

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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SLAVERY

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—EDS.]

Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny.—H.P.B.

THE entire struggle of history can be reduced to a simple idea — human endeavour for emancipation from slavery. Consider slavery in the light of an archetype — an idea, in the technical metaphysical sense given to it by Plato. Boxes may be of different materials, sizes, shapes, colours, etc., but there is one immortal idea “laid up in the mind of God” from which all boxes are derived. Boxes are emanations in the world of forms (*Rupa-loka*); the idea belongs to the Archetypal World (*Arupa-loka*). “Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this: that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.” (*The Secret Doctrine*, I. 282)

Human institutions like marriage, the family, the home, the state, etc., are also types derived from their respective archetypes. Whence did the thought of building a home or a state enter man’s consciousness? Whence the impulse to marriage which evolved in his imagination? And — pertaining to our subject — whence did the conception of slavery emerge into man’s consciousness and make his imagination evolve its many types? To what prototype does this slavery institution belong, to what does it approximate?

There are many varieties of slavery of which slave-purchasing and slave-owning is only one. That is its most concrete type. Just as between

the human Monad and the human body there are other principles; just as the human body-form is the concretization of the human spirit-force; so also between the archetypal slavery and its most concrete expression in the owning of another — body, mind, and soul — there are different constituents. Thus we have various species of slavery, though to some of these other names are given. For example, there is religious slavery which an orthodox sectarian without question or enquiry accepts, carrying out the orders of his priest or pope, his *maulana* or *purohit*. There is political slavery, not only the kind imposed by an armed people upon an unarmed one, but also the slavery of the political party which controls the vote, *i.e.*, the thought and even the conscience of its members — the party whip being like the local priest who tells the “devotee” what to do, and what not to do. There is social slavery with the motto — “It’s not done,” and with the commandment — “Thou shalt not be found out.” There is wage-slavery, only one remove from the most concrete and worst form of body slavery. There is the husband who acts as slave-driver, and even the parent is known to play that part. We can name other types of slavery created by weapons of tyranny, which are not always the whip and the revolver. The priest uses the weapon of sweet persuasion to handle human superstition and credulity. Money, and what it stands for, is a very common instrument of slave-traffickers, among whom the white-slave trader is but one species.

The key to the problem of slavery is to be found in the Third Fundamental Proposition of *The Secret Doctrine*. It furnishes the clue to the source and cause of slavery; also it enshrines the teaching which would cure humanity of this scourge.

Human evolution has a long past — longer than modern science would admit. Having acquired individuality and self-consciousness, man progresses further through his own self-induced and self-devised efforts in the present, checked by his own past Karma. Our environment is our Karma, and our powers of thought, will and feeling are the instruments through the use of which the embodied Spirit unfolds to a realization of the Universal and Impersonal Spirit.

Man is not descended from the ape, nor did civilization begin in savagery. Theosophy rejects all theories of evolution which look upon brain, body and matter as the producers of mind and soul and spirit. Assigning to thinking man the age of 18 million years, Theosophy traces the roots of human mind and self-consciousness to the sacrifices of a Celestial Hierarchy known by many names in the Hindu Puranas and

other exoteric books. These mind-born sons of Prajapati taught infant humanity its arts and sciences — agriculture, architecture, etc. They also incarnated in mindless men, *i.e.*, men in form but not in mind. The differences to be found in the human kingdom should be traced to this psychological phenomenon. The process must not be understood as external aid given as a gift. The mindless men were entities of different grades of bodily sensitiveness, and each attracted to itself what it deserved. Just as there is fire locked up in a piece of wood which blazes into flame when struck by lightning, so also those mindless human forms carrying within themselves the fire of mind, were touched by the Fire-Fathers, the Agnishwatta Pitris of the Hindu Puranas, and were lighted up into self-consciousness. The differences which arose after this process, divided humanity into groups. The incarnating entities themselves were of different degrees of intelligence.

In the beginning, immediately after the descent of these gods — the Fallen Angels of the Christian scriptures — the most advanced lived with the less advanced, teaching the latter, as said above. It was that great Golden Age of the race when the whole of humanity was one family with one language and one religion. The elders tended and looked after the young and slavery was unknown.

As ages rolled by and the less evolved members of the human family grew in intelligence, they were animated by the desires of the senses and the sense-organs and they became rebellious, like growing boys and girls who in their teens begin to think their fathers fools. This rebellion was itself but Karma — reaction from previous action, about which much has been written in the second volume of *The Secret Doctrine*.

The Atlantean rebels were really slaves — slaves to their own passion-nature; they became greedy in their lust when satisfied, and wrathful when not satisfied by it. *Kama-Krodha-Lobha*, the triad of passion-anger-greed, were the powers of the lower self which kept in a tight and strong grip the embodied Spirit and left it no time to commune with the Father in Heaven, the Higher Divine Self. The fattened worm of vice, even to the point of satiation, is never gratified; it expands and waxes strong. Thus arose in the human race a large group of intelligent entities who, slaves to their own vice, began to enslave others. The birth of black magic has numerous aspects, and this is one of them. These original enslavers were also the original proselytizers — the missionaries who forcefully compelled others to embrace the creed of selfishness and vice. The Fathers and the Elder Brothers of the Race have ever, then as now, pre-

sented the truth to any and all, leaving to each complete freedom of choice. The method which They adopt leads to inner conversion in contradistinction to outer proselytism. Those who accept Their truth do not do so at the point of the bayonet or out of fear of the faggot.

Man being a self-conscious chooser of his ways and modes of living has the privilege and the responsibility of determining for himself his course of action, hour by hour.

The pivotal doctrine of the Esoteric philosophy admits no privileges, or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

The practical application of this great truth would save humanity from numberless evils, and among them from the evil tendency to enslave others. But this truth has to be put by the side of another, already mentioned above, but which must be quoted in full now:

No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

It looks as if we have strayed away from the subject of our study, but we have not. Unless the metaphysical basis and the psychological setting of the origin of slavery is perceived, we shall find it difficult to evaluate its role in past history and its effects upon human character in the present.

The rise of slavery in Europe in modern times is not accidental. The people of all totalitarian states are already enslaved; and in countries where the tendencies to autocracy and submission to it become manifest, there citizens are being enslaved. The poor persecuted Jews but met their long past Karma, about which there is more than one hint in the writings of H.P.B. and W. Q. Judge. But that does not mean that we should fold our hands, sit quiet, behold the tyranny and the cruelty that are being perpetrated, and acquiesce in humanity's envelopment by the force of slavery.

The slave-drivers of one age are driven as slaves in another, and the snowball work of Karma can be stopped only by an active contribution towards the spread of Pure Liberty and Freedom. Man *is* his brother's keeper, especially if that man happens to be a student of Theosophy. But what can a poor student of Theosophy, or even a group of students, do in a world-situation so dangerous as the one which surrounds us?

A great deal can be done by each individual student. Self-examination is the first step. It is not doing something to someone — that is the way of lovers of slavery. It is doing something to ourself. What? Let us answer by putting some questions. Have we, even unconsciously to ourselves, a tendency to proselytize others; to control their thought, will and feeling; to play "Sir Oracle"; to desire to direct and guide and order those who have only sought our advice; to interfere in the duty of another even in the name of duty itself; to play the guru even when innocent minds insistently desire that we do so, etc., etc.? But that is only one aspect. How many do we not know who desire to be obedient slaves; who wish not only to consult but to receive orders about what they should do or not do; who ask to be protected lest they go to hell, and also to be helped so that they may go to heaven; who sit open-mouthed to be fed; who are afraid to act and fear to think lest they err, etc., etc.? The slave-driver ever finds his prey, and even in the Theosophical Movement people are not altogether free from this curse of slavery. There are three statements of W. Q. Judge that will prove helpful to both types — to the future slave who supports the slave-maker now, and to the slave-driver of today who will find his own bully-enslaver tomorrow.

H.P.B. said that it is by falling and by failing that we learn, and we cannot hope at once to be great and wise and wholly strong. She and the Masters behind expected this from all of us; she and They never desired any of us to work blindly, but only desired that we work unitedly.

I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people, whether they be Masters, Eastern disciples or what not. By a dependence of that kind [*i.e.*, on the inner soul] you become at last thoroughly independent, and then the unseen helpers are able to help all the more.

To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

In these passages are to be found lines of practical application. A

word of warning must be written against the other extreme — the tendency to be so dependent on the lower personal self that a man becomes, in the words of Mr. Judge, one of those

people who gape and gape and are (excuse me) so Americanly “independent,” as if men were ever independent of each other.

The Theosophical aspirant who turns within and acquires the power of Dependence on the Higher Self *ipso facto* recognizes the Law of Interdependence in its correct bearing. He who has not found his own Self perceives, understands and applies the Law of Interdependence disproportionately and therefore falsely. Correspondentially, the Great Gurus can only be found after the Master within has been found. Then only will be born in us that “true faith, the embodiment of divine charity.” That faith and that charity are not born of emotions, not even of reason; when emotions are subdued and reason enlightened is that faith born. It is the rare ozone which the Free Man breathes on which to live and to live on.

“THE WORLD is my idea” — this is a truth which holds good for everything that lives and knows, though man alone can bring it into reflective and abstract consciousness. If he really does this, he has attained to philosophical wisdom. It then becomes clear and certain to him that what he knows is not a sun and an earth, but only an eye that sees a sun, a hand that feels an earth; that the world which surrounds him is there only as idea, *i.e.*, only in relation to something else, the consciousness, which is himself.

—ARTHUR SCHOPENHAUER

EXPERIMENTING WITH THE UNKNOWN

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils.

—*The Voice of the Silence*

FOR some years now a great tidal wave of psychism has been building up and may soon swamp humanity in wave upon wave of sensationalism. ESP and PSI, Kirlian photography and the use of psychic forces that lie behind such shapes as the cone and the pyramid have stormed the citadels of church and science and turned men's minds to planes of consciousness the existence of which had till now been vehemently denied.

Are students of Theosophy ready with their answers to the difficult problems that are bound to arise in the wake of an unprecedented rush towards phenomenalism? Or is it that, even with a grounding in Eastern psychology, they too are succumbing to the glamour of the unknown and are opening doors that in all mercy should remain barred and bolted? The early years of the 20th century had witnessed one branch of the Theosophic family undertake experiments in the astral-psychic. The record of strange sight and sounds was publicized even though the noumenal aspects—the laws that govern in such matters—continued to remain secret and unknown. Such premature revelations to ambitious and untrained minds are bound to have undesirable effects on the revealer and on the sense-intoxicated mobs. Because of this a duty devolves upon the present generation of students to rediscover and promulgate the laws that are basic to the planes of consciousness that exist on the extreme borders of the physical.

For students of Theosophy, the Third Object of the Theosophical Movement has special relevance. It lays down guidelines that he is expected to follow. That Object as set forth in *The Key to Theosophy* reads: "To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially." There is a very real danger that any deviation from the lines so laid down may lead the student into by-ways of thought and action that would be hazardous in the extreme. The student, coming as he does from the world of Ignorance, and seeking entry into the Hall of Wisdom, has to ask himself what he is expected to investigate. The answer is unambiguous as given by H.P.B. in the form of question and answer. The

Enquirer is made to ask: "And what about the third object, to develop in man his latent spiritual or psychic powers?" The answer of the Theosophist is: "This has to be achieved also by means of publications, in those places where no lectures and personal teachings are possible." And then follows the *raison d'être* for the formulation of the Third Object Says H.P.B.:

Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*. Popular folklore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature. The Society, therefore, aims at pursuing this line of inquiry, in the hope of widening the field of scientific and philosophical observation.

In *The Theosophical Glossary*, under "Theosophical Society" it is stated:

Theosophical Society, or "Universal Brotherhood." Founded in 1875 at New York, by Colonel H. S. Olcott and H. P. Blavatsky, helped by W. Q. Judge and several others. Its avowed object was at first the scientific investigation of psychic or so-called, "spiritualistic" phenomena, after which its three chief objects were declared. . . .

And the Third Object is stated there to be "the study and development of the latent *divine* powers in man."

The origins of the Third Object are thus to be traced to the investigations undertaken by Olcott and H.P.B. of Spiritualistic phenomena that were rocking the Western world during the second half of the 19th century. Olcott and H.P.B. investigated and reported on the mediumistic phenomena. They did not become mediums, nor did they invoke spooks of the dead. Their combined work broke the superstition of "miracles"; and then H.P.B. started giving out in some detail knowledge of the laws of nature that operate on the psychic planes of both nature and man. Most of her *Isis Unveiled* is devoted to revelation of such knowledge as

would be destructive of superstition and counteract the effects of bigotry and religious sectarianism. But she did this not under the pretended authority characteristic of churches and sciences. She investigated phenomena (she narrates her personal experiences and efforts at investigation) and brought to bear on them the knowledge of the laws of nature preserved from ancient times. She then adduced proof upon proof of the irrational nature of the prevailing beliefs. *Isis Unveiled* set the trend of what earnest Theosophists were expected to do. That work still remains to be continued for the effort of the 20th century.

Preoccupied as most students have been with the world outside, they are mostly unprepared for the glimpse, however fleeting, of planes of being other than the physical. Many may have established some control at least over their senses; hardly a few have hardened themselves against the allure of sensationalism. The urge to show oneself a step ahead of others and to publicize one's experiences in the hidden worlds has a pull that the student has to overcome, especially when he has a chance to do so under stable conditions. When once the mind succumbs to the oscillations of the bizarre and the uncommon, it loses its equilibrium and tries to justify that which to the healthy mind seems unjustifiable.

Students who have yielded to their inquisitive instincts have been wont to read into the Third Object much more than what its formulation warrants. Some are apt to justify their probing into the psychic realm by saying that "investigation" must necessarily imply "experimentation." A dangerous supposition this, because not even the most ardent supporters of this proposition would go so far as to say that the investigation of sociological problems would require the investigator to frequent dens of vice and be a participator in their iniquities. The dangers of the wrong type of environment and atmosphere are little understood, even though *Isis Unveiled* has quite a lot to give on these subjects.

A student dedicated to the service of the Cause does not go out in search of the psychic. He would not have the time to do so. Therefore, he tries to arrive at a correct understanding of the laws that govern only such of the manifestations of the psychic as come his way. Fortunately for him, most of the knowledge on the subject — the laws, their manipulations and the reactions of the psychic on the physical — is available not only in the major works of H.P.B., but pre-eminently so in her numerous articles as also in the articles of Mr. Judge. To go superficially into these and then rush into experiments with forces whose benign and deleterious

effects are not known, is like prodding sleeping serpents in their natural homes.

The duties of a student in the context of the Third Object may be summarized thus: (1) The end-object of the investigation is the arousing in man of his spiritual intuitions. If this objective is not possible through a particular branch of research, the investigation in that particular sphere becomes worthless. (2) Not to encourage superstition by himself getting caught up in sensationalism. It is not wise to hold forth on occult phenomena unless one can also point to the laws under which the phenomena occur. (3) To demarcate areas of superstition encountered in one's environment, and after self-examination to try by the gentle advancing of the rational explanation of things to replace superstition with knowledge. (4) To gather data to demonstrate that there never were miracles and that perfected men separated by centuries have through knowledge repeated the same wondrous acts as were attributed by the masses to a God or gods. (5) Not to act in any manner that might be construed by the public as an indication that one directly or indirectly lends one's support to sectarianism. (6) To take time off to study and sift popular folklore and traditions, and by the light of a larger perception to ferret out from these what H.P.B. called "long-lost, but important, secrets of nature."

Warnings against the dangers that await the student's entry into the psychic world are to be found in *The Voice of the Silence* and it would be appropriate to draw the pointed attention of the student to some of these:

1. "These instructions are for those ignorant of the dangers of the lower *IDDHI*."

A foot-note to this says: "The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers."

It therefore follows that where the "highest training of Spiritual powers" is absent, there nothing but the lower *Iddhis* can be acquired.

2. "The name of Hall the second is the Hall of LEARNING [the Hall of *Probationary* Learning]. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled."

A foot-note explains that this is "the astral region, the psychic world

of supersensuous perceptions and of deceptive sights — the world of mediums. It is the great 'Astral Serpent' of Eliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled round the stem. It is the world of the *Great Illusion*."

3. "Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Agnyana, flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light."

Speaking of this light, the text says: "The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck."

THE VIEW that violence and male dominance were major factors in the success of the species has been presented for 15 to 20 years. I think such a view could well be judged to be harmful, since many people have convinced themselves that aggression is innate and cannot really be dealt with. But there is nothing in the record to sustain it. All the evidence is for non-violence, social co-operation.

A great deal depends on our ability to popularize the notion of co-operation as successfully as the notion of violence has been popularized. Quite often very simple statements presented clearly have an appeal of their own. You don't have to blow them up, sensationalize. The same goes for the question of colour differences among people. Many individuals, principally those of Caucasian origin, are terribly prejudiced because of ignorance and a poor educational system which gave them a sense of superiority.

As scientists concerned with the study of early man, we could convince people, particularly younger people, of the viability of evolution, of the notion that we have common origins, a common taproot. If adequately supported, we could help remove the basis of prejudice by simply presenting the facts, the cold facts without politics or dogma, and any educational system would teach them. The information would be integrated into the curriculum together with the laws of gravity, the principles of aerodynamics, and basic chemical formulas.

—RICHARD LEAKEY (Anthropologist)

THE BOY AND THE BIRD

HE was a little boy, almost a babe. He came bouncing into the woods, with a toy bow and arrow. His complexion was golden and his eyes glowed with a secret fire in them. He stood under an old tree and surveyed the scene.

On the topmost branch of the tree sat a bird of beautiful plumage who sang her song the whole day long. She was as old as the woods and knew every labyrinth and lake of the forest. She also knew of the Secret Path through the dense forest, that went winding towards the mountain peaks. She knew of the dazzling treasure that lay at the top, and her songs were those of distant mountains and caves and of the enchanting prize that would be his who climbed to the precipice.

The boy was laughing and prancing full of joy when he heard the song. He stood still and listened until the song died down and silence descended upon the woods.

Then he looked up at the bird. "Hey, I heard your song," he cried. "Could you tell me more of your secret Path? Where does it lie?"

The bird threw her head sideways and saw the boy, radiant and daring. She flew down and stood near him. "Let us be friends first," she said.

"I am the friend of everybody," said the boy.

Each morning he came with his toy bow and arrow, and the deer and the rabbit, the beetle and the bee, the fox and the mongoose followed him with docile love and felicity. Each evening he returned home, happy and joyous, with a firm tread and a royal bearing.

The bird sang to him of ancient lands that rose and died upon the seas, of the star-worlds that flickered towards eternity, of cycles of light and darkness, of Great Beings who never die, of mighty mountains and a secret casket that could be reached only with the Pilgrim's life-blood, and having reached which there was nowhere further to go.

And then she told him of the Path. It was hidden within the great thick forest and led towards the mighty mountain. The boy heard and smiled.

The bird sat on the bough of the tree and night came down dark and fearsome. The moon hid among the clouds that overcast the skies like black giants. A fog encircled man and beast, and shadows flitted like hordes of bats upon the tree-tops.

Dawn arose, pale and sad, and the bird waited for the footsteps of

the boy and his joyous shouts. She threw her head sideways and gazed far and wide, but could not find the boy. She flew from tree to tree, bough to bough, calling. No answer came. She circled around the forest. Then she spotted the boy.

He was standing at the edge of the secret path. A pair of brigands were falling upon him, dealing him blow after blow with their sharp weapons, almost tearing out his eyes and rending him asunder.

She shrieked. In great anguish she tried to drive away the demons. "Fight back, fight back," she shouted to the boy. But the boy did not move; he stood there, a willing victim.

The bird cried and hovered, shrieked and despaired.

The brigands left the boy, a mangled shape, on the edge of the forest. Misshapen and bruised, he looked at the bird with wild eyes. Slowly he got up and walked away, angry and dazed, taking a circuitous route, going nowhere. Aimless he wandered, through thistle and thorn, like a madman who had lost his memory. Wild in his appearance, with protruding eyes, he was like some ugly creature let loose in the darkness.

The bird followed him. "Come back, come back," she cried. He listened, but with hatred in his eyes. She sang to him the old forgotten songs to awaken his memory, but he picked up a stone and flung it at her heart to silence her.

She flew down beside him and threw herself in the dust at his feet. He kicked her furiously and went on with his aimless wanderings.

Tears trickled down her eyes incessantly and turned into drops of blood. She was a bird no more, but a skeleton, and two bloodshot bulging eyes followed the boy everywhere. The eyes glowed red on tree and bough, shrub and grass, and went about gazing where the boy went, wandering forlorn around the joyless woods.

Days and nights chased each other, the seasons came marching in succession, and life pulsed through every blade of grass and every clod of earth, in the green foliage of the forest. The Wanderer was a boy no more, but a youth. He wandered about as one seeking something long forgotten, and his glowing eyes searched intensely in every nook and corner of the forest. Vague memories pursued him — memories he could not give a name to. Sometimes his eyes soared to the mountain peaks that pierced the sunlit skies, and his heart throbbed and cried with an unknown anguish and helpless yearning. Sometimes he strained his ears for a distant song that had once entered his heart and lain there, cap-

tive and mute. Dawn and dusk saw him roaming the forest glades and mountain valleys as one who had lost the Way and the Goal... until one day he saw the skeleton-bird that watched him with blood-red eyes. A vague remembrance of a forgotten past suddenly stirred within him, and he spoke.

“You seem familiar. Have I seen you before?”

The bird flew down and stood before him.

“Yes, you have,” she replied. “I am the songster you listened to in bygone years. I sing the songs of forgotten ages, of battles fought and won, of hidden treasures, and of the Guardians of those treasures.”

The eyes of the youth opened wide and the memory of a long-lost battle came back to him as in a dream, in all its vividness of sorrow and shame.

“Did you not sing to me of a secret Path lying in the wilds?” he asked. “Tell me, is this Path still there?”

“Yes,” the bird replied. “It has always been there and always will be. But it is foolish to rush in, heedlessly. Danger awaits those who go unarmed and unprepared.”

The youth smiled.

“I know. A warrior must have his weapons. I will make ready my armour and shield.”

The sun and the moon went their rounds, the stars and the planets whirled in ceaseless motion, the rushing winds whistled through forest glades and mountain valleys, but the forging of the armour went on in the mystic depths of Silence and Stillness known only to the warrior-soul.

When Dawn broke upon the skies, the Traveller stood ready for the Path, ready for the Journey.

“I bid you goodbye. I may not return,” he spoke to the bird beside him.

In tense anxiety she watched him. And as she watched, he boldly entered the Path hidden in the forest and passed out of sight, towards the towering mountain heights — to win that Treasure of Eternity gaining which nothing else remains to be gained.

Happy and joyous, the bird spread out her wings and burst into song and dance. The echoes thrilled through the flaming heavens, sweet-smelling earth and flowing waters. For, another Pilgrim had found the courage “to Dare, to Will, to know, and be Silent.”

ARE WE SUBJECTS OF KING DHRITARASHTRA?

ASK any one of your friends, "Are you a subject of King Dhritarashtra?" and you are likely to receive a blank look. Alternatively, a foolish joke or some trick might be suspected. The right answer is unlikely to be forthcoming when it means spanning the little time lapse of several thousand years.

For Dhritarashtra, the old blind king, pertains to the history of ancient India, possibly not even to history, for, like Homer's *Odyssey*, the great epic, the *Mahabharata*, goes back to the dim ages when fact and poetry were inextricably mingled. Within that epic is enshrined the *Bhagavad-Gita*, the marvellous discourse delivered by Krishna to Arjuna preliminary to the commencement of the battle between the two branches of an ancient family, the Kurus and the Pandavas or Pandus.

The old king sat by and received reports. As already stated, he was blind. This is explained by Mr. Judge in his *Notes on the Bhagavad-Gita*. Dhritarashtra is blind because he symbolizes the physical body, and the body, says Mr. Judge, "as such, is blind in every way."¹

Now do you see why it is far from foolish to ask someone — and more importantly, ourselves, "Are we subjects of King Dhritarashtra?", for to be that is to be in thrall to the material and the temporal.

These subjects are described by Mr. Judge. Let us see if what he says of them applies to ourselves.

They are "the followers of material existence,"² the opponents of the spiritual faculties, and the battle fought on the plain of Kurukshetra symbolizes the struggle between the two. So — on which side do we range ourselves? Are we Dhritarashtra's subjects, ruled by one who is blind? And, realizing this, are we ready and able to make an effort to break away? "The fight," says Mr. Judge, "is to be fought by every human being."³ It is the old, old fight between the Higher Self and the lower.

In saying so, Mr. Judge provides a clue to the vague dissatisfaction which many people feel, even while living comfortably and securely as regards outer conditions. The reason for this should be obvious. Their true, their spiritual self, is undernourished. Physically, prolonged undernourishment can impair eyesight, so why wonder if this applies to the inner eye as well, so that they see only this "too, too solid flesh," the material body, thereby remaining subjects of King Dhritarashtra, who

¹ P. 11.

² P. 15.

³ P. 17.

has himself lived on into old age in a state of blindness?

But, coming to knowledge of their plight, and having faith that there is a cure for it, they will seek that cure even as does the sufferer from cataract, guided to it, perhaps, by just two words from Mr. Judge — “Seek devotion.”⁴

Dhritarashtra lacks vision. He has been doomed, poor soul, to live in darkness. (Remember, Dhritarashtra and his defect are purely symbolical. Many physically blind people shine out in history as inspired sages, seers and poets.) But, continuing the parable, we ourselves would surely fain have clear vision — enlightenment. Says Mr. Judge, “Devotion must be attained by that student who desires to reach enlightenment.”⁵

As to how to accomplish this, he tells us that, in all our actions “in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from”⁶ — the power to *see*, that thrice-precious faculty of the spirit, since, as already remarked, the body in itself is blind.

We may, of course, be content to let things slide. We may choose not to answer the question, “Am I a subject of King Dhritarashtra?” We may wish that it had never been put to us, all the more so if the one who puts it is oneself. But Mr. Judge warns against evading it, for, “while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.”⁷

Were we to reach that point, Dhritarashtra’s sway would lessen. Gradually, we would come to see him as a usurper, instead of as the ruler whose victory may hitherto have seemed important to us on our own particular Plain of Kurukshetra.

To be blind to true values, true self-knowledge, is what the sightlessness of Dhritarashtra represents. He is the body, the material body, and that, say the ancient Aryan teachers, has no power of sight or feeling. “The eye cannot see nor the ear hear, of themselves. In the Upanishads the pupil is asked, ‘What is the sight of the eye, and the hearing of the ear?’ replying, that these powers reside solely with the inner organs of the soul, using the material body as the means for experiencing the

⁴ P. 68.

⁵ P. 69.

⁶ P. 71.

⁷ P. 42.

phenomena of material life. Without the presence of this indwelling, informing, hearing and seeing power — or being — this collection of particles now deified as *body* is dead or blind.”⁸

Yes, Mr. Judge puts it as plainly, as starkly, as that. We may dislike to see ourselves so. We may close our eyes to the fact. If we do, we are indeed Dhritarashtra’s subjects. If, on the other hand, we admit that we are sorely, nay, desperately, in error, Mr. Judge will not fail us when we seek to set things right. Great occultist though he was, he will show us, quite simply, that knowledge and faith cure blindness.

The reason for this, he says, is that “Man is not admitted to be material,” *i.e.*, not in the category symbolized by the “old, blind rajah,” who is “that part of man, which, containing the principle of thirst for existence, holds material life.” Dhritarashtra is devoid of the knowledge and faith that can lead to enlightenment, so let us renounce him and make Krishna the object of our devotion. Knowledge we may feel we lack. Faith may seem too much for us to claim. But every heart is capable of devotion.

Enlightenment can be attained by the humblest, the least learned. Mr. Judge cites cases known to him. And the reason, he says, “is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth.”¹⁰

Dhritarashtra must remain sightless. Always must he symbolize the blind material body. But the choice is ours whether or not to be subject to him in future births, obliged to struggle on the earthly battle plain against foolish appetites and illusions, or seeking Krishna, the divine charioteer, who will save us from defeat by that worst of enemies, ourself.

May we choose aright between these twain! May we be able to dispel the clouds of sense! May the eye of the soul in us see aright and steadily extend its range of vision! For, as Mr. Judge writes, “Krishna says that those who with the eye of spiritual wisdom see that the Self is all, begin to reincarnate with that belief ingrained in them.”¹¹ Given such a prospect, well may we ask ourselves — “Are we subjects of King Dhritarashtra?”

⁸ P. 12.⁹ P. 15.¹⁰ P. 75.¹¹ P. 136.

RANDOM NOTES FROM "THE THEOSOPHIST"

MAGIC — BLACK AND WHITE

[In his article, "The Life of Sankaracharya, Philosopher and Mystic," Kashinath Trimbak Telang wrote: "Sankara suddenly caught the disease, called Bhagandara (a terrible form of ulcerated sore, or fistula), which had been sent upon him by the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically . . . but at last, when the disease could not be cured, he prayed to Mahadeva . . . the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself, who died of it." On this, H.P.B. commented as follows:]

An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in *Isis Unveiled* and other works of the kind. A current of Akas directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, "curses come home to roost," "the biter's bit," etc., the Italian one, "*la bestemia gira e gira e gira e torna adosso a chi la tira*," etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents — if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.

(May 1880)

[Kunja B. Bhattacharji of Dacca having described the Tantrik mystic rites and ceremonies known as *Savasadhana*, H.P.B. commented as follows.]

So little is known outside Bengal about Tantrik rites and ceremonies

that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart), so there are what are known as the "White" and "Black" Tantras. The one is an exposition, very clear and exceedingly valuable, of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would-be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Savasadhana*, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, avarice, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled* [II. 56], whose reader will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, Queen of France, with the help of her private *Christian* priest.

(*Supplement*, July 1883)

[The following is extracted from a Note appended to a rather long excerpt from Col. Stephen Fraser's *Twelve Years in India*, describing his experiences with the "Muntra Wallahs," a sect of Mohammedan magicians, and their Magic Mirrors. A vivid description is given of their incantations and rituals connected with the preparation of the magic substance which they use to smear certain pieces of glass. Col. Fraser describes various scenes he saw in these mirrors, and how they coincided with events taking place in far-off countries, or still to occur in the future. H.P.B. comments:]

... From the substance of the narrative, however muddled up, we know who are the members of that "renowned Brotherhood of Mystics, Philosophers and Magicians." They are a Fraternity of true magicians, now disbanded and so widely scattered about the country as to be virtually extinct. They are "left-hand" adepts, Mohammedans belonging nominally to the sect of the Wahabees, who learned throughout centuries their magical art (or rather added to the knowledge brought by their ancestors from Arabia and Central Asia), from the Tantrikas of Eastern Bengal and Assam. That part of the country has been famous for its magic and sorcery from a very remote period of antiquity. In the *Mahabharata*, we read of a fight between Sri Krishna and the king of the Magicians, Anusalva, to the utter discomfiture of the latter. The proximity of the Dugpas of Bhootan and the neighbouring hill-tribes, famous for their sorcery and magical practices, has had a good share in the growth of the black arts in those parts of the country. To this day their fame survives

in Bengal; Kamarupa in Assam is still an enchanted city to the many. But the manufacturers of the "Bhattah Mirrors" are not regular practitioners of Black magic. The knowledge they have acquired by the "left-hand" path is used for good or bad purposes according to the inclination of the practitioner. It is a curious feature in the mystic sects of Indian Mussulmans that they always make a jumble of Mohammedanism and Hinduism in their rites and ceremonies. Their magical formulae we know are partly in Arabic, or rather its dialects in India, and in Sanskrit, or one of its living representatives; the Hindu Gods and Goddesses are also freely invoked therein.

(December 1883)

[The following appeared under the title "Can the 'Double' Be Murdered?"]

The question has been discussed whether the "Double" can commit murder, and several instances have been cited which seem to answer that question in the affirmative.¹ We may now go a step further, and inquire: Can the "Double" be murdered, or perhaps to express it better, can any injury be inflicted upon the "Double" of a person, in consequence of which the person whose double is injured, will be caused suffering or death? The ancient witch trials, if denuded from all irrelevant matter and read without prejudice, answer this question.

I

A small boy by the name of Richard Jones was one day touched by a woman named Jane Brooks. She passed her hands over his body, shook hands with him and gave him an apple. The apple was then cooked and he ate it, but after eating it he became immediately ill, and his illness took a serious turn. One Sunday as the sick boy was being guarded by his father and a witness named Gibson, he suddenly exclaimed, "Here is Jane Brooks." "But where?" asked both. "Here," he said, "on the wall, at the end of my finger." Of course no one saw what the boy Richard pretended to see, and they supposed it was his fever that caused him to talk in that manner. Nevertheless Gibson rushed to the spot which the child indicated and struck at it with his knife. "Oh father!" said Richard, "Gibson has cut Jane; she is bleeding very much." When the boy's father and Gibson heard that, they went to get a Constable to whom

¹ See THE THEOSOPHICAL MOVEMENT, December 1873, p. 58, and September 1878, p. 421.

they told the story, and all three went to the house of Jane Brooks. They found her sitting in a chair, supporting one hand with the other. They asked her what was the matter with her hand; but she refused to tell or let them examine it; and when the Constable tore away the bandage, they found her hand cut and covered with blood, for which circumstance she could give no satisfactory explanation. She was arrested, tried and found guilty of witchcraft on the 26th March 1658.

II

A woman named Juliet Cox, of about sixty years of age, came one day to beg at the door of a house. The servant girl who opened the door when she saw the beggar-woman, gave her a rather discourteous reply. "Very well, my darling," said the old woman, "You will soon be sorry for it." That night the servant girl fell into terrible convulsions. At her cries the people living in the house came to her room. During an interval of pain she extended her finger, as if pointing to an invisible being, and exclaimed: "Here is the villainous beggar that persecutes me." The attendants, however, paid no attention to what she said, believing her to be hallucinated or hysterical. But one day the servant girl, believing that the phantom of the witch would return again, armed herself with a knife, and as the double of Juliet Cox appeared, she struck blindly at the treacherous shadow. Those present saw the glare of the knife, saw her strike, and at the next moment they saw the bed covered with blood. "I have cut her in the leg," exclaimed the girl, "go and see." They all go to the house of Juliet Cox and rap at the closed door, but no answer comes. They burst in the door and find the woman prostrate, covered with blood, and with an ugly wound in her leg, which has just been freshly dressed. The knife is produced and its diameter corresponds exactly with the shape of the wound. Juliet Cox was arrested and burned alive.

(June 1884)

[The following footnote was appended to a condensed version of a story by A. Conan Doyle, entitled "The Silver Hatchet." The story, based on facts, deals with the mysterious circumstances connected with the murder of Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy at the University of Budapest, and Curator of the Academical Museum, which took place on December 3, 1861. The evidence gathered in the story shows that a certain hatchet which had been used to perform a murder, almost irresistibly impelled to crime all those who handled it afterwards. The handle of the hatchet was hollow and contained a written

course. H.P.B. remarked:]

The story we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.

(July 1884)

[The following is from an Editorial Note appended by H.P.B. to a letter on the subject of the Five-Pointed Star.]

Truly remarks Schelling that "although magic has ceased to be an object of serious attention," it has had a history which links it on the one hand with the highest themes of symbolism, theosophy and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania. In Greek theurgy the ruins of a superior intelligence and even of a perfect system are to be found, which would reach far beyond the horizon which the most ancient written records present to us, and *portions* of the same system may be discovered in the Jewish Kabala. That "perfect system" is now in the hands of a few proficients in the East. The legitimacy of "Magic" may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or "fallen angels." In Europe it has still "a few learned and respectable professors and adepts," admits the *New American Cyclopaedia*. And, throughout the "Pagan" world we may add, its reality is almost universally admitted and its proficients are numerous, though they do try to avoid the attention of the sceptical world.

(August 1881)

[A chapter translated by H.P.B. from Eliphas Levi's *Dogme et Rituel de la Haute Magie* was published in *The Theosophist* under the title "The Magical Evocation of Apollonius of Tyana." It drew from her the following Editorial Note.]

So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts, and results, that we cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or war-like weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a crowd of unprejudiced witnesses.

(December 1882)

Five prayers, five times a day,
 With five different names:
 Make the first prayer, truth;
 The second, to lawfully earn your daily bread;
 The third, charity in the name of God;
 Fourth, purity of the mind;
 Fifth, the adoration of God.
 Practise these five virtues,
 And let good deeds be your article of faith;
 Then you can call yourself truly a Moslem.
 By the practice of hypocrisy, Nanak,
 A man is deemed false through and through.

—GURU NANAK

IN SEARCH OF GOD

There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

—*Bhagavad-Gita*, XVIII. 61-62

THERE ARE two directions in which men have sought God: outward and inward. We look outside ourselves, and ask what is the reality that must lie behind the ever-changing appearances of the phenomenal world, in which all things are extended in space, are constantly arising and passing away in time, and in which each event is at once an effect and a cause; and the great question has found many widely differing answers. Some men have seen a reflection, as it were, of their own personalities behind the various forces of Nature and have dreamed of pantheons full of gods; others have conceived that, just as on a small scale a weapon or a cooking pot needs a human artificer to bring it into being, so the universe must have owed its existence to a creator — a sort of cosmical mechanic of vast power, but still man-like. Thus both polytheists and monotheists have made for themselves gods in their own image, and have regarded deity as a personal being outside themselves, outside the universe.

Other, more philosophical thinkers have looked deeper into the heart of the mystery, and have postulated a reality at the back of appearances unknowable and inconceivable by the human mind — a permanent substratum underlying this universe of constant change. This ultimate principle has been called by various names: the primordial substance, “the thing-in-itself,” “the One Life,” “the Rootless Root,” “the Absolute”; the Christian mystic Eckhart spoke of it as “the Godhead”; Indian thinkers called it *Parabrahm* — that which is beyond Brahma; some of the Northern Buddhists, anxious to avoid even the shadow of anthropomorphism, have denoted it by a word for which the nearest English equivalent is “Suchness.” Being, by hypothesis, unconditioned and absolute, all speculation about It is useless.

The second way by which we may approach the problem of God, is the inner or subjective way. When a man begins to wonder about himself, his first naive and superficial impression is that he is identical with his physical body; then further reflection convinces him that this theory

is fallacious, for he discovers in himself much that is obviously not the body, nor of the body; in fact, as soon as he forms the conception "my body," he is implying a distinction between that body and himself. His next idea is that he is a soul inhabiting the body; and by soul he conceives of a subtler form in the likeness of the physical; and then he finds that behind that subtler body is his mind, or thinking principle; and for a time he identifies himself with that. But with still deeper reflection he discovers that, just as he can say "my body," so he can say "my mind," thus distinguishing between himself and his mind.

In this manner we can think away, or rather objectivize, one constituent after another of our very being; but always there is left an ultimate, irresolvable element that can never be thought away nor objectivized, for it is the subject of all thinking — the real essential SELF, about which reason can say nothing save that It Is. But while reason cannot help us, experience can; and for this we have the united testimony of the mystics of every age and every clime. They may give us different explanations of the lofty states of consciousness to which they have attained; but as to the nature of their inner experience, they are substantially at one. Some have called it "union with Christ"; others, "union with the inner God"; others still, "realization of the SELF." All are agreed that the state in question brings, with an enormous expansion of consciousness, a burning love for all beings, a vision of truth unveiled, and bliss that is unspeakable.

This reaching up to the ultimate principles of the outer and inner worlds is older than any written history, for nowhere is it more clearly and nobly described than in the Upanishads, which are among the oldest of books and have been thought by some to have been translated into their present Sanskrit form from an unknown original some time back of 1000 B.C. The sages, whose teachings are recorded in the Upanishads, sensed at the back of the Universe an ultimate principle, and they discovered in themselves the same principle, and thus by a sublime intuitional leap they bridged the gulf between these two ultimates. There cannot be two Absolutes, they said in effect; there is but One. The innermost SELF in man is one with the fundamental principle of the Universe. Man — the essential man, not his outer garments of body and mind that seem to separate him from his fellows — is literally one with God and with all other men; and it is at once his task and destiny to realize to the full all the implications of that unity.

THE LIFE PRINCIPLE

[N.D.K., whose enquiry in 1883 led to the writing of "Transmigration of the Life Atoms" (*She Being Dead Yet Speaketh*, p. 130), wrote an article under the above title in *Lucifer* for March 1888. He formulates three questions to which H.P.B. replies in an Editor's Note.—Eds.]

A FEW YEARS BACK a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasm from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach "protoplasm," called by

Huxley "the physical basis of life," a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogenous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of the same family, but of the manner of grouping and motions of these elements.¹ Life in its essence is manifested by the faculties of nutrition, sensation, movement, and reproduction, and every speck of protoplasm develops organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chemical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation² at one time. Thus far, scientific thought is in accord with esoteric teachings.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or un-

¹ *Vide* Mr. Samuel Laing's new book, *A Modern Zoroastrian*. The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N.D.K.

Notwithstanding its excellence, it is a *very* materialistic work.—ED. [*Lucifer*]

² Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—ED. [*Lucifer*]

conscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter³ it animates in sleepless and unceasing motion.

Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned — a difference that occultists do not accept. . . . When life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. . . . The “*Jiva*,” or life principle which animates man, beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become . . . for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would *still* remain in each of its particles, but in a dormant state. . . .⁴ When this indestructible Force is disconnected with one set of atoms, it becomes attracted immediately by others; but in doing so, it does not abandon entirely the first set, but only transfers its *vis viva*, or living power — the energy of motion — to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent. [“Transmigration of the Life Atoms,” by H.P.B., originally published in *The Theosophist*, August 1883]

More than any other, the life-principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life-energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

³ Esoteric Science does not admit of the “existence” of “matter,” as such, in Pralaya. In its noumenal state, dissolved in the “Great Breath,” or its “laya” condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, “Naught is. All is ceaseless eternal Breath.”—ED. [*Lucifer*]

⁴ *Five Years of Theosophy*, page 535.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?⁵

After the death of a man the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant⁶ life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:

⁵ As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is *per se* immutable, eternal, and as indestructible as the one *causeless cause*, for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life-principle, differentiates it in its own special atoms, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation or life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva*—in its universal aspect—has, like *Prakriti*, its seven forms, or what we have agreed to call “principles.” Its action begins on the plane of Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes—the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or “productive productions”) or after the phraseology of the Occultists of the seven *jivas*—yet, *both Prakriti and Jiva are indivisible abstractions*, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.—ED. [*Lucifer*]

⁶ A dormant energy is *no* energy.

Jiva, or the life-principle, is subtle super-sensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to be extinct. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies presenting suitable conditions.⁷

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, "subtle super-sensuous matter," which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is: -- Is the life-principle, or Jiva, something different from the higher or spiritual soul? Some Hindoo Philosophers holds that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called "Jiva," is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of *Lucifer* on deep questions of science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad

N.D.K.

EDITOR'S NOTE

(1) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle*, and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE — is deity itself, immutable, omnipresent, eternal. It is

⁷ *Five Years of Theosophy*, page 512.

“subtle, super-sensuous matter” on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the “Sun force” — a theory by B. W. Richardson, F.R.S. — or call it this, that, or the other. The learned Dr. Richardson — an eminent authority — goes further than words, for he speaks of the life-principle as of “a form of MATTER”(!!) Says the great man of science: “I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action moved always, *i.e.*, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia naturae*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter” (p. 379). As one sees, the Doctor plays at blind man’s buff with occultism, and describes admirably the passive “life elementals” used — say — by great sorcerers to animate their *homunculi*. Still the F.R.S. describes one of the countless aspects of our “subtle super-sensuous-matter-life-principle.”

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything — Prakriti, Jiva, etc. — into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines — have to choose between the two views of the nature of the Life-Principle, which are the most accepted now, and — the third view — that of the occult doctrines. The three may be described as follows:

I. That of the scientific “molecularists” who assert that life is the resultant of the *interplay of ordinary molecular forces*.

II. That which regards “living organisms” as animated by an independent “vital principle,” and declares “inorganic” matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases

being merely a vehicle for the manifestation *through it* of LIFE — the Parabrahmic Breath — in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter, *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* “live” quite separated from his Spiritual Soul — the 7th and 6th principles of the ONE LIFE or “Atma-Buddhi”; but no being — whether human or animal — can live separated from its *physical* Soul, *Nephesh* or the *Breath of Life* (in *Genesis*). These “*seven souls*” or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe — the Egyptian — corroborates our esoteric teachings.

MUCH SPEAKING is a distraction to the mind. Yet men are garrulous beyond all bounds. Nothing oppresses them so much as to be silent and to meditate. How, then, do they hope to find God in themselves? How do they speak the name of God not having found Him themselves? Verily, they speak only a hollow word — a name that designates no one. Did they but know God indeed, they should not have made of Him so many gods: a Hebrew god; a Christian god; a Mohammedan god; a Buddhist god; a heathen god. They should not have shed each other's blood, nor hated one another in the name of God and for the sake of God. Nor should they have been divided and subdivided into so many creeds and sects. But they are so divided and subdivided, and hate and fight one another, because they have attempted the impossible in attempting to define the undefinable, and to limit the illimitable in their various tongues, so limited and so confined.

—MIKHAIL NAIMY

IN THE LIGHT OF THEOSOPHY

"Where is the world going?" This is the question debated by three prominent thinkers and writers, in a programme moderated by Kevin Sanders (*Span*, April 1979). William Irwin Thompson, founder and Chairman of an association which studies the emerging planetary culture, anticipates a "consciousness revolution"; Margaret Mead, the celebrated anthropologist having wide-ranging social insights (she died last November, after the debate), hopes for a decentralized, technologized world; and Herman Kahn, best known today for his futurological work, foresees an affluent, superindustrialized society. The following is excerpted from the discussion:

MARGARET MEAD: At present we have a very rapidly changing society. And such changes put tremendous stress on the relations between one generation and another, between the sexes, between the races, and between people of different religious groups.

But I think the most important thing is not to concentrate on that, but to concentrate on the fact that what the future is like depends on us now, that we are building the future now. If we build it in too rosy terms, people will not take the necessary precautions they should take to see that it gets here. And if we build it in too doomsday terms, again, people will become apathetic and not do the things that need to be done. And we have to realize that everything we say about the future is going to influence the future. And the picture we draw of the future is, therefore, tremendously important. The people who are going to be in charge in the year 2000 are born now. We're not talking about the unconceived. We're talking about the people who are being subjected to today's strains, to today's prophecies. . . .

HERMAN KAHN: Most of the problems in some sense solve themselves. By solving, I mean you live with them. I'm really not as optimistic as painted. But I do think that barring very bad luck or very bad management, we'll have enormous economic progress. Basically what we've done in our most recent studies is to try to say that the doomsday pictures are just wrong in the sense that they have not been proved. And in the second sense, that they're probably very unlikely. . . .

If anything is *not* going to be a problem, 100 years from now, it'll be food. Because there'll be dozens of ways to produce it, which have nothing to do with the way we're doing it today. . . .

I think the real problem of the future in the advanced coun-

tries is the problem of meaning and purpose. In other words, what is it that we are willing to defend? What is it that puts structure in our lives? What is it that gives us a sense of, "My God, it's good to be alive!"? . . . Religion is the easiest way to do it, if you can do it that way. But I'm not a prophet. We're the only people who, for a while, claimed to have Moses, Jesus Christ and Buddha under contract, but we looked at their product and changed our minds. I don't know what fills that gap.

WILLIAM IRWIN THOMPSON: I think the doomsday prophets are mistaken. . . . But I do think we're in for a period of profound disorientation. And in order to survive we'll have to have deeper roots of identity than consumerism — than defining ourselves by a car or house or by the clothes we wear. And I see the only way we're going to make it to the year 2000 is by a revolution of consciousness as profound as the great universal religions that have accentuated the development of human culture throughout all human history. . . .

We continually look at the world and the human body as a machine with industrial rather than ecological or symbiotic metaphors. And we don't understand that if you stick in something here, you're going to get a problem over there. Most planners don't think in these symbiotic terms. . . .

For me, as a cultural historian, the transmission of the Buddha Dharma to the West (and I would agree with Toynbee on this) is a profound cultural transformation of the West. And the way technology is going to be humanized is not through the managerial sciences of the West but through the mysticism of the East. What you're going to see, I think, is a planetary culture in which the ideological parents are Western materialism that tends to be world destroying, and Eastern mysticism that tends to be world denying, and the two of them coming together, creating a kind of Pythagorean synthesis that is both technological and mystical.

For quite a number of years, the general belief regarding the brain and aging has been that, from the moment a person reaches maturity, he or she begins losing, on a daily basis, a certain number of brain cells. With the progress of time, this and other factors contribute to the disintegration of the higher reasoning faculties and create the symptoms typically associated with senility, making it imperative that the person retire and spend his last years out of the mainstream of life. Turning into a human vegetable, it is believed, is the fate that awaits many who

live up to a "ripe old age."

However, recent research by Dr. Marian C. Diamond, professor of anatomy at the University of California at Berkeley, reveals that the mammalian brain does not lose large numbers of nerve cells from maturity to old age as previously believed. According to her, studies by numerous scientists indicate that "there is good evidence that drastic structural changes do not occur in the mammalian brain with aging," *providing the animal or the human being lives in a reasonably stimulating environment.* (*Rosicrucian Digest*, November 1978)

In previous aging studies in which loss of brain cells was indicated, Dr. Diamond notes, investigators did not always consider the importance of the environmental living conditions of the aging animals or human beings. She argues that as long as the brain is exposed to a stimulating environment, structural changes like brain cell loss are probably less significant than role expectancies, psychosocial relationships and other environmental factors, in determining well-being and personality. She states that "in the absence of disease, impoverished environment, or poor nutrition, the nervous system apparently does have the potential to oppose marked deterioration with aging."

The article concludes with these words:

Thus it would seem that the brain, like so many other things — both organic and mechanical — deteriorates mostly due to lack of use — in other words, rust. Unfortunately, sometimes it seems as if using one's brain is becoming more and more difficult. People are reading less than ever, senior citizens are forced to retire or go into lower roles by employers and families alike, and a stimulating evening is coming more and more to mean sitting in front of the television set being spoon-fed bland material carefully contrived for the lowest common mental denominator. A sad state of affairs, especially during the course of this, our brave new era.

Can aging, or deterioration of the bodily faculties, be explained merely in material terms? The coherence of matter is not self-creative or self-sustaining. The continuance of a material form is dependent on the intelligences in it in their mutual co-operation, functioning by virtue of the formative idea of self — the idea which in one of its phases is the much misunderstood and much misused "astral body." Its condition and coherence is the result of the "mental deposits" brought forward from other existences, and so it will be in future lives also.

It is now a known fact that human beings and animals are not the only ones who have feelings and emotions. Certain researches have borne out that even the cabbage can "weep" and the potato can evince anger and frustration. Plants, too, like humans, can be frightened, or coaxed into performing better; they are sensitive to love and certainly to fresh air. They also use ingenious techniques to woo each other.

Anthony Huxley's *Plant and Planet*, a new Penguin book, gives a fascinating account of the secret life of plants. The following is excerpted from the book:

Larger animals feel heat and cold, wind and rain, fatigue and pain, and various degrees of trust, affection and sexual pleasure. Human beings add to these all kinds of emotional, intellectual perceptions and, one might add, confusions. In such terms plants do not feel, but if we apply one of the main definitions of the word — "to perceive or be aware of through physical sensation" (Webster) — they most certainly do....

A plant reaction to touch is perhaps less expected than one to light or gravity. It is, however, the vital one for many climbers. ... The classic plant with "feeling" is *Mimosa pudica*, the Sensitive Plant. ... Such responses to touch and less direct stimuli show that plants have percipience and react to what they feel. Some also respond in a way which looks like a positive act to totally unfamiliar situations, such as producing leaves on tree-trunks if existing leaves are destroyed, and roots from stems and leaves if these are severed from their normal roots or stems respectively....

In the eyes of most plant physiologists, the multifarious reactions of plants can usually be explained adequately in terms of tropisms and a chemical messenger system, even if many details of these processes remain imperfectly understood. There have been several researchers, however, who have tried to establish that plants possess something beyond their chemical communications system, something truly approaching a nervous system. The Indian, J. Chunder Bose, carried out hundreds of experiments on this thesis earlier this century, proving to his own satisfaction that plants had a nervous system, which he located in the phloem conduction strands, and that "the transmission of excitory impulse in plants is essentially similar to that of the nervous impulse in animals."

Similar work has been carried out more recently by diverse researchers. In 1970 reports were published of work carried out in the Agricultural Academy of Moscow, which suggested that

plants have electrical impulses similar to those of nerves in man. They went so far as to suggest that plants had a recollection centre at the "root neck," which was reported to pulsate like an animal's heart. . . .

In the United States during 1972, reports appeared of a lie-detector polygraph expert who carried out similar experiments. His instruments led him to believe that plants he had tended remained in communication with him when he left them, and showed excitement when he decided to return home. . . . This expert's further experiments, to quote an account by a staff reporter of the *Wall Street Journal*, "seem to indicate that besides some sort of telepathic communication system plants also possess something closely akin to feelings or emotions. . . . They appreciate being watered. They worry when a dog comes near. They faint when violence threatens their own well-being. And they sympathize when harm comes to animals and insects close to them."

There are, of course, vast numbers of gardeners who are absolutely positive that plants respond to their talking to them — encouragement, blandishment, threats, even singing. . . . In a recent "talking" experiment, identical sets of seedlings in identical conditions were talked to "nicely" and "abusively"; the former grew faster and better. . . .

A recent book describes a Scottish garden at Findhorn, whose owners believe that plants are full of "archetypal formative forces — nature spirits, fairies, gnomes and elves." . . . Amazing results have been reported from Findhorn, including gigantic cabbages and wheat over 7 m. tall; a knowledgeable expert wrote that the vigour, health and bloom of the plants in mid-winter upon land which is almost barren sand cannot be explained by the application of any known cultural methods of organic husbandry. There is indeed a mystery here; the growers claim that the results follow their entering into communication "with the spirits that animate their plants."

One concludes that plants do feel in certain ways, and that there is much more to be discovered about the ways in which they do so, which may indeed conceivably help the world produce more crops in the future.

H.P.B. repeated an ancient teaching when she said:

What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans) whose col-

lective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. . . . Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*? All he can say is, that this consciousness is beyond his comprehension. (*The Secret Doctrine*, I. 277-78)

George V. Harding's feature, "Strange Frontiers," in the April *Mirror* (Bombay) recalls the psychokinetic (PK) experiments of the Soviet psychic Ninel Sergeyevna Kulagina, better known by her pseudonym Nelya Mikhailova. In one experiment, performed in the presence of top Soviet scientists and researchers and a crew of cameramen, five objects were placed on a table-top: a compass, a pen-cap, a metallic cylinder, a cigarette and a box of matches. The experiment is thus described:

The young woman bent forward and fixed her gaze on the compass. Raising her hands, she held her long, shapely fingers straight out and parallel to the table, about six inches above the compass, and began to concentrate deeply. . . . Her hands moved slowly, describing a circular motion in the air above the compass. Twenty minutes crept by, and then slowly but surely the compass needle wavered and flickered and suddenly began to move around, rotating in an anti-clockwise direction, completely defying all known physical laws. Her concentration deepened and intensified. Suddenly the entire compass started turning round and round, whirling like a Catherine-wheel. All the while the cameras whirred and the scientists kept passing metallic and non-metallic probes between the woman and the compass, the subject of the test and the object on the table, just to make sure there were no concealed threads, wires or magnets. . . .

One by one she concentrated on the objects. The cigarette was placed to stand up vertically on the table, and even though it was so precariously poised, it moved slowly but gently. Still in a vertical position, it crept forward until it plunged off the edge of the table. The pen-cap and metal cylinder followed suit, leaving only the match-box on the table. While the scientists and cameramen watched in amazement, the box raised itself up and tilted its contents, scattering the matches on the table. Then swiftly all the matches tumbled and slithered along and all joined up together

like a miniature log raft held together by some strange power. Then this tiny "log raft" moved along as if floating upon a river of unseen force, till finally all the matches plunged off the table and the woman fell back in a faint, completely spent.

The cameras had faithfully recorded the entire sequence of the tests. One was kept focused on the objects, one was focused on the woman's hands and one was focused on her face and body. There was absolutely no possibility of fraud or mass hypnosis. The cameras had recorded it all. The scientists who supervised the tests were hand-picked from the prestigious Soviet Academy of Sciences....

One of the most notable tests conducted by Soviet scientists and one which proved conclusively that the psychokinetic energy being beamed by Nelya Mikhailova could be put to various uses was the now famous "egg test":

In this test the investigators placed a raw egg in a sour lime solution inside a glass container, and had Nelya stand six feet away. As the cameras and the scientists focussed in on Nelya, she accomplished the seemingly impossible feat — she managed to move the white of the egg away from the yolk. Separating the white from the yolk with bare hands is difficult in itself, but in this test she separated them merely through PK power, a feat that has not been duplicated elsewhere. In this same test sequence the scientists blew cigarette smoke on to a glass bell jar, sealed it and placed it on the table. Nelya divided that smoke into two separate parts just by concentrating unseen energy through the glass jar.

Mr. Judge has this explanation to offer:

Among the phenomena useful to notice are those consisting of the moving of objects without physical contact. This may be done, and in more than one way. The first is to extrude from the physical body the Astral hand and arm, and with those grasp the object to be moved. This may be accomplished at a distance of as much as ten feet from the person. I do not go into argument on this, only referring to the properties of the Astral substance and members. This will serve to some extent, to explain several of the phenomena of mediums. In nearly all cases of such apportionment the feat is accomplished by thus using the unseen but material Astral hand. The second method is to use the elementals of which I have spoken. They have the power when directed by the inner man to carry objects by changing the polarity, and then we see, as with the fakirs of India and some mediums in America, small

objects moving apparently unsupported. These elemental entities are used when things are brought from longer distances than the length to which the Astral members may be stretched. It is no argument against this that mediums do not know they do so. They rarely, if ever, know anything about how they accomplish any feat, and their ignorance of the law is no proof of its non-existence. Those students who have seen the forces work from the inside will need no argument on this. (*The Ocean of Theosophy*, pp. 149-50)

The following is from an editorial in *The Time of India* for April 7:

One of the profoundest mysteries of life is the thrust which gives organisms an astonishing power to survive even in an incredibly hostile environment. Bacteria deep-frozen for 10,000 years, have been thawed out of Antarctic ice and later found to thrive. Single-celled creatures which grow and fission in a seemingly endless sequence are virtually immortal. Other micro-organisms can withstand very high temperatures, total lack of sunlight and oxygen, and prolonged periods of absolute drought. Now oceanographers have discovered in the eternal darkness of the Pacific Ocean floor, 2,400 metres down, giant 30 centimetre-long worms with no mouth, gut or eyes and with an anatomy so strange that they have to be classified as a new division (phylum) of the animal kingdom. They fashion tough, hollow tubes three metres long and about four cm. in diameter. Inside these self-made houses they live near sea-bottom rifts where the water is slightly warmer than elsewhere. Nutrition comes from organic material found at such depths, oxygen from the water. Also known are bacteria which have their energy source not in carbohydrates which can be synthesized only in the presence of sunlight but in reactions between sulphur compounds and carbon dioxide. All this testifies to the enormous versatility of living things. The larger questions of purpose and whence this thrust comes cannot be asked, only wondered about. But we can sense a reason for this infinite variety: in the evolutionary process there is safety in diversity. But in the ultimate analysis what impresses most is that all matter tends to become increasingly organized with time and that life itself is inherent in matter.
