

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE MIND AND ITS SELVES

Inasmuch as we are a Universal Brotherhood which thinks it has hold of some true doctrines, it is our duty to give out those rules of thought and conduct which the world so much needs.

—W. Q. JUDGE

In these words there is practical guidance for the ardent student of the Esoteric Philosophy. One reason why Theosophy is called the Esoteric Philosophy is that, in all the doctrines and teachings recorded by H.P.B., the hidden, the invisible, the occult world and its denizens play important roles. This world of matter and our body of flesh are but reflections of the World of Spirit and the body of Soul — the former is the school; the latter, the learner therein.

The progress of the human Soul is continuous, birth and death being incidents which pass. This progress is not accidental, not spasmodic; it takes place by and under Law. Every event in the world of the senses is but a projection of the mind which ideates images. Thus Theosophy as a philosophy is idealistic; *i.e.*, it gives to Ideas the important role of creators of all forms. Historical events and human experiences, races and nations of men, as well as families composed of individuals — all are manifestations of Ideas, divine and human. Immortal Ideas are ancient, constant, consistent and eternal.

This Esoteric Philosophy says to its students and votaries: As a Soul you are the moulder of your mind; as a person wearing a body you reflect the activities of your mind, limited and coloured and tarnished by sensuous living very often, but in that body you can and should reflect the lofty ideation and pure imagination of the Soul. Only the Esoteric Philosophy holds facts and truths — provides a technique and principles to be first studied as theory and then applied in practice. The purpose of the school of life is not to adorn the body and then to deform it; not to titillate the senses so as to deform the mind; not to give wrong bents to the mind by false knowledge so as to exhaust the soul and make it impotent to function. This is the negative way, leading to decay and destruction.

There is the positive way; the Soul, the self-conscious Thinker, is composed of the very essence of pure knowledge and of true compassion. Its powers to teach its organ, the mind, should be used; to use them we need some knowledge of man's constitution, of his capacities and of the relationship between soul and mind. But human beings are engrossed, and at the present stage of evolution are taught to engross themselves, in sensuous activities, and so a false value is assigned to the body of senses and organs; two extremes, of meaningless hedonism on the one hand and of grotesque asceticism on the other, are in evidence. The body is not god, as taught by the materialist, nor is it *maya*, as understood by the roving ascetic.

Human minds should be trained by human Souls, not by the human bodily senses. The senses may be compared to the textbooks and pens of the pupil at school; the mind is the learner; the Soul is the teacher. Because in our very educational methods this philosophical principle is neglected, we have that hardening of the mind about which Carlyle spoke to the Edinburgh University in his inaugural address as its Rector:—

At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to allow it, or constrain it, to form itself into. The mind is then in a plastic or fluid state; but it hardens gradually, to the consistency of rock or of iron, and you cannot alter the habits of an old man: he, as he has begun, so he will proceed and go on to the last.

This is excellent advice for the young, but it has a discouraging note for the aged. While what the Sage of Chelsea says is true, there is this teaching which the Esoteric Philosophy offers: The brain grooves do deepen and harden, but if the kinship between the two makers of grooves is understood this process can be controlled. These two makers of grooves are the sensorium on the one hand and the mind on the other hand. In ordinary education the sensorium occupies the primary place; the mind, regarded as the product of the sensorium, the secondary place. The Esoteric Philosophy would reverse the process of the education of the young, and encourages the adult to educate himself anew, irrespective of the age of his brain and body.

The mind creates; the food or substances used by the mind to create should include an appreciation of the human Soul, for real nourishment comes from the Soul in the shape of principles and fundamentals — ideas of the spiritual universe, *i.e.*, of the mind and of morals. When the human mind is thus taught by the human Soul, it also learns the place of the sensorium in evolution and the right use to be made of it.

Of course it would be of supreme advantage were this right method of education used in our schools and colleges; because it is not so used most of the adult population suffer from the disease to which Carlyle refers. But they need not.

The body ages; the Soul is ever young; that portion of the mind which has sprung from the sensorium and is sometimes called the sixth sense (*cf. The Bhagavad-Gita, XV. 7, 9*) is the slayer of the Real, and the disciple is called upon to slay the slayer. The other superior portion or aspect of the mind is akin to the Soul — the provider of Light to life when it is permitted to perform its real function. In general, in the mass of mankind the Light of Manas is quenched and the intelligence of the sensorium usurps its place. The Esoteric Philosophy teaches that this Light can be kindled when an attempt is earnestly made to control the sensorium and to purify it, and when the sensuous mind is presented with the truths about the Light of Manas.

The Esoteric Philosophy has much to say about the two aspects of the mind in the body as also about the two minds — the lower and the higher. In his *Crest-Jewel of Wisdom* Shankaracharya succinctly puts forward this teaching:—

Mind is the cause of man's bondage, and in turn of his liberation. When darkened by the powers of passion it is the cause of bondage, and the cause of liberation when pure of passion and darkness.

Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation.

And again the intimate relation between the soul-mind and the Soul is thus set forth:—

This, formed of higher intelligence, is the light that shines in the vital breaths — the pranic currents — and the heart. The Self who stands for ever wears this vesture called *Vignanamaya Kosha* as actor and experiencer.

The body and the sensuous mind age, decay and die; the mind of the Soul, ever energized by It, retains its youth, its vigour, its energy. Therefore even in an aging or aged body that higher aspect of the mind can work its miracle if properly invoked. The aged body may present obstacles, but the young soul-mind is ever the strengthener of self-induced methods of redemption from sin and of realization of the Peace, Beauty and Joy of the Spirit.

This teaching of the Esoteric Philosophy well illustrates what Mr. Judge may have had in mind about some true doctrines which it is the duty of sincere students of Theosophy to promulgate. Such a teaching about the two minds and also about the two aspects of the mind with which each of us has to deal, now and here, reveals some important links which bind man to man in one family. All admire the noble doctrine of Universal Brotherhood, but leaders in the mundane world look upon it as Utopian. Habitual effort at self-improvement through discipline is not generally prevalent. When man fights with his feelings of selfishness, pride, prejudice, dogmatism, he is forced to see the principle active in Nature and in his own life — the process of Universal Causation, the prevalence of Unity or Solidarity. So he sees the reason for removing

violence from his mind, for cultivating gentle speech and a patient heart. The doctrines of the Esoteric Philosophy provide nourishment of the right kind to mind and heart, to brain and nerves. Man sees himself as the Microcosm, a miniature but exact copy of the vast Cosmos, the Heavenly Man, Adam Kadmon, the Great Purusha of the *Rig-Vedic* hymn.

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In an article in the *New York Herald Tribune Magazine* of May 4th, entitled "Science Says 'Let's Not 'Abolish' Sorrow,'" Mr. Howard Whitman brings together several weighty opinions against the widespread and growing practice of administering tranquillizers indiscriminately to the bereaved.

Dr. Erich Lindemann of the Harvard Medical School is opposed to "a chemical forgetting," believing that

for the bereaved individual, it is very important to face up to what has happened and work it through psychologically. It is very uncomfortable, to be sure, but it helps the person to recover and go on.

Dr. Maurice Greenhill, Director of the New York City Community Mental Health Board, told Mr. Whitman:—

It is bad enough when the delayed grief reaction arises spontaneously: the dry-eyed mourner, the person who has suffered a deep loss but cannot cry — and frequently breaks down later on. *But how foolhardy to induce a delayed reaction like this artificially!*

How much more potent and lasting than a "tranquillizer" is such an expression of heart sympathy as Madame Blavatsky sent in a letter from Germany on October 19th, 1885, to a young girl in India whom she addressed as "My dearest little friend":—

I heard of your great loss, my child, and hasten to send you *not* a word of consolation — for no words can console of certain sorrows — but the assurance of my warm sincere sympathy, of my hope that you shall yet be happy, in time — that great healer and consoler of all.

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# CHURCHMEN VERSUS CHRISTIANS

## I.—A FEARLESS CHALLENGE

“A Pagan Sermon to the Christian Clergy” is powerfully preached in the pages of *The Nation* (New York) for March 8th by C. Wright Mills, Professor of Sociology in Columbia University. Many an individual may truly be described as “the spectator of everything but the human witness of nothing,” as Mr. Mills epitomizes the Western world’s present moral insensibility, “the mute acceptance—or even the unawareness—of moral atrocity.” He sees as one reason for it “the moral default of the Christians.”

Total war must indeed be difficult for the Christian conscience to confront, but the current Christian way out makes it easy; war is defended morally and Christians . . . are led to justify it—in each nation. . . . Men of religious congregations do evil; ministers of God make them feel good about doing it. Rather than guide them in the moral cultivation of their conscience, ministers, with moral nimbleness, blunt that conscience, covering it up with peace of mind.

This is not, alas, a new development! Mr. Mills writes that “from the time of Constantine to the time of global radiation and the uninterceptible missile, Christians have killed Christians and been blessed for doing so by other Christians.” The churches, he further charges, “have quite thoroughly banalized the teachings, and indeed the very image, of Christ,” in competing with the world of industrialized entertainment. Religious institutions have been competing with politics as well as amusement. “Each of these has been winning over religion; and when religion has seemingly won over them, it has failed as religion.” He equates saying “Don’t let’s get the church into politics” with saying “Don’t let’s get the church into the world; let’s be another distraction from reality.”

Is it unreasonable to expect of a minister that he should be “religiously conscious,” and that his views should “emanate unmistakably from him as a moral center”? Mr. Mills demands:—

From that center of yourself, you must speak. So I must ask: why do you not make of yourself the pivot, and of your congregation the forum, of a public that is morally led and that is morally standing up?

Is not, indeed, denunciation of the present militarist (and materialistic) assumptions and policies the least one should expect of those who have assumed the role of leading their Christian flocks? Bluntly Mr. Mills declares:—

. . . truly I do not see how you can claim to be Christians and yet not speak out totally and dogmatically against the preparations and testing now under way for World War III. . . . Pacifism, I believe, is the test of your Christianity—and of you. At the very least, it ought to be the debate within Christendom.

He calls "necessity" and "realism" — invoked "to hide lack of moral imagination" — "the desperate slogans of the morally crippled." Two world wars, so horribly waged, might understandably have blunted moral sensibility in the masses, but it is tragic indeed that so few voices should be raised in the pulpit, let alone in the press, against the assumption of "violence as the only way of doing away with violence." "Who among you," Mr. Mills demands of the Christian clergy, "uses his own religious imagination to envision another kind of basis for policies governing how men should treat with one another?"

As a pagan who is waiting for your answer, I merely say: you claim to be Christians. And I ask: what does that mean as a biographical and a public fact? . . . It is up to you to proclaim gospel, to declare justice, to apply your love of man — the sons of God, all of them, you say — meaningfully, each and every day, to the affairs and troubles of men. It is up to you to find answers that are rooted in ultimate moral decision and to say them out so that they are compelling. I hope your Christian conscience is neither at ease nor at attention, because if it is I must conclude that it is a curiously expedient and ineffective apparatus.

This is a vigorous and courageous indictment of Churchianity and reminds us of what Madame Blavatsky brought out in her magazine *Lucifer* for December 1887 in the unsigned open letter entitled " 'Lucifer' To the Archbishop of Canterbury, Greeting!" It was reprinted in THE THEOSOPHICAL MOVEMENT for January 1936 (Vol. VI, p. 35), with an introduction entitled "Wanted: The Religion of Knowledge," which concluded thus:—

The sooner the creedal temples are demolished in the name of Religion, the sooner will men rise to their spiritual heritage in full recognition of their godhood, endowed with power to progress in company with all souls, with whom they recognize their fundamental identity, and RELIGION will play its all-important role now too long denied.

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## II.—A TRIUMPH OF NON-VIOLENCE

The triumph of non-violence in ending race segregation in the buses of Montgomery, the capital of Alabama in the "deep South," is stirringly described by Mr. Chester Bowles, former American Ambassador to India, who writes in *The Saturday Evening Post* of March 1st on "What Negroes Can Learn from Gandhi." He recalls Gandhiji's having once said: "It may be through the Negroes that the unadulterated message of non-violence will be delivered to the world."

The Negroes of Montgomery, almost to a family, had boycotted the

city buses for a year in protest against segregation, with its affront to human dignity, when, towards the end of 1956, the bus rules were changed. Negroes might sit where they pleased. The peaceful assertion of the right won called, however, for the strictest application of the *Satyagraha* technique worked out by Gandhiji. The Negro ministers advised their people not to crow over their newly acquired right, to show patience and respect, to observe the Golden Rule.

The Reverend Martin Luther King, who led the movement, took a leaf from Gandhiji's rallying of the Indians in South Africa for non-violent resistance. At the beginning of his campaign, Gandhiji had told the Indians of Pretoria that the end to be sought was a community of true neighbours.

Therefore, the means must be those of persuasion and not of violence. Members of the Indian minority must forgo hatred. They must respect their white neighbours as fellow human beings even while opposing their unjust discriminatory laws. They must prepare themselves to endure blows and prison without flinching and without resort to counterblows or insults. They must persuade, not only through words but through their lives. . . .

Like Gandhiji, Dr. King urged a mass meeting of his followers (his own house had been bombed two days before) to put their own house in order, to remove the causes for the prejudice against them, so far as in them lay. The Negro, he said,

must come to the point that he can say to his white brothers: "We will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. . . . So, in winning the victory, we will not only win freedom for ourselves but we will so appeal to your heart and conscience that you will be changed also. The victory will be a double victory: we will defeat the evil system and win the hearts and souls of the perpetrators of the evil system. . . . We are seeking to improve not the Negro of Montgomery, but the whole of Montgomery."

They called their movement, in fact, the Montgomery Improvement Association! And it was so successful that when the issue was won even white citizens who had been active in organizing resistance to bus desegregation grudgingly admitted: "We didn't know the Negroes had the stuff to do what they've just done. We never thought we'd come to respect them, but we have."

The issue was not of merely local significance, nor was the Negroes' objection to being herded together in the buses as second-class citizens unjustified. The issue was the dignity of man as man and the peaceful victory was a triumph of justice and of the human spirit, setting a heartening example for victims of unfair discrimination everywhere.

Mr. Bowles recognizes the deep spiritual roots of the Montgomery programme, not only in the Sermon on the Mount but also in the ancient religions of Asia. Thoreau, whose essay on "Civil Disobedience" con-

tributed a name to Gandhiji's movement, had himself been influenced by the Upanishads.

Non-violence had succeeded in India. It has succeeded in Montgomery. But would it succeed throughout the United States? Mr. Bowles seems hopeful that it may, but he is convinced that if racial harmony is to be achieved in America, if Americans throughout the country are to be freed from

the suffocating burden of racial prejudice and fear accumulated in 300 years of largely unconscious compromise with Christian principles . . . a great moral force of some kind must be created that will awaken our national conscience.

The force exists. The demonstration has been repeatedly given. But public sentiment must still be educated to accept the fact of Universal Brotherhood, the law of action and reaction, the truth of each man's being an unfolding God.

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Dr. S. Radhakrishnan, addressing the inaugural meeting of the National Committee on Women's Education, expressed dissatisfaction over the progress of women's education.

On that occasion he affirmed that if the Government had the will they could change the character of the nation:—

When I go abroad I have seen, whether it is Japan or Germany or the Soviet Union or China, that if the Government has the will and the determination it can change the character of the nation. In one generation it will be possible for us to change the whole character and complexion of our country. All that is necessary is vigorous, dynamic and courageous leadership. We must make up our minds that we are not satisfied with things as they are. We must make our country a civilized and advanced one.

Further he pointed out that the nation's destiny depended not only on the mechanized equipment it had or on its industrial power, but mainly on the qualities of its men and women:—

If we neglect education, health and social services and concentrate on building up dams and remaking the environment we will overlook one essential task — the remaking of human beings.

Since the advent of independence, we have developed dams, hydro-electric projects and fertilizer factories—all contributing to national comfort and power. There is another aspect more important than national power. It is the development of national behaviour.

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# THEOSOPHICAL OBJECTS AND ORGANIZATIONS

Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions. . . . Dogmas are the toys that amuse, and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

—H. P. BLAVATSKY

Students of the history of the Theosophical Movement are struck with the strange and rapid "failures," after the death of H. P. Blavatsky and W. Q. Judge, of many of those who were close to them, prominent in the work of organizing, writing, speaking. So long as the teachers were alive and guided these friends and the Movement, all went well. The new kind of test, absence of the teacher, threw these persons, apparently unprepared, upon their own resources; and they looked for guidance *outside*, instead of within the teachings and their own hearts. Their "failures" in turn dragged many of those who looked up to and trusted them to failure. The ultimate abandonment of the original Theosophical programme, the original objects and methods, resulted in the failure of the Theosophical Society.

A strong inner centre of trust in, and sympathy with, the Original Programme of the Lodge of Adepts, who are responsible for the Theosophical Movement, had, apparently, only been created by one, Robert Crosbie, to whom we owe the U.L.T. with its impersonal and unifying declaration and programme, wholly in line with the Original Programme. He alone survived the strain of solitude. He was "calm," "held fast" and "went slow." The permanent faith in the Original Programme of the Masters which he had established in mind and heart enabled Robert Crosbie to formulate the principles and declaration of the U.L.T., to make possible a reincarnation of the original work, so that the bridging of the cycle from 1875 to 1975 might be accomplished.

Can we, the students and aspirants of the present generation, shape for ourselves such *mantrams* of memory, such reminders at all times of what we ought to think and feel and do, so that we shall continue his work regardless of the "new faces" which ancient trials present? Recorded in the writings of H.P.B. and W.Q.J. are more than sufficient of these. Much reading and little thought will not make them clear to us.

We must search and cherish those gems — not for ourselves but for our brothers — if the Movement is to survive. H.P.B. writes in the closing section of *The Key to Theosophy*:—

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings; and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish.

Two articles (reprinted in *Theosophy* for March 1946 and November 1947), written by Mr. Judge for the information of inquirers and the organization of the work of students and Branches, point to the original lines and the original methods of Theosophical work, which all of us must embody if the prophecy of H.P.B. is to be made a living fact and her incarnation not turned into a failure. We have this trust and this responsibility in our charge.

Mr. Judge indicates that the Theosophical Movement of our era "sows the seed, leaving it to germinate in the fullness of time, for the benefit of future generations." Many persons, knowing of the cyclic attempts made by the Adepts to bring to the world's attention the great universal truths taught by all the great world-religions in their pristine purity, may come forward around 1975 with claims. Students may be confused and led astray unless their intuition and judgment have been developed. Hence the necessity, here and now, for discipline, study and the following of the lines laid down. Unless that is done, the next great Messenger from the Lodge of Adepts may come, do his work and leave, and such students as have not yet developed the means to know him will lose their chance to benefit by his Mission and will hinder their own and others' progress through their failure. If we fully realized the extent to which our successes and failures affected our brothers, known and unknown, near and far, we would be far more careful.

Well-wishers of the Movement, students and devotees, either individually or collectively, should

appeal for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or colour, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found*, and to all philoso-

phers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

Foreseeing cyclic vicissitudes and trials, Mr. Judge issued warnings which are applicable to all those who, now, in these present years, have assumed self-determined responsibility for the Will and Trust of H.P.B. and the conduct of the work of the Movement. The taint of selfishness, however subtle, vitiates the Occult and turns it into Black Magic. Those who desire to advance upon the Path to the Masters are forewarned against spurious teachings and self-styled gurus. It can be anticipated, as the cycle of 1975 approaches, that there will be increasing opportunities for inner progress through more strenuous trials. The opportunity for the attainment of that balance that no storm can disturb, the opportunity for self-knowledge and self-improvement, if seized now, will bring about right action, true discrimination and judgment. Mr. Judge wrote in 1890:—

...in consequence of the success of the T.S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them... There could be no objection to promulgation of good ideas, even without any acknowledgment, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done.

...there has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or a person giving occult instruction for *money* first to be paid, let him be sure that it is "of the earth, earthy." He will not be aided by it in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever.

To charge a fee for occult instruction indicates a selfish interest. There are other methods of "payment," more subtle, more difficult to detect: the payment in flattery, in praise, in false regard. These are generally indulged in by either the clever who desire some private benefit, or the blind who do not think for themselves. He who gives way to self-gratulation and regards his position as unique may contrive ways and means of securing attention, regard, obedience and, eventually, blind execution of his decrees and desires in matters he declares to be "spiritual." This is not Theosophy. This is the death of Theosophy. "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered," teaches *The Voice of the Silence*. Every student has to be on guard against a false attitude.

Karmic debts will have to be discharged. Precipitations will be rapid in this closing cycle. The protection of the true student lies in the knowl-

edge given, which permits him to deal with these precipitations from the inner point of view. The goal is shown. Similarity of aim, purpose and teaching is the bond that binds fellow students and that makes for the strength of the Movement, creating on the plane of outer relationships unity, solidarity and tolerance. Mr. Judge in his articles makes clear to us what he considers are the usual ways that lead to the failure of all movements such as ours. What is to be avoided is indicated. He writes, first, of the danger of *dogmatism*, of claims to personal authority, and of personal assertion. "For any member to lay down the law to any other member, or to any person, as to what he should or should not accept" is not in line with the Spirit of Theosophy.

The second danger, Mr. Judge says, springs from the first and consists in the giving up of one's Self-reliance. Relying on another or on others eventually leads to the establishment of *priesthood*, which takes advantage of the trust, the confidence and the passivity of people. It is our duty not to be passive, but who can say that he is so vigilant that he never makes errors? These words, then, should be dwelt upon:—

... so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger of priestcraft is always present.

The third danger is *materialism* in one form or another, mechanical Theosophy, narrowness. These spring from lack of study and of an understanding of the broad, interlinking principles of the Philosophy. This results in

a forgetfulness, on the part of the members, of their Spiritual Selves. . . . We too easily tend to be drawn away from a study of the causes of things — the spiritual side of Nature — to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Intolerance and the absence of the virtue of adaptability result in the very opposite of Universal Brotherhood, which is the prime object of the Movement. Mr. Judge calls it *non-cosmopolitanism*, which is still another danger to be guarded against. What the Theosophical Movement hopes and means to achieve is, the bringing together of a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind may be benefited and the chances for discovering hidden truth greatly improved.

What of the U.L.T.? What of the coming cycle? Indications are that it will not fail in spite of troubles present and to come. It is the only

really vital Theosophical organization in the field at present, adhering as closely as possible to the Original Impulse, the Original Teaching, the Original Programme. It shows a steady, slow and regular growth down the years. Its impersonal principles will prevail, although here and there individuals fail, overcome by the glamour of haste and by the impatience of the lower nature which desires "quick results" and "quick Karmic retribution." The vital contribution that we can make to the furtherance of the work of the U.L.T. is self-reform through self-induced and self-devised methods. Each student must infuse himself, independently and self-reliantly, with the true guiding Spirit of the Movement, which, like a great mother,

constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning — spiritual or otherwise — silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from that most dangerous and difficult of roads, the road of the Study of the Self.

All sincere and assiduous students should by now be convinced of *the infallibility of the teachings*. We have to apply, gain true faith through study and understanding, constitute ourselves humble servants. If the "converging lines" of our Karma have drawn all of us together, it is our responsibility here and now to learn to perform our whole duty. Isolation is not the way of the Masters. Tolerance, courage, discrimination and devotion through unity, study and work are to be our watch-words for the coming cycle. May we all achieve!

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Overcoming the tradition of "sloppy craftsmanship" was urged by Dr. Howard E. Wilson, Dean of Education at the University of California in Los Angeles, before the National Science Association at its Denver session on March 28th. The problem, he declared, was as wide and deep as society itself. The tradition extended from the garage mechanic who did a sloppy job fixing a car to the "would-be English instructor" who did not bother with proper punctuation and good grammar. He declared:—

Our modes must change. We are living in an era when precision is becoming more essential to a successful career. We must learn to stimulate our students to achieve perfection or as near it as they can.

It is a highly important ideal for Theosophical life and for Theosophical propaganda with pen or voice. Without meticulous accuracy in all that we do, how shall we avoid falling into inaccuracy on the platform and misrepresenting the Teachings? "Sloppy workmanship" and accuracy cannot go together. Attentiveness to whatever we are doing is indispensable to accuracy.

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## UNFINISHED MAN — A STUDY IN EVOLUTION

Everyone, whatever his creed, whether he be religious-minded or scientifically inclined, believes in some kind of evolution. Evolution implies growth, progress, whether it refers to the body and its senses, to the mind and its faculties, or to the powers of the Soul which is divine. But, though all believe in evolution, each one gives different answers to the preliminary questions: What is it that evolves? Evolves from what position to what status? And so forth. Science begins with particulars and goes to universals. It concerns itself with the detailed observation of facts with the help of the senses and arrives at conclusions by means of the mind faculties. Religions, on the other hand, generally proceed by positing a god or an assemblage of gods, and then interpret the evolution of man from the point of view of the supreme will of that god or gods. The method of theology is speculative, and in the process of such speculation mind and reason take a secondary place, often no place at all. Thus exploitation of the aspirations, emotions and feelings of human beings takes place.

There is a third method, the method of the mystic, of the occultist, which unifies the first two and is unencumbered by the limitations of either. The mystic or the occultist is one who tries to understand the workings of the divine mind in Nature, which is Law. The mind works under law in our own constitution, and the occultist endeavours to see the unity of the mind of man with the activities of the mind in Nature. For him matter and mind are not independent realities, as with the scientists; nor does he separate spirit and matter, the real and the unreal, into watertight compartments, as do the religionists. The method of the mystic is to see the real in all forms, to perceive the fact that all forms are evolving.

Theosophy posits a triple line of evolution, of body, mind and Soul. These three are not independent one of the other. The rhythmic growth of the one is dependent on the harmonious unfoldment of the other two. No Soul can ever unfold unless the senses and the mind co-operate. No mind can really evolve without the help of the senses and the Soul. Nor can the body grow unless it has the aid of the mind and the Soul. Matter and Spirit are but two aspects of one and the same reality, and mind is the connecting link between them. Matter is evolving into Spirit; Spirit is crystallizing itself into matter. The two meet in man, conjoined by self-conscious intelligence. Man, the thinker, the analyzer and synthesizer, the self-conscious intelligence, is the link between the beings above him and those below, between the gods or super-men above and the birds, beasts, plants and minerals below.

Wherever this triple evolution is not recognized, come into existence wrong forms of thought or belief which enslave us and thwart our progress. Where the growth of body, mind and Soul is recognized as inter-

dependent, there we have the spiritual scheme of evolution which requires no belief, no priests, no popes, but only man who is unto himself a priest. Recognition of the fact that we are free beings, not dependent on anyone, is the first step in spiritual evolution, in transforming the selfishness of matter, by the power of the Soul, into selflessness. For our spiritual Self, the slumbering God in us, to wake up, the atmosphere of freedom must exist. We are slaves. We are slaves of the senses; we are slaves of the mind; we are economic or political slaves or social slaves or slaves of culture or of science or of philosophy. Why? Because we have not recognized our spiritual freedom. Every kind of slavery proceeds from the non-recognition of spiritual freedom. Every kind of pain and suffering arises from the disregard of the fact that the Soul is bliss. We want therefore to create in us and around us the atmosphere of freedom.

What enslaves us? Dependence on, instead of obedience to, the laws of Nature. Between obedience and dependence a distinction has to be made. We are dependent on the laws of Nature because we are ignorant of them. We can obey the laws of Nature when we know and understand them. We are dependent on them because of our sense of possession which makes us slaves to the things we possess. How many people who have accumulated wealth after years of hard work and toil have learned the lesson that wealth has to teach them? They learn only when they lose their wealth. In proportion as we cease being dependent on the possessions of the desire-mind and of the senses, in that proportion the light of the Spirit enters the cave of the heart, the temple of the intellect. This sense of possession can be weakened by following the laws of purity. Purity departs from our lives as we begin to accumulate that on which we ultimately depend. The laws of purity co-ordinate the mind and the senses, and ultimately bring about the birth of the Soul, the awakening of the slumbering God.

This body of senses, then, must be purified by getting rid of the sense of possession. It has a fivefold sense of possession, belonging to the eyes, the ears, the nose, the taste and the touch. We can get rid of the sense of possession not by running away from sense objects but by inculcating the attitude that everything that comes to us comes for a certain purpose, that these gifts and bounties are in our hands not for our own gratification, not to be stored away, but because we are their trustees, that they have to be used not for our self-glorification but for the spiritual glorification of these objects in themselves. When we have recognized this the sense of possession weakens and we get detached. Spiritual life is not a life of inaction; it is a life of detached action, and the evolution of the body of senses implies the bringing of that body to a position where the mind sees *through* the eyes and not *with* the eyes, the mind hears *through* the ears and not *with* the ears, and so on with all the other senses. Objects of possession thus get transformed into objects of trust. That is the purification of sense life.

Evolution of matter, or of the body of senses, then, is the application of the principle of purity. How different is this idea of purity from the conventional idea! It does not matter in the ordinary conventional life what one does provided one is not found out, but in the spiritual life it matters supremely, because we are trustees of all that comes to us. To misuse these objects of trust is to thwart their evolution, and as Nature is one, unified, this must ultimately react on us. In proportion as we give, we grow; in proportion as we accumulate possessions, *they* grow, not *we*.

It is Kama, desire, that produces in us the sense of possession. It is the desire-mind which teaches us how to plan so that we may come to possess the objects of our liking. Human evolution is at the present stage concentrated in this desire-mind. And that brings us to the second line of evolution. We do not live altogether a sense life; we live in our desires, and the senses are directed by the desire nature; so much so that as one of the Upanishads puts it, "The Soul is desire-formed." People speak of self-expression, which really amounts to "I must live as I desire to live," for what else is there of the self to express? Desire and mind have become allies to direct the kingdom of the senses. People do not want to be directed by anything else. Then comes the reaction, the pang of conscience, and many people say, "If I had not this voice of conscience I would be free." It is the voice of accumulated experience of our past and it can tell us how not to rush in the direction of the objects of possession because they have proved painful in the past.

What makes the mind go wrong? What makes desires run riot? What makes the voice of conscience ineffective? The absence of the recognition of the third line of evolution. What makes this civilization of ours materialistic? What makes us give way to struggles, strifes, wars? The acceptance of the doctrine preached by Aristotle, that man is a social animal, as against the doctrine taught by Plato, that man is an unfolding god. "The Mind is the great Slayer of the Real," says *The Voice of the Silence*. The desire-mind has usurped the authority of the Soul, and because it undertakes that which is the function proper of the Soul, it hinders the latter and becomes the slayer of the Real. The life of the desire-mind without the inspiration and energization of the Spirit or Self is a life of hypocrisy. And hypocrisy rooted in Kama-Manas is the great curse of our modern civilization — to think of oneself as something which one is not.

How then shall we take hold of this slumbering God and make it energize the mind? What shall we do to the mind so that it recognizes the Soul's sacredness? The spirit of sacrifice must touch the mind, so that instead of becoming the slayer of the Real it becomes the sustainer and nourisher of the Real. Instead of hating our own blemishes, limitations and weaknesses we must begin to evaluate them and so train ourselves that we cease to look upon them as enemies, as something that

is heinous or satanic. In proportion as the spirit of mental sacrifice purifies all blemishes, in that proportion the divine in us begins to operate on and in the mind.

Knowing our own weaknesses and purifying them, we are able to understand the weaknesses of others and help them to purify them. Who is the priest who can help others? He who has purified his own weaknesses by the power of the God in him. There is no forgiveness of sins save the forgiveness by the real priest within who, through a mind purified by compassion and love, transforms the weaknesses, blemishes, demerits and vices of our material nature into virtues.

When we see that the vices of today were once virtues, that impatience or irritability was once the virtue of energy and activity that saved us from sloth and laziness, that pride was once a virtue of self-respect that saved us from many a blunder — when we begin to see this we come to understand what Krishna means when He says that apparent evil also emanates from Him. We must learn to see that all virtues, unless they are inspired and energized by the Soul, run the same risk of becoming vices tomorrow. Unless this is recognized we are bound to alternate between the joys of heaven and the anguish of hell. "Light and darkness are the world's eternal ways," and we have to learn to see in the perpetual changes the eternal fitness of things. That is possible only when the three lines of evolution are taken note of. When we have seen how these three lines give birth to the religion of freedom, the religion of the Spirit, we begin to see that our Monadic or spiritual nature, the psychic or intellectual nature and the bodily or sensuous nature have their own place in the evolutionary scheme, and all three working together harmoniously and in a rhythmic way make us pass from the condition of selfhood into that of selflessness.

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To absorb one lesson well is worth a whole lifetime. To learn, say, that money is worthless as a foundation on which to build a life; that the deed ever rebounds on the doer, is to reap a good harvest, and to pave the way for learning other lessons. A lesson well understood is never repeated; while one misunderstood is repeated again and again in diverse forms and manners until its meaning sinks in the mind and the heart. And because men are slow to learn, their life is so unbalanced and so full of trouble. Until today they have not learned that to seek refuge from pain in pleasure is to reap more pain; and to skip a hard lesson is only to come to a harder one. They have not yet found out that the only way to escape pain is to know what the Great Teacher requires of them, and to do it well.

—MIKHAIL NAIMY

## DRUGS AND HEALTH

It is a constant source of amazement to many of us to find out how little people at large know about themselves physiologically speaking. The processes of eating, digestion and elimination are vaguely connected with the mouth, the stomach, and . . . there knowledge ends for many. If there is pain or disease, why, in these days of "advanced" medical knowledge the doctor is there to take care of that. The student of Theosophy should feel a greater degree of responsibility in regard to his body than others, if only for the reason that it is the tabernacle of a living "god," and ought to make some effort at least to understand its processes so that he can deal with it in health and in illness with intelligence. When is self-reliance to be developed if one is to depend forever on "experts" and *blindly* follow their advice? Philosophically and Theosophically this is as bad as mediumship and leads to passivity through deliberate ignorance. It is a form of *tamas* of the mind, not to seek for knowledge and for an understanding of what goes on "inside." (The attention of our readers is drawn to an important series of articles printed in our September 1940 issue under the title "Going to the Doctor.")

A small leaflet specially issued for the benefit of laymen by the Pharmaceutical Society of the State of New York gives advice and warning in regard to modern drugs, self-diagnosis and self-medication. It would be well to quote some of the passages, written in question-and-answer form:—

Q.: Are modern drugs dangerous?

A.: They can be, if abused or misused. Drugs today are more potent than ever before.

Q.: Does that apply to proprietary drugs (patent medicines) that I can buy without a doctor's prescription?

A.: Just because a drug is advertised to the public and sold without prescription does not guarantee its harmlessness at all times to all people. A drug may be harmless to one person but dangerous to another. It may be harmless to adults but harmful to children. Some drugs may become dangerous if stored improperly. . . . Many common proprietary drugs (patent medicines) contain potentially dangerous ingredients. Among these ingredients are acetanilid and acetphenetidin (used in pain-killers), aspirin, antihistamines (used in cold remedies), bromides, calomel, mercury (used in preparations for certain skin conditions), methapyriline hydrochloride and scopolamine aminoxide hydrobromide (used in non-prescription sleeping capsules), and phenylpropanolamine hydrochloride (used in "weight reducing" preparations).

Q.: How dangerous are these ingredients?

A.: Various of these ingredients can cause cyanosis, anemia, cardiac weakness, jaundice, vertigo, skin reactions, weight loss, insomnia, shortness of breath, sleepiness (dangerous when operating machinery or a car), mental dis-

orders, kidney damage, stomatitis, colitis, blurred vision, nausea and vomiting, coronary heart attack, mesenteric thrombosis, cerebral hemorrhage and death.

Q.: Is accidental poisoning a major health problem?

A.: Accidental poisoning due to careless use of drugs is not only a major health problem, it's an ever-growing one. . . . Read and heed warnings on labels of proprietary drugs. . . . Keep all drugs, poisonous substances and household chemicals out of reach of children. . . . When medicines are discarded, destroy them. . . . When giving flavoured and/or brightly coloured medicine to children, always refer to it as medicine — never as candy. . . . Do not take or give medicine in the dark.

We welcome this and only wish that a greater knowledge about physiology, medicines, illnesses, etc., could be incorporated in the curricula of our schools. Parents should make it a point to see that their children learn these things. Persons who consult doctors, dentists, etc., should ask what is wrong with them, why they may have got a particular ailment, how to avoid it in the future. Lack of interest in these matters leads to blind reliance on the doctor — a shifting off of one's own responsibility to another, and an opportunity to learn is lost. A doctor who does not explain or does not answer questions and does not seek co-operation with his patient is a poor physician and should not be consulted.

Above we referred to the amazing ignorance that prevails about one's body: it is astonishing to find adults who do not know that the circulation of the blood from the heart through the body includes in its nourishing cycle the liver and the kidneys, where it is strained of liquid impurities; then, after passing through the smallest of capillaries which come in direct contact with all the cells of the body, thus feeding them and at the same time picking up the wastes, it returns to the heart through the lungs, where the gaseous wastes — water vapour and carbon dioxide gas — are separated. The heart and the blood thus correlate all parts of the body together. In the normal course, nourishment is picked up by the blood from the intestines, and medicines which are taken in through the mouth are absorbed at that point and taken into the blood stream. Through the blood stream they are carried to the part they are to affect. This is the normal method of treatment used for centuries in all the ancient systems of medicine: the herbal, the avurvedic, the unani, the homœopathic, and until recently by the allopaths. (An important question Theosophy would ask all doctors to consider is: Does the drug itself affect the diseased body only *chemically*, or does the magnetism it brings effect the cure?)

During the last fifty years or so the practice of injecting drugs or substances directly into the blood stream has arisen. From the occult point of view this is disastrous, because (a) it does not give the body a chance to receive these in a normal selective way through its own processes of assimilation; and (b) each substance has its own finer or

magnetic nature, and this is introduced into the patient's body forcibly, whether his magnetism or finer, astral body is in harmony with it or not. The result is that these drugs and serums are not entirely assimilated or excreted by the bodily processes, but, remaining as foci of irritation and disturbance, for longer or shorter periods, lay the body open to further illness in the near or distant future. This theory has been advanced more than once not only in these pages but also in orthodox medical journals and texts. Unfortunately, perhaps, for all of us, the business of drugs and medicines is a very large one and it is in the interest of their manufacturers to suppress correct information about them and to minimize their dangers. Medical men of the present generation will find very few persons whose bodies have not already been contaminated in this fashion.

Certainly, even medical men have sometimes questioned the advisability of making these strong drugs available for public use after comparatively little "testing." We need only call to mind the rise and fall in popularity of the "wonder drugs." The deaths from vaccines and plasma shock (because the body unaccountably was exceedingly sensitive to the injection of these extraneous substances) are becoming more widely known and are creating caution among practitioners. There is also the important question as to whether animals have the same diseases that humans have.

Much more of a critical nature could be added, but enough has been said to indicate that there is need for both education and caution. Students of Theosophy are called upon to exercise greater discrimination than others in the world by virtue of the knowledge that they have. They know that the body is the tool of the inner man, Manas, the Real Ego. If they coarsen this tool, or disturb its harmonious functioning, their perceptions as well as their actions are bound to be affected by it to some extent. In what way do they benefit themselves or Nature at large or others whom they contact by their negligence and malpractices? If, as Theosophy teaches, physical ill-health is the last manifestation on the "way out" of illness in the emotional and mental conditions of the person, then those too deserve attention in addition to the body. Discrimination is, above all, needed. The best medical advice should be taken. The body should be placed under discipline and treatment, but could not much of this be avoided by proper observance of the regular rules of diet, exercise, personal and social cleanliness? Apart from this there also exists the terrible fear of death. No one can say that he has conquered this; and yet, the student of Theosophy has at least the teaching of Reincarnation, of Karma, of the Eternal Pilgrim, which is his real Self and which uses many bodies of temporary duration. Is this not also to be remembered and made to form the background of daily life?

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## “ A SPEAKING WITNESS TO A SUBMERGED CONTINENT WITH A CIVILIZED MANKIND ”

Madame H. P. Blavatsky referred thus in her *Secret Doctrine* to “Easter Island with its wondrous gigantic statues.” In her day this small island in the South Pacific Ocean was hardly mentioned except in books of travel. Some scientists apparently had earlier expressed their views upon it, however, for she added:—

... modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence. . . . Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*. . . whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon. (II. 316 fn.)

One is repeatedly reminded of these words when reading Alfred Métraux's illustrated *Easter Island: A Stone-Age Civilization of the Pacific*, translated from the French by Michael Bullock and published last year by the Oxford University Press, New York. The author and his scientific party spent over five months on Easter Island in 1934-35, but, being an anthropologist especially interested in reciprocal relations, M. Métraux has disappointingly devoted some three-fourths of his book to the small present population of its forty-five square miles and its affinities with the Polynesians and their culture on other islands. He agrees with the “modern archæologists” who, at the time H.P.B. wrote, had decided that “these statues are not very old,” a dictum which she dismissed, on the strength of the ancient records, as “one of those arbitrary decisions of modern science which does not carry much weight.”

On M. Métraux's own admission, the folklore of the present inhabitants “is a poor source of information concerning the island's past and the rare elements of legend it contains are very fragmentary and imperfect.” But, though he writes that “certain riddles of Easter Island remain only half-solved and will perhaps never be fully elucidated,” he is confident that the statues are not older than about seven hundred years, “a long way from the thousands of years with which they have rather frivolously been credited,” and which he considers “the cleanness of the angles, the polish of the surfaces, and the precision of the details” of the statues disprove, for would not such prolonged weathering have affected their surface? He writes disapprovingly:—

Many people, even in scientific circles, refuse to admit that these statues are the work of the Polynesian ancestors of the present Easter Islanders. . . . Some writers have not hesitated to ride roughshod over geological data and invent imaginary continents, whose subsequent disappearance they attribute to terrible cataclysms. . . . no scientific proof (I fear) will dispel the enigmas of Easter Island as they appear to dreamers — whether or not they are specialists

in archæology!

He scoffs at the very possibility of Easter Island having formed part of a former continent, claiming that an abyss of 1,145 fathoms (over a mile and a half) extends over a ten-mile radius around it and that "no land could have disappeared *recently* [italics ours], and left such a depression behind it." Yet, even in 1888, geologists were reported as "being driven into admitting the evident existence of submerged continents," though confessing their presence was not the same as accepting their having had men on them during the early geological periods. "Modern geographers," M. Métraux writes, "refuse to see in this volcanic island the fragment of a continent that has been swallowed up by the Pacific."

So much the worse, some day, for the modern geographers, for in the ancient secret annals, H.P.B. writes, "the complete records of the growth, development, social, and even political life of the Lemurians, have been preserved," having been recorded ideographically from the primitive oral records inherited by the Fourth Race from the early Third or Lemurian Race. The ancient records show that Easter Island was part of a great continent extending from Madagascar beyond Easter Island into the East Pacific Ocean, and from the foot of the Himalayas to within a few degrees of the Antarctic Circle. The perishing of that continent is said to have taken place "nearer four million years ago than 20,000," antedating by long ages the earliest Egyptian pyramids. Lemuria was "*sunk* under the waves, owing to earthquakes and subterranean fires."

Long before its submersion, however, there were, *The Secret Doctrine* tells us,

civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground. (II. 317)

One of the Masters, indeed, wrote that "the 4th race had its periods of the highest civilization. Greek and Roman and even Egyptian civilization are nothing compared to the civilizations that began with the 3rd race."

Easter Island has had a chequered and tragic history. It is said to have belonged to the earliest civilization of the Third Race, and to have been submerged with the rest. "Ages later, some of the Lemurian remains reappeared again on the face of the Oceans." Of Easter Island we are told that

a volcanic and sudden uplifting of the Ocean floor, raised the small relic of

the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. (II. 328)

Easter Island was... taken possession of... by some Atlanteans; who, having escaped from the cataclysm which befell their own land, settled on that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occultists it is *history*. (II. 326-27)

As these two ancient catastrophes had successively wiped out all the inhabitants when they occurred, it is not surprising that, as M. Métraux remarks, "no one has yet detected in the vocabulary or toponomy of Easter Island any survivals of a foreign tongue." The present language and customs are reported to show affinities with those of other Polynesian islands. *The Secret Doctrine* states, however, that the Polynesians belong to the earliest sub-races of the Fourth Race, whereas there were giant statues on Easter Island before its first submersion with its Third Race people.

Without, therefore, attempting to follow M. Métraux's efforts to fit a square peg into the round hole of his preconceptions, and his preoccupation with the present Easter Islanders and their forebears in recent centuries, let us see what he has to say of the great statues which, he writes, "are and will remain the very symbol of its mysterious past."

The first European to record his impression of these colossal statues was the Dutch Admiral Roggeveen, who discovered and named the island on Easter Sunday in 1722. He wrote that these stone figures "filled us with amazement, for we could not understand how people without solid spars and without ropes were able to raise them."

The problem of transportation of the heavy figures from the quarry to the *ahu* or funerary platforms on which about 300 of them are said to have formerly stood seems puzzling to M. Métraux, who asks: "Why did the natives explain the transportation of the statues by myths instead of giving us technical details we expected from them?" He even writes: "Their magical interpretations become understandable when one sees Rikiriki *ahu* perched between a steep slope and a dizzy cliff!"

He estimates the weight of the great busts on their pedestals, formerly reported to be upright on the *ahu* platforms but now all overthrown, in intertribal wars, etc., at five to six tons each. The statues on Mount Rano-raraku, the extinct volcano where it is said most of them were quarried and carved, are reported as being "certainly three, four, and even five times heavier." One *ahu* statue 33 feet high and with a circumference of 25 feet 8 inches is estimated to weigh more than 20 tons. The height of most of the *ahu* statues is given as from 11 to 18 feet.

In his most interesting chapter on "The Great Statues," he writes also of the army or swarm of statues which guard the two vast sculptors' workshops on Mount Rano-raraku, giving us a graphic picture also of

many rough-hewn or half-carved statues at the outposts of the quarry and on the grassy slopes. In a crypt patiently hollowed out with picks, a 50-foot colossus "sleeps on a bed of stone," requiring perhaps but another month of undercutting to make it ready to go down into the plain. Another unfinished statue measured 60 feet in length. Some archæologists, M. Métraux remarks, see in the abandonment of statues on the plain "proof of a cataclysm that surprised the ancient population at the height of its creative period." No wonder that even the present Easter Islanders "are still vaguely conscious that some disaster paralyzed the army of sculptors"! The author suggests an epidemic or a war of extermination. Anything but the traditional cause!

The disdainful sneer on the faces of the statues, M. Métraux writes, is more striking on the volcano statues with their thin, pouting lips than on the overthrown *ahu* images. Madame Blavatsky points out the sharp contrast in the expression of the Easter Island statues and that of the five statues of graduated height at Bamian, between Cabul and Balkh in Central Asia, "the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains." (See *The Secret Doctrine*, II. 224 and 339-40.) The Bamian statues picture "Sons of Gods"; the Easter Island images, "the brood of mighty sorcerers"!

M. Métraux writes:—

During the three weeks we lived among these statues we saw them in sunshine, by moonlight, and on stormy nights. Each time we felt the same shock, the same uneasiness, as on the first day.

He ascribed "this sense of oppression . . . less to their dimensions than to their confused distribution." "The almost human casualness and turbulence with which this assembly of giants with huge noses and flat necks is scattered about is somehow disturbing," he writes.

It will seem to the student of Theosophy that the sense of oppression felt by the scientists may have had another cause. *The Secret Doctrine* tells us not only that "the Atlanteans of the later period were renowned for their magic powers and wickedness," but also that

even before the real advent of the Fourth or Atlantean race, the majority of mankind had fallen into iniquity and sin, save the hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga" . . . (II. 319)

H.P.B. wrote specifically of the Easter Island colossi:—

. . . one has but to examine the heads of the colossal statues . . . to recognize in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features — that of a *distinctly sensual type*. . . (S.D., II. 224)

Who can say that a malign influence may not still attach to these images of sorcerers and that it may not have played its part in the is-

land's tragic and gruesome history in recent times — a history of cruelty, enslavement, dishonesty and promiscuity and even cannibalism, reported to have existed till this century? Certainly M. Métraux's photographs of some of the statues on the volcano show surly scorn incarnate, no pity certainly and perhaps malignity.

One thinks of Stanza XI, Slokas 43-44, of the *Book of Dzyan*, on which the first part of each volume of *The Secret Doctrine* is based:—

They (*the Lemurians*) built huge cities. Of rare earths and metals they built. Out of the fires (*lava*) vomited. Out of the white stone of the mountains (*marble*) and the black stone (*of the subterranean fires*) they cut their own images, in their size and likeness, and worshipped them. (*S.D.*, II. 316)

The materials employed in the Easter Island statues are precisely volcanic tufa (grey trachytic lava) which has a tendency to harden when exposed to the air, or, less frequently, basalt, "a hard, dark-coloured rock of igneous origin."

We have seen that both the Lemurians and the Atlanteans dwelt successively on Easter Island. The statues survived the immersion of the Lemurian continent and the Atlanteans who settled on the re-elevated Easter Island might, for all we are definitely told, have carried on their production in their turn. For we are definitely told in Stanza XI, Sloka 44 (*S.D.*, II. 331): "They (*the Atlanteans*) built great images, nine yatis high (27 feet) — the size of their bodies."

It is well known to students of Theosophy that the successive Root Races overlap, and it may be pertinent here to draw attention to a thought-provoking hint thrown out in *The Secret Doctrine* (II. 273):—

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes — hence the first-begotten and humanly born mortals — who became the first "Sacrificers" to the *god of matter* . . . . That worship degenerated very soon into *self-worship*, thence led to phallicism. . . .

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous. . . .

We are told by another writer, with tantalizing reticence, of "certain peculiar designs carved on the backs of some of the statues," but M. Métraux could not have been expected to be on the alert for the evidences, which Madame Blavatsky writes are to be found on Easter Island and "everywhere whither the foot of ancient man has ever journeyed" — glyphs, numbers and esoteric symbols such as the cross and the successive geometrical symbols which symbolize the stages in the development of the Kosmos — the circle, the point, the triangle and the cube up to number 9, when it was synthesized by "the Pythagorean mystic *Decade* . . . and its thousand combinations."

## ANCIENT AND MODERN SCIENCE

Madame Blavatsky wrote several articles in which she made a number of criticisms of modern science and also compared it with ancient science — articles such as “Occult or Exact Science?” “The Babel of Modern Thought,” “The Negators of Science,” “The Science of Life,” “Kosmic Mind,” etc.

Her chief criticisms are, first: science will not admit the possibility of real existence for anything outside of the scope of its methods of investigation and hence will not give a fair hearing to the occult sciences; and second: having made not one step towards the solution of the mystery of life and consciousness, it yet pronounces authoritatively that these are no more than the properties of matter.

Strictly speaking these are criticisms of scientists and not of science. Science is the pursuit of knowledge and has come to mean the pursuit of knowledge by certain methods, and as such cannot make authoritative pronouncements. Nor are scientists or science authorized to dictate the bounds of the real or the knowable. If, however, a majority of scientists adopt certain beliefs or a particular attitude we find ourselves using the expression: “Science says this”; but there have always been, and are today, those who think differently. A recent example is to be found in Viscount Samuel’s latest book, *In Search of Reality*, in which he says: “We reject, on the one hand a narrow materialism which does not admit as real anything that is outside the range of the physical sciences. . . .” To what extent such a broader attitude is more common among scientists today than in the time of Madame Blavatsky it is difficult to say.

Students of her writings, in fairness to Madame Blavatsky, should not forget that she was addressing herself to the scientists of the 19th century. Some of her strictures no longer apply in their original form, and to repeat these, in ignorance of the changes which have taken place, is to make it less likely that serious attention will be paid to that which is of lasting value in her message to science as distinct from that which had only contemporary value.

There are two major changes to be noted. In “Occult or Exact Science?” (reprinted in *THE THEOSOPHICAL MOVEMENT* for February 1942) Madame Blavatsky quoted these words from a scientist: “It is then given to us, at last, *to know* (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded.” These words typified the attitude of many 19th-century scientists. Their success in winning power over nature, in deducing laws which seemed to apply equally to events in the heavens and on earth, in explaining the functions of living organisms in the same terms as those used in chemistry, physics, etc., had led them to believe that they understood how to tackle every problem and knew beforehand the general lines of its

solution.

Today, for example, Viscount Samuel quotes Professor Dingle, the late President of the Royal Astronomical Society, as saying:—

The more we have learnt about the relations between our experiences, our observations, the less we have been able to say about the supposedly real entities whose actions we have been said to be observing. . . . All we can say about our foundation stones was summed up in a phrase by Eddington: "Something unknown is doing we don't know what."

And Artemus Ward states:—

The researches of many eminent men have thrown so much darkness upon the subject, that if they continue their researches, we shall soon know nothing.

The following illustrates the kind of development which has prompted such remarks. At one time it lay within our simple understanding that light was either a wave motion or corpuscular in nature and no other possibility was conceivable. Experiments and observations made to decide between the two alternatives eventually seemed to prove conclusively the former. Then after all doubts had been settled further observations showed that light behaved sometimes as if it were a wave motion and sometimes as if it were composed of particles. Nor was this all. Entities such as electrons which no one had doubted to be particles were suddenly observed to behave sometimes as waves. It is impossible to conceive of something being both a wave spreading out into space and composed of particles having coherence and occupying limited space. This is typical of what is happening throughout the area of atomic research. No scientist can pretend to be sure that he has within his hands the key to the ultimate mysteries of matter.

Consider now the second basic change. In "The Babel of Modern Thought" (reprinted in *THE THEOSOPHICAL MOVEMENT* for April and May 1937) Madame Blavatsky referred to the rigid determinism which reigned in the cosmos as it existed in the minds of scientists. This implies, as she pointed out, that if all the atoms in the cosmos were returned to their original position and order as at the beginning of its evolution, the same sequence of changes would be repeated and the same final condition would result. She explains that there is no reason to think that this would occur. The atoms are eternal, hence unborn, while the compound molecules receive their properties at the beginning of the life cycles or manvantaras from *within without*. The following illustration may make the point clearer. Divide a grain of salt into a number of smaller grains and each smaller grain will retain the properties of salt. Continue the process of subdivision and a point will be reached when salt will disappear and in its place will appear an atom of the inflammable metal, sodium, and an atom of the poisonous gas, chlorine. Salt has no independent existence as such, the properties of salt being produced by a certain geometrical structure or pattern of the atoms of

sodium and chlorine. If these atoms are subdivided the properties of the elements of sodium and chlorine will disappear in their turn, and new entities called electrons, protons, neutrons, etc., will appear with properties entirely different. These entities are common to all the elements: carbon, hydrogen, iron, etc., each element with its qualities being a different pattern or structure of these more fundamental entities. It seems possible to conceive that continuing indefinitely in this way one would arrive ultimately at the atoms of occultism, unborn and eternal, possessing no properties themselves but containing potentially within themselves the different patterns of all the elements of the physical world. A steel girder, a clock spring and a steel chain provide a concrete example of different patterns in the same substratum, steel, possessing different qualities. Using this terminology, Madame Blavatsky seems to be saying that if the physical world were reduced to its primordial condition in the substratum and evolution began again, not necessarily the same patterns or structures would be produced in the substratum and entirely new conditions might prevail.

Students should realize that this kind of indeterminacy has entered into the physical world as it is understood by scientists. For example, in the atomic pile of a nuclear power station entities called neutrons are approaching the nuclei of the atoms of uranium in the pile. Some are captured by the nucleus of the uranium atom, and once captured they bring about a change in the pattern of the nucleus, causing uranium to disappear as such and atoms with entirely different properties to appear. The change is one of several which are known to occur, but it is not possible to foreknow what change will, in fact, occur. Nor would the same change necessarily take place again if the nucleus of the uranium atom and the neutron were returned to their original position and condition. This is typical of the behaviour met constantly in investigating the minute structure of the physical world.

To sum up: doubt as to the essential nature of the reality underlying scientists' observations of the physical world and indeterminacy are elements in the scientific world of today not present at the time Madame Blavatsky wrote these articles. It still remains, however, that there is a wide difference in the approach to truth between ancient and modern science. Her article "The Science of Life" (reprinted in *THE THEOSOPHICAL MOVEMENT* for February 1946), in particular, makes this clear.

Occult science is the science of life, and the true science of life is alchemy or the transmutation of the base elements of life into silver and gold. The so-called life sciences, biology, physiology, etc., investigate what she calls dead matter, for every molecule of the living organism contains the germ of death in itself. It begins to die as soon as it is born that its successor may live. The organic functions provide the fuel on which life feeds in order that it may manifest itself.

In this article Madame Blavatsky quotes extensively from Tolstoy.

For him the fundamental question is not whence life but how we should live that life. We should learn first to cognize life within ourselves. He relates the steps in that cognition. First we are conscious of ourselves and what is outside of self is of importance to us in so far as it ministers to self. Then we become conscious that the world outside is a world of living creatures like ourselves to whom we are important only in so far as we serve their pleasure. Then it begins to dawn upon us that as those living creatures die, so we, while trying to cling to life, must also die. In what he calls a terrible situation there are two courses open. Either we may try to preserve our life, which is impossible because it is contrary to the aims and purposes of universal life, or we may find our greatest concern in the life of the infinite universe; we can transfer our desires and our solicitude from ourselves to our fellow creatures.

The fundamental difference between ancient and modern science is therefore this: the latter observes the phenomena of life; the former seeks to cognize life itself by facing and resolving this dilemma of individual existence. Even if on any particular subject they reach similar conclusions, the understanding of the one is basically different from the understanding achieved by the other. Consider an example of this.

In *The Secret Doctrine*, Madame Blavatsky describes ether as "MATTER on quite another plane of perception and being," and states that in Esotericism it "is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*) that all the manifestations of energy in the material, psychic and spiritual worlds are due." Viscount Samuel's conception of ether comes remarkably close to these ideas. He postulates a universal continuum in the form of energy which can exist in an active or in a quiescent state. In the quiescent state it produces no perceivable phenomena but it is the matrix of all activity. All perceivable phenomena lead us to infer that there must be something outside of the range of our perception from which these emanate. These phenomena are caused by the transitions of energy from the quiescent to the active state and back again, or by changes in the pattern of its activity. These transitions are the result of underlying changes in the conditions of the continuum which cannot be known by us.

The kind of evidence on which this postulate is based is as follows: in atomic research particles are met which appear and disappear mysteriously; as already mentioned, light sometimes behaves as if it were corpuscular and sometimes as a wave motion, and particles such as electrons sometimes behave as waves; in some theories of the formation of the cosmos it is necessary to assume the continual creation of matter apparently out of nothing. (The behaviour of light and of electrons is explained in terms of different patterns of activity in the continuum, analogous to, say, the ripples and eddies in a river, the former spreading outwards in all directions, the latter travelling downstream as coherent

entities.)

The ether, then, of Viscount Samuel is a mental construct, an inference from observations of the external world. To the Occultists, it is a matter of certain knowledge, of direct cognition gained through their direct experience of the unity of all, won by identifying their interests with those of all others. The mental constructs of scientists and philosophers do not as a rule have the power to transform their lives, whatever may be their indirect effects upon the thought of succeeding generations. The direct experience of Occultists does have that power, and in that lies one demonstration of the validity of that experience.

This is not to say that the approach of modern science is to be despised in favour of something like introspection. Even by tracing the shadows of reality one can correct subjective fantasies. To rely entirely on observation and inference, however, is to be as one lost in darkness in an unknown wilderness. Sounds come to him, and smells. He can pass his hands over objects and try to pierce the secrets of what lies around him. But there is a light within us which can be made to shine on the world without, so that sound, touch, smell and sight pass into a world of day.

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A 26-year-old Korean graduate student who left the campus of the University of Pennsylvania one evening to post a letter home was beaten to death with a blackjack and pop bottles by a gang of youths of from 15 to 19 years who wanted money to go to a dance. The *New York Herald Tribune* of May 3rd reported that Mayor Richardson Dilworth broke down and wept at the funeral, shamed for the city of Philadelphia that so dreadful a crime should have been committed there.

The slain student's father, a manufacturer in Pusan, South Korea, and his mother, Korean Presbyterians, and his uncle, Dean of the Pusan Branch of the Yonsei University, are reported to have joined in a mercy petition to the Court, asking for "the most lenient possible treatment within the laws of your government" for the offenders. They further offer to set up a fund for these boys' "religious, educational, vocational and social guidance whenever they obtain freedom."

Though the message has not shaken the District Attorney in his determination to press for the extreme penalty of the law for this homicidal attack, a West Philadelphia civic group has been moved to start a memorial fund campaign in the victim's name to supply milk for Korean children.

It is to be hoped that the appeal will also touch the hearts of the youthful slayers as the moving letter written by Frau Mathilda Rathenau to the mother of one of the assassins of her son, then a German Minister, transformed the murderer's heart and life. (See THE THEOSOPHICAL MOVEMENT for November 1952, Vol. XXIII, p. 19.)

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## THE IGNORANT AND THE WISE

In the third chapter of the *Gita* dealing with *Karma Marga*, the Way of Good Works, there are certain verses which epitomize the principles of conduct and action to which the Master Krishna points. Thoughtful readers will find that He makes short work of the ordinary notions about the active life of the world rooted in prevailing knowledge as contrasted with the inner life of the practitioner of Yoga—union with the Divine—based on special Knowledge. He does not contrast the secular with the sacred, a man holding the mundane in great respect with another feeling contempt for this world and a longing for another. Though the closing portion of the chapter very clearly distinguishes between good and evil, and specifically names the constant enemy of man on earth, Krishna is very definite about doing deeds which Karma and Dharma bring to a man. Destiny from the past and the duties and obligations which are ours in the present are not to be neglected.

For each man there is his own specific *Sva-Dharma*, which implies the pure expression of his true Self, which is divine — a Being of Light.

The philosophy of the *Gita* teaches that every human soul is a bearer of Divine Light and so a Being of Light. Involved in the processes of life, man overlooks the truth. The *Gita* distinguishes between the mighty magic of *prakriti* or material nature on the one hand and the mightier magic of the Light of the Spirit on the other. The processes of matter are enveloped in and shot through and through with its three attributes or *gunas*: inertia, mobility and rhythm. These properties of gross matter equally envelop the subtle matter of human thoughts and human character: thus those of slothful, lazy, procrastinating temperaments are the children of inertia; active, impulsive, ambitious runners after fortune and fame are the children of mobility; while patient, self-sacrificing, truthful, friendly temperaments are the children of rhythm.

The first class obscure the Light of their soul and, through neglect, sloth and procrastination, harden themselves till death comes and puts on them the mark of "Lost Opportunity." The second class, the impulsive runners after self-gain, exhaust themselves by selfish deeds, false knowledge, shifting desires, till death comes and puts on them the mark of "Frustrated Living." But those who perceive that they should move from selfishness to unselfishness, from avarice to altruism, from the zigzags of knowledge to the searching for and securing of Wisdom Everlasting, who learn to overcome violence and to touch the hem of the garment of Divine Harmony — on them death puts the mark of "Pass on to Reward." The Light burns low in the dull and the lazy; it flickers in the ambitious and misleads the bearer thereof; it burns steady and bright in the man of harmony, ever revealing the next step which he should take as he follows the spirals of rhythm which set the pattern for

Nature.

In this Dark Era, *Kali-Yuga*, the selfish do not help the sluggards; it pays the selfish and the ambitious that there are lazy fellows; every slothful person is one competitor less in a world which teaches mortals how to elbow their fellow men out of prosperity and existence. The man of truth and harmony, wishing the good of all and harming none, helps by good precept and example both the lazy and the competitive. He, however, is puzzled that his innate goodness and harmlessness do not always save him. Passively attributing his reverses to the Good Law and Its Omniscience, he will not be able to rise above his own state — above truth and knowledge, goodness and virtue, as they are valued by him. He has to transcend even the rhythmic movement of *Sattva*. The *Gita* mentions in several places the surpassing of the three attributes of matter. The portrait of one who has surpassed the three qualities is given at the close of the 14th chapter which deals specially with the subject of the *gunas* or attributes born of *prakriti* or matter.

To help the men of *Sattva*, the good men who desire to live lives of peace and concord, the great Regenerated Ones, the Great Souls very difficult to find, appear from time to time for the specific purpose of imparting lost knowledge, that of the mighty art of right living. But They do not only impart knowledge. They act; mixing and mingling with mortals, They reveal to those who have eyes to see the principles of right action. Thus, for example, the noble Prince Siddhartha revealed in His active life the Path of Right Action. Sacrificing His personal self, and even affecting the personal lives of father, wife and son, He showed that the world was more important than the home, that humanity has a greater claim for consideration than the family. In this Dark Age the Light of the World is not admired by all; sometimes crass and gross minds speak of His neglect of duties, etc. But He still remains the Light of the World, whose help and service are available to every human being, for each member of orphan humanity.

Similarly, the Light is manifest in every verse of the *Gita*. In this third chapter now under consideration, there are certain fundamentals presented by the Master Krishna to His disciple Arjuna. Let us examine them.

Knowledge and devotion are both necessary for the right performance of deeds. To pay the debts of Karma incurred in the past, the correct knowledge of Dharma is essential, and that knowledge demands right motive and right method. This instruction on the Path of Karma says that neither by postponement of the performance of duties nor by their abandonment can the path be walked. As a matter of fact, "No one ever resteth a moment inactive" (Verse 5). Rest itself is action of one kind; doing nothing is itself an act of *doing*, though the truth may not be perceived by all. Why and how is this? "Every man is involuntarily urged to act by the qualities which spring from nature" (Verse 5). Man is driven helplessly by the *gunas* — the attributes inherent and pre-

dominant in each. Volition, the will to act, is itself born of our personal temperament; our will drives our consciousness instead of we using our will in terms of our higher perceptions. Most men and women act "involuntarily" and are driven by sloth, by motion, by rhythm. Ordinarily man's conception of his religion, or duty — *Dharma* — is formed by the predominant *guna*; thus most men and women are unconscious worshippers of matter. Theosophy teaches us to abandon the way of the Self of Matter; to gain knowledge of the Spirit and Its Will, Its Thought and Its Feeling.

Action is superior to inaction, and not only from the personal point of view; "the journey of thy mortal frame cannot be accomplished by inaction" (Verse 8). The teaching is that from involuntary actions according to matter-attributes we must pass on to volitional and determined deeds in terms of the superior wisdom of the Spirit in Man, a reflection of the Spirit of the Universe.

The Great Lodge of Perfected Men sends one of Its august Fraternity to remind humanity of this cardinal truth of Will, Wisdom and Sacrifice. Such a Messenger not only offers precepts but also sets an example. Thus in this third chapter we have the Master Krishna teaching the great facts and also setting the example. "Whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set" (Verse 21).

We find in Nature, *i.e.*, Matter, incessant activity; there is perpetual motion everywhere — in the starry firmament above as in the dark caverns below the surface of the earth. This mighty magic of *prakriti* is but a reflection of the silent Rhythm of *Purusha*, the Spirit. "I am constantly in action," says Krishna, the symbol of the Supreme Spirit (Verse 22). He adds: "If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish" (Verses 23-24).

Just as Krishna, the Great, is performing his Karma-Dharma, so also must Man, the Small. But the motive and the method of Krishna are to be noted:—

As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. (Verse 25)

The Wheel of Life is moved by the Spirit and man too must learn to be guided by it. Confined to the corpus, pushed by the sensorium, man beguiles himself, influenced by the power of illusion and delusion. *The Great Universe has to be perceived by Man*. His kinship with the visible and the invisible Forms of Life has to be known by man, who as a Being of Light is superior to life and its processes. He can and should become the controller and master of life. This is possible of achievement by man, if he fights the eternal enemy, the *Rajas* quality, and uses the Rhythm, the *Sattva* in Matter and in his own personal

nature to rise from the plane of Life to that of Light.

We derive all our possessions from Nature — our body from the Earth, our mind from the Divine Mind, our heart from the Compassion which is omnipresent. We owe a debt to Nature and by Right Action we can pay it.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

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*The Times of India* of May 18th carried the report of a case investigated by Professor H. N. Banerjee, Director, The Seth Sohanlal Memorial Institute of Parapsychology, which is suggested as being "a possible case of transfer of personality." A seven-year-old boy named Jasbir of Rasulpur Village in Muzzaffarnagar District, Uttar Pradesh, whose wistful and appealing picture appears in connection with the article, was about four years ago given up for dead. When he revived he insisted that he was a Brahmin, the son of Shankar Lal Tyagi of Videhi Village, about 22 miles away. When a school teacher of Videhi visited Rasulpur the boy recognized him, as he did several other Videhi villagers when taken to that place.

It is stated that Shankar Lal Tyagi's 25-year-old married son, who had three children, had died at about the time Jasbir "died" and revived. Professor Banerjee vouches for the story's confirmation as substantially correct by over one hundred people in the two villages.

In the cases of Jasbir and other Indian children in recent years, not even the verification of details "remembered" necessarily proves that this unusual type of reincarnation with "memories" of a previous existence has taken place. The Astral Light has not yielded up all its secrets and its records may reveal, to a sensitive, particulars not directly connected with himself. Yet no materialist can account for such a case as this.

A pertinent point omitted from the account is how the young man of Videhi met his death. Reincarnation is the rule, but Madame H. P. Blavatsky states in *The Secret Doctrine* that

save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed. (II. 303)

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## IN THE LIGHT OF THEOSOPHY

Hearings before the Senate Agriculture Committee on a bill directed against inhumane methods of slaughter in packing houses in the U.S.A., described by William M. Blair in *The New York Times* of May 4th, show the public conscience aroused against a long-standing abuse. The House of Representatives passed a bill in February establishing humane slaughter as a national policy for livestock and meat moving in Interstate Commerce. The bill before the Senate is backed by humane associations, women's and church bodies and organized labour, but opposed by the American Meat Institute, farm groups, orthodox Jews defending their ritual methods of slaughter — and the United States Secretary of Agriculture.

Further research may indeed be desirable, but in the face of the horrors described by eye-witnesses—hitting animals one or more times on the head with sledge hammers and slitting their throats while they are still conscious or dumping hogs alive into scalding water for cleansing them — the plea of difficulty in determining what constitutes humane methods seems disingenuous.

The abuses could be promptly ended if enough people abjured meat until assured that no cruelty had been inflicted in its preparation, but, in a conflict between heart and palate in our day of self-indulgence, which would in most cases win?

Even humane slaughter infringes the Buddha's injunction against killing, and certainly cruelty, indulged in or condoned, must have national as well as personal Karmic reactions. Madame Blavatsky wrote in *Lucifer* for December 1890 (Vol. VII, p. 347) under the caption, "Are We Cruel as a Nation?" (reprinted in *THE THEOSOPHICAL MOVEMENT* for March 1937, Vol. VII, p. 71):—

Yes... We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned": but *they have*, and when the rock descends it breaks them to powder. The proofs are only too abundant. The rock is already swaying: let us not shout too loud or we may bring it on our heads!

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All those who believe with Emerson that "every great and commanding movement in the annals of the world is the triumph of enthusiasm" will welcome Norman Vincent Peale's article on "Enthusiasm: The Fuel of Success," appearing in the *May Reader's Digest*. It is stated:—

Those who do the most and the best in life invariably have this quality. . . . enthusiasm acts as a self-releasing power and helps to focus the entire force of personality on any matter at hand. Enthusiasm is infectious; it carries all before it. . . . The first step towards increasing your enthusiasm is

to observe the character of your thoughts and attitudes. Enthusiasm cannot live in a mind filled with dull, unhealthy, destructive ideas. . . . This daily process of ridding your mind of depressing thoughts is important, since your prevailing pattern of ideas can affect your whole being. Unhealthy thoughts can make you unhealthy; defeatist thoughts can defeat you. The formula I am advocating is not easy, but if you keep trying, you will get wonderful results.

When troubles overwhelm us, when we are sunk in the well of despondency, the author suggests that we shift our thoughts to other people and do unselfish acts of service, "thereby bringing to bear the subtle spiritual law that, as you give yourself, you find yourself." Too much thought of self, too much anxiety about what tomorrow shall bring us, and failure to feel grateful for the good things of life that are ours to enjoy, make us feel defeated by our weaknesses, our tensions, our fears and our inferiorities. A real sense of purpose plus enthusiasm turns the ordinary into the extraordinary, and we begin to see the significance of that which we had hitherto thought to be drab and uninspiring. The author continues:—

The word "enthusiasm" is derived from the Greek *en-theos*, meaning "possessed by a god." Real enthusiasm, therefore, the kind that bubbles up from deep inner sources, is spiritual in nature. And it has an almost measurable effect on physical well-being. One eminent physician has stated flatly: "People can die because they lose their enthusiasm. The physical organism cannot handle the mental attitude of uselessness." Another physician with whom I discussed the psychological force of optimism said: "Depressive thoughts, habitually held, increase the possibility of infection at least tenfold. Optimism, real faith, and enthusiasm taken together are powerful agents in burning out infection. I have noticed that people who maintain a confident attitude show greater healing powers in sickness and disease. Enthusiasm is one of the greatest sources of health."

It should not be overlooked that what men generally call enthusiasm is little more than impassioned emotion, or sporadic outbursts of fanaticism. True enthusiasm ever implies a spiritual outlook, a universal point of view. Acting through a mind imbued with right ideas, it opens new vistas into higher realms, and fashions all things in the likeness of the true. It provides the power needed for the work in hand.

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In the *Journal of the Mysore State Education Federation* for February 1958, Shri S. Narasimhan examines the reasons for the "Fall in Educational Standards in our Schools." For one thing, the number of pupils seeking admission to secondary schools has gone up by more than 500 per cent in the last two or three decades, but the increase in

the number of institutions has not kept pace with the increase in the number of pupils. The problem does not stop with overcrowding and absence of individual attention. It is good and desirable that the education of the pupils should depend upon their abilities and not on the economic position of the parents; but in actual practice pupils are permitted to take up courses for which they are absolutely unfitted, in the name of "equal opportunities." "National efficiency," says Shri Narasimhan, "demands the direction of pupils to courses for which they are fitted."

Another real defect in our present system of education is that it was meant for and is suited in a way to the needs of pupils from cultured homes with a tradition for education. It is theoretical, academic and a burden on the memory. Now we are dealing with crowded classes from all strata of society with different home influences, powers of understanding and reception. But we have yet the same old syllabus, the same subjects and the same theoretical verbal type of instruction. Education must pass beyond the passive reception of the ideas of others in the words of Professor Whitehead. We have been toying with the idea of education through activity, and paying lip service to learning by doing. . . . Education should not be teaching, with the pupils as passive listeners, but should become learning with the boys as active participants, there being co-ordination of the senses and the mind in the process of education. This change in the traditional method of teaching, and in the very outlook towards education will serve, I believe, to make the children really interested in learning, and this interest leads to discipline, even as lack of interest leads to the inattention and frequent absence to escape the ordeal of listening without learning.

Besides the growing apathy of present-day pupils towards their studies, paucity of good teachers is another contributory factor to the deterioration in our educational standards. What makes a good teacher are not only high academic qualifications, but also a lofty sense of duty, a high moral character, with love for children and devotion to work. In the words of Gandhiji which Shri Narasimhan quotes:—

Day by day it is becoming increasingly clear to me how very difficult it is to bring up and educate boys in the right way. If I am to be their real teacher and guardian, I must touch their hearts. I must share their joys and sorrows, I must help them to solve the problems that face them, and I must take along the right channel the surging aspirations of their youth.

Will our teachers awake to their responsibilities and bring children to a high standard of conduct by their own inspiring example and make a real and rich contribution towards the creation of a well-disciplined society in these days of wide-spread indiscipline among the younger generation?

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Some interesting items about the Gobi Desert appeared in the London *Times* of April 10th. Professors A. A. Treskov and N. A. Florensov, writing in that issue, refer to their visit with Mongolian specialists to the area of the recent earthquake in the Mongolian People's Republic. It took place last December on the Gurban-Bogdo ("Three Saints") mountain range of the Gobi Altai system. An earthquake took place in the same system earlier in 1902 and embraced the area of the Gurban-Saikhan mountain ridge. In July 1905 two catastrophic earthquakes had taken place to the south-west of Lake Kosogol. It is said that no information on earthquakes that may have taken place prior to this century is available.

These earthquakes have formed great fissures in the rocks, and one of the peaks of a range

which was not less than 1,200 feet high, came down into the ravine . . . . Huge masses of rock are suspended over precipices and continue to fall. Yellow-white clouds of dust resulting from the landslides are to be seen at a distance of 30 miles and more.

While flying over the area was discovered

a hitherto unknown ancient burial place of a highly original shape: two concentric circles connected by cross-wise radii. This burial place (which will undoubtedly be of interest to historians) is located on a natural circular base formed by basalt lava.

Have we here facts which will, in time, prove H.P.B.'s assertions in *The Secret Doctrine*, namely, that the Gobi was not always a desert and that it will become again one of "those localities which will enter, after the future cataclysms, into the formation of new *universal* 'continents,' peninsulas, or dwipas . . . into which will enter some portions of . . . Central Asia, with the Gobi region" (II. 404)? Are these earthquakes the first beginnings of the formation of a new land for the future ages of man?

She refers to the Chinese legends which point to "the remnants of those *immortal* men — who survived when the *holy* island had become black with sin and perished," and who "found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits" (II. 372). Where is this?

The *legend* given in *Isis* [stated] "that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours."

"The last *remnant*" meant the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it is the *Third* Race which inhabited the Great Lemurian continent . . . . The "Island," according to belief, exists to

the present hour; now, as an *oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi . . . . (S.D., II. 220)

In *Isis Unveiled* she refers to the Desert as once being the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today . . . . the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind . . . . The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets . . . . (I. 598-99)

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Theosophy has always taught that the state of one's mind and one's moods and emotional condition affect ultimately the health of the body. It is interesting to note that recent experiments conducted by doctors and research groups are demonstrating this ancient truth to the new generation. "Emotions that set your teeth on edge may be causing dental disease," reports Dr. Alex H. Kaplan, clinical psychiatrist, and he adds: "The same emotions that cause dental trouble may keep the patient away from the dentist" (*The New York Times*, May 16th).

Even more significant is the admission made that "psychological problems may cause structural changes and physical disease." The psychology of Theosophy has always pointed to the fact that impulses and fancies are connected with the desires and emotions of the lower man, while, on the other hand, ideation, aspiration and imagination, when pure and unselfish, are connected with the higher mind of man. The former are on the whole destructive; the latter, constructive to the health of the body. Theosophy holds that the body is made up of sentient, living matter — the elemental "lives." These constitute not only man's physical body but also the whole of Nature. Their nature is electro-magnetic as well as photographic, and they retain "impressions." What a person impresses upon them most forcibly would be his feelings, emotions and thoughts, which have already been shown to have an electro-magnetic correlation by scientific investigation. What we need to learn and practise is that *we* are not ruled by our emotions, that we, the Thinkers, can change our moods, our thoughts — and our health, ultimately. The key to this would appear to be the development of a sense of detachment in regard to the body and the emotions. We are not our bodies; we own and use them. We are not our moods; we change and modify them. We are not our thoughts; we direct and control them at will. *We are free-willed beings.* We live in "matter" and use it, but our power is of the free space of the Cosmos and unlimited.

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An interesting report on the same subject (*The New York Times*, May 31st), made by Dr. J. G. Krepecs at Michael Reese Hospital in Chicago, brings out that "persons with ailments generally considered emotionally based respond especially violently to sensations allied to their physical symptoms." For example, those suffering from asthma react most emotionally to odours; arthritics and rheumatics, to muscular tests; those who suffer from skin ailments, to skin stimulations. Concurrently with these effects it has been noted that emotional stress stimulates the secretion of certain hormones, indicating to the researchers that there is a relationship between the physical biochemistry and the emotion or mood or thought state of the subject.

The general principle is that the whole body is united, not only physiologically but also emotionally and volitionally. What is needed is to realize that the body is not the cause of consciousness and intelligence but is only the sensitive tool of an indwelling mental being. Disorder and lack of control of emotion and mind make for bad habits physically, and ultimately bring on disease of the body.

The right karmic application would be to take the ailment as an indication that certain aspects of our natures need to be studied and reformed. One can often get an index to a person's nature from observing the neatness of his attire, how he keeps his desk drawers or how he keeps his home; it is not always so pleasant to realize that the state or condition of one's body, its health, its vitality, is an index to the condition of the inner man. What we need above all is to realize the Great Unity of all, and sensing That, to put co-operative unselfishness into application in thought and feeling, word and deed.

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Unusual experiments revealing the power of invisible forces upon visible forms are being undertaken by a team of scientists at the Delawarr Laboratories, Oxford. Their quarterly organ, *Mind and Matter* (Vol. I, No. 1), reports on some of these and the significant conclusions being reached. This research gives physical-plane confirmation of many propositions illustrated and explained by H. P. Blavatsky years ago in her *Isis Unveiled* and *The Secret Doctrine*. For example, these scientists have deduced "that there is one Universal Source of Energy"; "that this Universal Energy or Mind . . . materializes as charged particles in the living cell"; this Energy can be controlled by the human will; there is a "counterpart body . . . possessed by all living things"; "there is a relationship between a person and his blood . . ." and between persons and places and their photographs.

None of these propositions are new to students of Theosophy, but it is significant that modern scientific experiments are now demonstrating these facts, already known to occult science, for those who approach Nature's mysteries from the material pole.

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