness in the emotional sphere and in the physical world — first of all in the man so generating them, then, as these refined energies spread outwards, to some extent in all Nature.

Cosmically we can surmise that the great planets of our system represent “organs” on the physical plane of that system, of which the Sun is the central Heart. Disturbances in the harmony of the system arise when flashing meteors and comets pass through, but the balance is ever restored by the great Solar Heart, whose pulsations, regular and sustained, are reflected in miniature in our own physical hearts. Yet we can sense that our beating hearts but mirror physically the beating of the inner in-

visible true heart of the Real Man, just as our Sun projects upon the physical plane the beneficent stream of energy from the Great Central Spiritual Sun, translated for the use of that plane of manifestation that we call physical. So, too, by our refinement of that energy we no doubt return it to that Central Source through the corresponding centres made active in ourselves. We are, however, charged with the responsibility of doing this consciously, of learning the great lesson of embodied existence and deliberately performing each and every duty that is ours with the detachment and dispassion that Wisdom gives.

The human kingdom of self-conscious minds reflects the gross material and the tenuous spiritual. It serves in one aspect as the focal point of balance where all the energies of evolution without exception converge, where matter reaches up to spirit, where spirit has involved itself into material form and where eternal Law ever exists in its two aspects of free choice and responsibility. When that concept is grasped, Wisdom and Folly are seen for what they truly are: construction and destruction. "Light and darkness are the world's eternal ways."

A MAN sleeps. He dreams. He dreams that he is a wild beast, a lion, a wolf, and he experiences all the adventures of the wilds. On awakening he recovers himself. The dream has vanished. He is what he was before. He is a man and not a lion.

The next night he has another dream. He is a bird or a serpent. He awakes and finds himself a man.

So it is with life. So with all the terrestrial lives that we may be compelled to traverse. . . .

The I which persists after the awakening is the I anterior and external to the dream. The I which persists after death is the I anterior and external to life.

—VICTOR HUGO

CHRISTIAN SCIENCE

[This review-article was published by H.P.B. in *Lucifer* for July 1888.—EDS.]

THE object of this work,¹ which is published in the form of twelve pamphlets, each averaging about twenty pages in length, is to prepare the reader for becoming a student of the Science of Healing by means of the Spirit, for this title (though somewhat lengthy) more accurately describes the so-called Science than the cognomen "Christian." "Prepare the reader," is also said advisedly; for the first ten of these pamphlets are chiefly occupied with the thesis that man's beliefs with regard to the existence of matter being erroneous, he is thereby subject to certain illusions with regard to it, the chief of these being ill-health and disease. This is pure Berkeleyan philosophy, if not Platonism itself; Theosophists indeed, may claim for it a far older origin, for do not the early Brahmanic and Buddhist philosophies teach that all outward appearances, all phenomena, are illusion — Maya? However this may be, the application of the principle to the treatment of disease, if not actually new, is here presented to us in a novel form, and with a view to rendering its practice popular. It is philosophy reduced to its simplest expression. It is the physician's highest art made common property. It is another claim to a "secret unveiled," the secret of man's being. And if, as the writer states, the present treatment of disease is the result of man's belief in the reality of matter, it is doubtless necessary to begin by a somewhat lengthy chain of reasoning in order to convince him of his error, for man cannot understand what he really is so long as he pronounces upon himself as he sees only. "Not until he brings his higher powers into action, his discernment and perception, will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it, will he grow into the consciousness of what he really is."² He will remain, as the author puts it, in the Adam-state, subject to the law of matter, making to himself "graven images," and falling down and worshipping them. And as "Adam is the model of man as we see and know him today, Jesus is the model of what he is to become — consciously, as he is in reality — through his own

¹ *Statements of Christian Science. Comprised in eighteen lessons, and twelve sections,* by URSULA N. GESTEFELD. Chicago, 1888.

² Section III, p. 18

work of regeneration and redemption."... "It was this consciousness which was perfect realization, which gave him (Jesus) the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out devils and raised the dead."³ This consciousness is the chief point insisted upon in this stage of the work, for until this is realized, there is no possibility of the exercise of the healer's power, except perhaps in a weak or partial manner. It is not therefore till we arrive at Section X that the treatment of disease is actually touched upon. In this section we are told that "what man in his ignorance calls health is as much a belief as what he calls sickness," and that "putting medicine into a stomach never yet changed a man's conception of himself; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine." Conditions of ill-health are said to be nothing "but mental pictures which man creates for himself and believes in religiously." We must therefore learn to dominate all those conditions to which we believe our bodies to be subject. Denial of the false, affirmation of the true, constantly in thought if not in word, is to be the first process for bringing about a change in man's own body first, subsequently in that of others. If we deny sickness and suffering and all kinds of evil as no-things, non-existent, not proceeding from the Infinite Mind, both as regards ourselves and all surrounding us, for all are parts of one Universal Whole (which is another purely Vedanto-Buddhistic tenet), we shall, by this transformation of the inward gradually act upon and cause a transformation of the outward, and overcome all discordant conditions, be they called sin, or suffering, or sickness. And as man is the creator of every form of sin and suffering, so is he also the transmitter of these through "Thought Transference"; diseases are communicated by this means "instead of through physical germs."⁴ The healer by means of "Christian Science" must attack the root of all disease, man's belief about himself and others; he must treat the sufferer for his faults and for sin, of which his diseases are but the extreme expression, one disease being the same as another to a scientific healer. In treating little children, it is mainly the parents who have to be dealt with, their beliefs about the child, their fear and their anxiety.

The last section closes with some instructions as to the attitude and deportment of the healer towards his patient, but the whole treatment is to be spiritual, above and beyond the plane of material being.

³ Section VIII, p. 6.

⁴ Section XI, p. 12.

Such is an imperfect digest of the teaching contained in Mrs. Geste-feld's twelve pamphlets. A candidate for "Christian Science" would have to study them in all their details; for it is only by dwelling and meditating on the principles therein set forth that one can arrive at the state of mind necessary for realizing the results to be attained. The Science of Being can be summed up in few words, but it cannot be so easily imparted, and many difficulties naturally occur to the student which require to be separately answered. A few of these must be stated at the outset.

To begin with, why premise by giving to a Science a qualification which does not belong to it? Why start with a *misnomer*? Why call it "Christian" rather than "Sufic," "Buddhist," or better than all, the "Yoga Science," the aim of which pre-eminently to attain union with the Universal Spirit? We are told by the author, as also by several other professors of this new school, that it was through this *Science* that Jesus healed, and that it was this Science which he taught. We demur to the statement. There is nothing whatever in the New Testament to lead to such an idea or even suspicion; and there are no other documents known more authoritative to the Christians than the Gospels. The Sermon on the Mount, which is the very embodiment of Christ's teachings — Christianity in a nutshell, so to say — is a code of pre-eminently *practical* as also impracticable rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to *deny* the blow, but on the contrary to assert it by meekly bearing the offence; and in order not to *resist evil*, to turn (whether metaphorically or otherwise) your other cheek — *i.e.*, to invite your offender to repeat the action.

Again, when your "Son," or brother, or neighbour, asks of you bread, you are not invited to *deny* the hunger of him who asks, but to give him food; as otherwise you would indeed give him instead of fish "a serpent." Finally, sins, wickedness, diseases, etc., are not *denied* by Jesus, nor are their opposites, virtue, goodness and health, anywhere *affirmed*. Otherwise, where would be the *raison d'être* for his alleged coming to save the world from the original sin? We know that "Christian Scientists" deny every theological dogma, from Eden downwards, as much as we do. Yet they affirm that which Jesus ever practically denied; and affirming (is it for the sake, and in view of the Christian majority in their audiences?), they are not in union with the Universal Spirit, which is — TRUTH.

Again, is it safe to entrust this occult power (for such it surely is) to the hands of the multitude? Did not Jesus, whom we are expressly

told to take as our model, himself say: "To you (who are disciples, initiates) it is given to know the mysteries of the Kingdom of Heaven; but to others in parables"? Is there no danger that one who acquires this power of controlling the will and thoughts of others, and the conditions surrounding them, should fall from this high estate, and use his influence for bad purposes — in other words, that the *white* magic should become *black*? The very fact that Mrs. Gestefeld warns the healer never to give a treatment for any purpose but to make the Truth of Being manifest, "never for any personal gain," points to this possibility; she also warns, or I may say threatens, that if this should be attempted, the would-be healer will "descend at once to the plane of mortal mind." Perhaps this implies that the power will depart from him, but that this salutary consequence will accrue is scarcely made clear to the reader. She says, indeed, "You will be no Christian Scientist, but a mesmerist." But to certain people this would be no objection. Where then is the guarantee, the hall-mark, of the true Christian Scientist, by which he can be known to the unwary? If this, like other spiritual things, can only be "spiritually discerned," the patient must be equal to the healer, and will have no need of him.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs, not through that of thought. One is tempted to ask, like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, *i.e.*, "Neither did this child sin nor his parents, but that the glory of God might be made manifest"? The "glory of the new *Christian* Science," then? — the "new" wine in very, very old bottles? And are there not among the renowned teachers of the new science, who are themselves afflicted by disease, often incurable, by pain and suffering? Will Mrs. Gestefeld, or someone nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequence of man's sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these be overcome by Christian Science? How is it they do not yield to a whole nation's fervent prayers? — for

prayer, when in earnest, is surely, at least, when accompanied by virtuous living, a *mode* of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law, spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?

But "Christian Science" goes further than that. At a lecture, in London, it was distinctly asserted that every physical disease arises from, and is the direct effect of, a mental disease or vice: *e.g.*, "Bright's disease of the kidneys is always produced in persons who are untruthful, and who practise deception." Query, Would not, in this case, the whole black fraternity of Loyola, every diplomat, advocate and lawyer, as the majority of tradesmen and merchants, be incurably afflicted with this terrible evil? Shall we be next told that cancer on the tongue or in the throat is produced by those who backbite and slander their fellow men? It would be well-deserved Karma, were it so. Unfortunately, some recent cases of this dreadful disease, carrying off two of the best, most noble-hearted and truthful men living, would give a glaring denial to such an assertion.

"Christian" (or mental) *Scientists* assert, furthermore, that the healer can work on a patient (even one whom he has never seen) as easily thousands of miles away, as a few yards off. Were this so, and the practice to become universal, it would hardly be a pleasant thing to know that wherever one might be, occult currents are directed towards one from unknown well-wishers at a distance, whether one wants them or not. If, on the one hand, it is rather agreeable, and even useful, in this age of slander to have other people *denying* your faults and vices, and thus saving you from telling lies yourself; on the other hand, it would cut from under one's feet every possibility of amending one's nature through personal exertion, and would deprive one at the same time of every personal merit in the matter. Karma would hardly be satisfied with such an easy arrangement.

This world would witness strange sights and the next one (a reincarnationist would say "the next rebirth") terrible disappointments. Whether viewed from the standpoint of theists, Christians, or the followers of Eastern philosophy, such an arrangement would satisfy very few minds. Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when try-

ing to work along certain given lines of this "Christian Science" theory. Will its teachers give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or *hypnotism* rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former. For no magnetizer can work upon a person whom he has never seen or come in contact with — and this is one blessing, at any rate. And this is not the case with mental or "Christian" Science, since we are distinctly told that we can work on perfect strangers, those we *have never met*, and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the "Science." This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless — and this would become blessing number two. For henceforth they would have but to meet in small groups and send currents of Will beyond the "black waters" to obtain all they are striving for. Let them *deny* that the heathens are not Christians, and *affirm* that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our "heathen" brethren who have had the now called "Christian" science at their finger ends ever since the days of Kapila and Patanjali, may take it into their head to reverse the current and set it in motion in an opposite direction. They may *deny* in their turn that their Christian persecutors have one iota of Christianity in them. They may *affirm* that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included) force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make away with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while by denying disease and evil, his Western colleague is simply flying into the face of fact and encouraging the unwary mystic to *ignore* instead of *killing* his sinful nature.

The present criticism may be a mistaken one, and we may have mis-

understood the "Science" under analysis, in which, however, we recognize a very old acquaintance, namely, *Dhyana*, "abstract meditation." But so much the greater the necessity for a definite explanation. For these are questions we would fain have answered, precisely in the interest of that *old* Science reborn under a new mask, and because it must be the desire of every true follower of Eastern Theosophy to see the doctrine of self-oblivion and altruism, as against selfishness and personality, more widely understood and practised than at present.

You pray in vain when you address yourselves to any other gods but your very selves.

For in you is the power to attract, as in you is the power to repel.

And in you are the things you would attract, as in you are the things you would repel.

For to be able to receive a thing is to be able to bestow it also. . . .

You need no lip or tongue for praying. But rather do you need a silent, wakeful heart, a Master-Wish, a Master-Thought, and above all, a Master-Will that neither doubts nor hesitates. For words are of no avail except the heart be present and awake in every syllable. And when the heart is present and awake, the tongue had better go to sleep, or hide behind sealed lips.

Nor have you any need of temples to pray in.

Whoever cannot find a temple in his heart, the same can never find his heart in any temple. . . .

Remember that the key to Life is the Creative Word. The key to the Creative Word is Love. The Key to Love is Understanding. Fill up your hearts with these and spare your tongues the pain of many words, and save your minds the weight of many prayers, and free your hearts from bondage to all gods who would enslave you with a gift; who would caress you with one hand only to smite you with the other; who are content and kindly when you praise them, but wrathful and revengeful when reproached; who would not hear you save you call, and would not give you save you beg; and having given you, too oft regret the giving; whose incense is your tear; whose glory is your shame.

Aye, free your hearts of all these gods that you may find in them the only God who, having filled you with Himself, would have you ever full.

—MIKHAIL NAIMY

“ALL IS LIFE”

I. “ALL IS LIFE.”

II. “*The Universe is worked and guided from within outwards.*”

III. “Each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara).”

THESE words, from H. P. Blavatsky's *Secret Doctrine*, embody the fundamental conceptions of Theosophy as taught by her. All her voluminous writings, as all her life-labours in every direction, were for the one purpose of imparting these truths to all who might be wrestling with the great Mysteries with which Humanity is encompassed today as much as, if not more than, in former times. The same great ideas are repeated by her in a thousand forms of speech, and for every statement of them she supplies fresh evidences of their underlying and pervading actuality. Behind all evidence and testimony to any fact, physical, metaphysical, or spiritual, lies the fact itself. Above and beyond any and all facts lies the apprehension or comprehension of their *meaning*, *i.e.*, the relation subsisting and persisting between and among facts. Antedating and succeeding any and all experience or understanding is the Intelligence, or Being, to whom alone the facts have either actuality or meaning. As every being is a form of Life, physical, metaphysical, spiritual, capable of experiencing facts, *i.e.*, *relations* with other beings, and of varying those relations, it follows that all experience and understanding begin and end with Being. But, since no being is capable of independent, *i.e.*, *unrelated*, existence, it necessarily follows that “there is THAT, which upon the dissolution of all things else is not destroyed,” in which all Being must arise, in which all Being must exist, and which must be the Reality within and without all beings — THAT of which any and all things can only be conditioned reflections, manifestations, *embodiments*.

It is easily possible for any man to think there was a time when he did not exist, a time when he shall cease to be; exactly as it is possible for him to imagine, “never was time when I was not, nor shall I ever hereafter cease to be.” As these fundamentally diametrically opposed ideas *are*, as a matter of fact, metaphysical, held by different men at the same time, and by the same man at different times, it is self-evident that neither view has any but a relative validity; either merely represents the particular *idea* of Self entertained, and in itself has neither validity nor non-

validity; can be but partial, since either view necessarily excludes the other, and depends for its verisimilitude upon the man himself. The man, not the idea, is the *finality*, and this whether as to the facts of experience, of understanding, or of Self.

Fundamental Truth, therefore, can never be found in any accumulation of facts or experiences; in any aggregation or aggregate of ideas; in any relation of the one to the other; but must be sought for in the man himself — if it is to be found in fact spiritual, *i.e.*, *realized*. It must be *self-sought*, *self-found*, *self-perceived*, *self-realized*. The search for Truth must ever prove barren for any being so long as he partitions experiences, accepting some, rejecting others; for pain is as much a fact of experience as pleasure. Nor can Truth be found by him who seeks the good and rejects the evil, for both evil and good are *factors*, as pleasure and pain are *facts*, in the life-experiences of every being. Nor can Truth be perceived at second-hand, *i.e.*, by means of either the evidence of others, or of inferences derived whether from our own experiences or those testified to by others. Truth verily is in all experiences whether these be pleasant or painful; in evil as in good; in the life-experiences of others as well as our own: Truth exists in them, but they do not exist in Truth. "He who, by the *similitude found in himself*, seeth but One Essence in all things, whether they be evil or good" — he only is capable of perceiving Truth, because he has seen the common nature of all facts of experience, the common reactions to them, the common actions springing from experience and ideation, the underlying similitude in all that is. This common similitude is the Truth in regard to all that hath been, all that is, and all that shall hereafter be. "*Realization* comes from *dwelling on* that which is to be realized." That which is common to all is experience, is our reaction to it, is our action based upon it. This communal nature can mean but one thing: the One Identity, in all, as well as antedating all, surviving all manifested things and beings. "THAT thou art, O little man: thou art This, and thou realizest It not."

Because man is a finite being, whether regarded physically, metaphysically or spiritually, and because the human being represents in himself the three aspects of the Supreme Self, H. P. Blavatsky, as all her great Predecessors in all time, presents the One Identity for our apprehension as the Reality which can be sought for, found, perceived, realized, by dwelling upon the threefold Eternal Verity, not "as present, as contiguous, as perhaps part-tenant," but as one's Self, as "the Knower in every mortal body."

Theosophy, or the Wisdom-Religion, comes from "Knowers of the SELF" who have realized that perfection for which we are still striving — from the Mahatmas of our Manvantara. Can these Mahatmas be found by the man of today, regardless of race, creed, caste, sex, nationality or other human distinctions and differences? They can be found only by disregarding all these *differences* as finalities and "by doing service, by strong search, by questions, and by humility" — by Universal Brotherhood as the basis of conduct and relation with our other Selves.

IT IS ERRONEOUS to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed" — perfectly passive — his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other.

RANDOM NOTES FROM "THE THEOSOPHIST"

[In "A Treatise on Sufism," written in 1811 and treating of Mohammedan mysticism, the statement was made that "the Sufi has no religion." On this H.P.B. remarked:]

That is to say, no external, ritualistic and dogmatic religion. The same may be said of every Mahatma, or anyone who seriously strives to become one. He is a Theosophist and must strive after "divine," not *human*, wisdom.

(August 1882)

[Under the title "Who Are the Aryas and the Buddhists?" H.P.B. published extracts from the *Journal of the Hindu Sabha*, on the subject of initiation and initiates in ancient India. The writer, A. Sankariah, said that "*the gods were fully Emancipated Theosophists*," to which H.P.B. remarked:]

Or the highest *adepts*. To this day in Tibet, the "perfect Lamas or Bodhisattvas" are called *gods* and *Spirits* — LHAS.

[The writer continued: "*We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now sacred to Hindu Theosophists and where Theosophical merit and learning still flourishes and whence the Brahmaputra still flows.*" H.P.B. commented:]

We italicize these lines as they have a direct reference to our first section, doubted and ridiculed by blind scoffers — *a reality* nevertheless. We can only repeat with Galileo his historical and immortal words: *Eppur si muove!* Other scoffers and bigots as blind as our modern skeptics would not allow the earth *to move*, and yet it moved, moves and *will* move unto the last hour of the Pralaya.

And the Brahmaputra *flows from Tibet*. "There is no reasonable doubt that the Tsampu of great Tibet and the Brahmaputra of the plains are one and the same river," says Markham in his recent work *Tibet*. "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya; the towns and principal monasteries . . . are chiefly in the valley of the Brahmaputra."

[The writer concluded saying: "The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts everyone to invoke

the Yogi within himself." To this H.P.B. appended the following note:]

And the Hindu Sabha is quite right, if, by "Yogi," it means *Atma*, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with *Yogis*; *Yogis* can be but Hindus and in the Fraternity — with which we claim to have some acquaintance — the Hindus are in a minority. Even these cannot be strictly called "Yogis" since their modes of life, habits, religious worship and form of Initiation differ entirely from those of the Hindu *Yogis* as known to the general public. In one respect only are the adepts *we* know, like *Yogis*; namely, in their great purity of life, self-abnegation, and the practice of *Dhyana* and *Samadhi*.

(October 1881)

[An inquirer requested of the Editor of *The Theosophist* information upon the history of Paracelsus, at the same time stating that the latter "gave way during the concluding years of his life to excessive intemperance," which he says, "is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained adeptship." H.P.B. remarked in a footnote:]

We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There *is* a "mystery" — and we fondly hope it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their lifelong convictions, and to have died as only cowards can die, recanting those convictions. Saint-Germain is called the "Prince of Impostors," and "Cagliostro" — a charlatan. But who has ever *proved* that?

(February 1883)

[H.P.B. printed extracts from the *History of the Christian Religion to the Year Two Hundred*, by Charles B. Waite, A.M., relating to the great thaumaturgist of the second century A.D. — Apollonius of Tyana, and commented at the close:]

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself

half as well known to classical writers as was Apollonius, no sceptic could doubt today the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Abgarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone — the Baron Munchausen of the patristic hierarchy — is called in *The Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will-o'-the-wisp" or the *ignis fatuus*.

(June 1881)

Now, housefathers, what are the four unrighteous practices in speech?

In this matter, housefathers, a man is a liar. When he goes to the court of justice or the assembly, or goes amongst the company of relatives or the folk, or to the royal ministers, being brought up and forced to give evidence (they say to him):

"Now, good fellow, say what you know."

Then he, though not knowing, says, "I know": or knowing he says, "I know not." Or not having seen he says, "I saw": or having seen he says, "I saw not." Thus to save himself or others, or for the sake of some trifling gain, he deliberately utters lies.

Or else he is a backbiter in words. What he gathers here he spreads abroad to cause disruption there. What he gathers there he spreads abroad to cause disruption here. Thus is he a breaker-up of fellowships, no reconciler of those at strife, finds pleasure and delight in quarrels, and utters words inciting to quarrels.

Or else he is one of harsh speech. His words are insolent and rude, bitter to others, scolding others, bordering on abuse, not making for balance of mind. Such is the speech to which he is given.

Or else he is an idle babbler, speaking out of season, of things non-existent and irrelevant. A speaker is he of things unrighteous and unrestrained. He utters speech not worth treasuring up, unseasonable, out of place, and without discrimination.

Such, housefathers, are the four unrighteous practices in speech.

—SAYINGS OF THE BUDDHA

IN THE LIGHT OF THEOSOPHY

An excerpt from the book *The Seven Mysteries of Life* by Guy Murchie, appearing in *Science Digest* for April 1979, describes nature's harmony, its "exquisite mathematics": in the design of trees, the harmony of atoms and suns, the singing of the universe.

Each kind of plant of course [Mr. Murchie writes] has its own genetic character and attains its maximum growth rate according to its magnitude and capacity, the lupine at about ten days of age, the cornstalk in its sixth week, the beech tree after a quarter-century. And each one sprouts branches at angles and intervals of its own pattern, by which it may be recognized as a particular kind of tree or bush or flower from as far away as it can be seen.

This basic order in branches is obscured, to be sure, by their more apparent randomness, yet the most careful measurements have confirmed that small nodes of meristem are methodically left behind the main meristem zones as they advance, and it is these nodes that later develop into knots and branches whose characteristic arrangement labels them as elm or oak, jasmine or jonquil in a subtle and beautiful harmonic periodicity.

There is time as well as space in this vernal music too, for branches are born on different days as well as in different positions as surely as tree-ring calendars show both years and girths.

To be explicit, one of the simplest tree forms (found in maples, ashes, horse chestnuts, and dogwoods) is the pairing of leaves, twigs, or branches, two of which grow out from their mother stem exactly opposite each other, while the next pair (above or below) also grow opposite each other but at right angles to the first pair, giving maximum dispersion of foliage.

A slightly more complicated form found in many more trees is the spiral. To see it clearly, tie a string to the base of a leaf, then extend the string along the twig and branch, looping it once around each leaf stem you come to, in as smooth a curve as possible.

In the case of an elm or linden you will find the average leaf tends to be attached just halfway (180°) around its twig from the next leaf, so the string will spiral tightly at the rate of one-half turn per leaf. A beech tree, having leaves at only 120° intervals, yields a rate of one-third turn per leaf. An apple tree, oak, or cypress with the common distribution of leaves at 144° averages two-fifths turn, a holly or spruce three-eighths, a larch five-thir-

teenths, and so on.

If you are mathematically inclined you may have suspected by now that these fractions are not just random, for in fact each numerator and each denominator is the sum of the two immediately preceding it, both sequences of numbers forming the same simple and regular progression: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377 . . .

This particular sequence was long ago named the Fibonacci series because a man by that name investigated it in Pisa in the 13th century. And it turns out to be the key to understanding how nature designs trees and is presumably a part of the same ubiquitous music of the spheres that builds harmony into atoms, molecules, crystals, shells, suns, and galaxies, and makes the universe sing. . . .

If you suspect these are freak cases and that nature really has quite a carefree attitude toward mathematics just try telling a pine tree to grow some way it doesn't want to. I mean, tie the tips of its branches so that the tall central one, the leader, is bent away from its accustomed verticality or the surrounding ones (in the case of a young white pine) from their stubborn 70° angles outward. No matter how you fix them, they will insist on growing back at their accustomed angles wherever and whenever they can reach, writhe, or burst out of their bonds, for their geometric character is built into their very life.

That is the abstraction that distinguishes one kind from another and it is geometric not only in the original Greek sense of basing its measurements on the earth (mostly through gravitation) but also on the earth's ancestors, the sun and to some extent the stars (through light and less obvious kinds of radiation), all of which give plants, in general (as well as most animals) their bearings. . . .

[It is] reasonably sure that some sort of co-operative decision somehow gets to be agreed upon by the branches, if not by the whole organism. One might consider it the result of a kind of secret conference within the cells of the tree, perhaps involving a process analogous to voting in which proximity and responsiveness are at a premium and messages travel through the mysterious mediums of chemistry and electromagnetism.

There is order in the whole of nature, even in what appears to be chaos. Human progress can well be measured by man's capacity to perceive that all manifestation takes place in design and rhythm, to hear the music of the marching orbs, to see the pattern that the dewdrop and the

snowflake make as they fall; to see that every part of a plant is not only an organism, but is organized; to appreciate that nature *plans* movement. Immutable and indestructible Law is at work everywhere.

Despite science's historic skepticism, tests suggest that animals have psychic powers. An excerpt from Joseph Wylder's *Psychic Pets: The Secret World of Animals* (*Science Digest*, May 1979) outlines the experiments being carried on under laboratory conditions to ascertain animal ESP. The author writes:

Our understanding of animals has always been caught between the rational and the irrational. When human thought and belief was at its least rational... human sympathy and insight into animal nature was in some respects at its highest point.

As we struggled to control our own irrational impulses and make our way of life more orderly, however, the common view of animals became more and more distorted and irrational.

The impulse toward rationalism turned humans against a part of themselves — a part that came to be thought of as “base” or “animal” nature. This hatred of the part of ourselves that couldn't be tamed or perfected led to a number of disorders — among them, a fearful, sometimes cruel, and always distorted view of animals. In that way, the increasing rationality of the Western mind led to an increasingly *irrational* view of animals. . . .

We live in a scientific age. Science has, from its inception, concerned itself with the study of animal life. . . . Science has given little encouragement until recently to those who suspected that our relations with animals had become severely and tragically limited. To those who claimed that animals possessed powers of insight, response, and precognition that extended far beyond the boundaries of instinct, science either answered with dismissive scorn or failed to respond at all.

Today, the study of psychic powers in animals is, at last, gaining some influential adherents within the scientific community. From the Army to Duke University to the USSR's University of Leningrad, researchers and theorists are studying cats, dogs, and hundreds of other animals to determine how ESP and other psychic abilities work. . . .

What is encouraging for those who yearn to know more about what animals can teach us about the mind, is that all the experiments have yielded positive results. Whether the scientific community will pursue these positive results and begin a study of

psychic animals on a large-scale basis is a question that waits to be answered.

The author rightly remarks that "One of the big problems of research is that you take an animal and put it in a laboratory, a cold environment. Even if everyone is friendly to the animal, a real strain is put on it. I think it's better to study our own pets. Maybe scientists should study *their* own pets."

There are indeed many remarkable instances of animal ESP. But animal consciousness, however intelligently it manifests itself, is of a class apart from human consciousness. Theosophical literature on the subject of animals and their remarkable development of instinct makes it clear that all classes of animal consciousness up to man is simply *psychic*, and that between human and animal cognition there exists a difference of *kind* and not merely of degree. H.P.B.'s article, "Have Animals Souls?" (*THE THEOSOPHICAL MOVEMENT*, March, April and May 1970) raises some interesting points on animal consciousness.

The potency of music and *mantrams* was known to the ancients, and it is being rediscovered today by researchers in this field. Recent studies are calculated to solve the question whether there is any scientific basis behind the enormous powers claimed for music.

Ramesh Chandra Parida in his article "Miracles of Music" (*Sunday Standard*, September 9) explains how music influences our "biological clocks":

A large number of our body processes are rhythmic, like music. The beating of the heart, breathing, shutting and opening eyelids, the menstrual cycle of the female and many such movements repeat at regular intervals. All these processes together constitute the "biological clock" of the body and a slight disturbance in their movement can have repercussions on the body.

It has been discovered that music can greatly influence our "biological clock." For example, a fast, exciting beat can increase the pulse rate by 22 per cent and the rate of breathing by over 50 per cent, while a very slow and tragic piece can have the opposite effect. Besides, it can also bring about a number of other physical effects on our body system, such as the increase or decrease of the rate of metabolism, of muscular energy, of the blood volume as well as the blood pressure, according to tempo and mood.

The impact of music on the "biological clock" can also be

visualized from another simple but interesting example. It is known that adults and teenagers do not like the same type of music. Their choices differ. This is because the rates of their "biological clocks" are different.

According to Dr. William Saugant, a London psychologist, music is a storehouse of magical powers that can capture the mind in various ways and bring about hallucinatory effects. One such effect is "colour hearing," where the music is accompanied by a constant flow of visual images, so that the listener sees a particular vision while listening to a particular music. Besides, music-induced hallucination can also compel one to experience specific tastes and smells. . . .

In simple repetitive tasks, the right music can increase the speed of production and cut down mistakes. The tempo and dynamics has to be carefully tailored to the production line, as music too fast or exciting can be damaging, while slow music may mean a loss of production. Music designed for more skilled jobs can also help to eliminate mistakes. . . .

Music can be used for healing too. In 1890, William James had introduced music in mental hospitals, but the most extensive studies of the medical effects of music have been made by the British Society for Music Therapy. According to them, the effects of musical tempo on breathing can be used to stimulate a proper respiration pattern in asthmatic lungs. Similarly, patients with difficulty in co-ordinating their muscles can also be helped by music with carefully selected rhythmic patterns that stimulate the correct movements. The experiments that are now going on in West Germany suggest that stomach ulcers can be cured more quickly by music than by operation or drugs.

By far the most successful use of the therapeutic values of music has been in various types of mental illness. The hypnotic effect and direct communication of music seems to be remarkably effective in calming and rationalizing the troubled mind. Music therapy has scored as many successes as surgery or drugs in mental treatment, without any undesirable side-effects.

In spite of all that has been done, the scientific study of the powers of music is still in its primary stage. When properly exploited, it will create wonders.

H.P.B. says positively that

harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most

powerfully on the psychological as well as physical natures of every living thing on earth. (*Isis Unveiled*, II. 411)

The curative properties of music form a subdivision of the larger subject of the vast potencies of sound, "a tremendous Occult power" of which researchers are just beginning to have a faint conception. It is within the power of the appropriate sound, declares H.P.B. in *The Secret Doctrine* (I. 555), to revive a dying man at his last gasp and to fill him with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord.

The moon has a strange importance for life on earth. Under the title "Mysterious Monthly Rhythms," John D. Palmer and Judith E. Goodenough write in the December *Natural History* of the monthly biological clocks by which plants and animals are governed. Each organism has its own means of timing, but the uses some animals make of this clock-controlled rhythm, the authors admit, are not always clear.

The prevalence of monthly rhythms, and their persistence in constant laboratory conditions, has triggered a considerable amount of speculation about the nature of the biological clock that governs them. One popular explanation is that a monthly rhythm is produced by the interaction of two other rhythms, one having a solar day period (24 hours), the other, a lunar one (24.8 hours). Rhythms with both these period lengths are very common throughout the plant and animal kingdoms. As examples, solar-day rhythms are expressed as sleep-wakefulness alternations in cockroaches, birds, and rats, as well as in humans. Solar-day rhythms rule cell division in mice and men, food gathering in bees, and respiration and photosynthesis in plants. Even single-celled organisms display such rhythms. Lunar-day rhythms are also common, especially among shore-dwelling organisms. Many beach crabs scurry about the tidal flats during low tide, but return to their burrows shortly before high tide for the duration of inundation. Living clocks control both solar- and lunar-day rhythms. An ability to measure these intervals of time is highly adaptive because it

allows organisms to anticipate and prepare for regular changes of the environment, such as the coming sunrise, the next high tide, and so on. . . .

In a particular organism, solar- and lunar-day clocks may interact to generate a monthly rhythm. The peak of a solar-day rhythm comes, of course, at the same time each day. Because the lunar-day rhythm is 24.8 hours in length, its single peak occurs, like tides, fifty minutes later each day. Only once a month do the peaks of lunar- and solar-day rhythms coincide, and then, because their effects are additive, the process controlled by the clocks reaches an extreme value. . . .

An hypothesis to explain monthly rhythmicity suggests that the required timing information is obtained from some geophysical force in the environment that undergoes a monthly rhythm in intensity, is able to penetrate the constancy of the laboratory, and can be used by organisms to sense the day of the month. In this case, the biological clock would be a receiving and signaling mechanism within the organism that can couple this subtle environmental information to behavioural and physiological processes. Although organisms are sensitive to an array of geophysical forces, including magnetism, electrostatic fields, and background radiation, there is as yet no proof that one force is the key to the generation of monthly rhythms.

Thus, as so often happens in the early stages of a new scientific endeavour, there is no proven explanation for a very evident biological phenomenon. Although the widespread distribution of monthly rhythms throughout the living kingdom emphasizes their importance, the adaptive significance and even the function of some remain obscure. Because these rhythms persist in organisms deprived a view of day-night alternations and the changing faces of the moon, they must be controlled by some sort of clock within living cells. At present, there are few clues to this clock's mechanism, but there are some indications as to what it is not. Apparently its periodicity is not generated by an interaction of the shorter frequency solar- and lunar-day cycles, and the mechanism seems to be physiologically different from that of a solar-day clock. Each month, the full moon reminds us of its importance to life on earth and of the way the interval created by its waxing and waning is mimicked in many organismic physiological and behavioural processes.
