

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE PATH OF SACRIFICE

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—Eds.]

THE Great Circle of Necessity is governed by the One Law. Universal Causation or Karma is “the emanation which causes the existence and reproduction of creatures.” The Circle of Necessity represents space; the Law — the Eternal Motion.

In the human kingdom the cycle of evolution, a part of the Circle of Necessity, is made up of two curves. Man grows to perfection by self-induced and self-devised ways checked by Karma. His progress is on the curve of Duty — *Dharma*. Travelling thereon he makes great headway. Then he enters the curve of Sacrifice — *Yagna* — the closing curve which, ending in perfection, spirals higher to begin another and more advanced cycle on a new field of evolution.

Man travels on the Path of Duty, but the curve of sacrifice represents the Path of Sacrifice. To be mindful of one's own duties and not be weaned away by those of another. To be mindful not to commit mistakes of omission or commission. And to be mindful that we concern ourselves with duties without calculating the ensuing results. These three are the chief aspects of the Path of Duty. The proper performance of duties, without attachment, detaches and then frees the Soul from the bondage of the personal self. Heedful of delusions and illusions, man, discharging his duties without attracting reactions from works to himself, becomes a free and liberated Soul. The bliss of being is his and for an immensity of years he enjoys that experience. But this liberation is not that true kind of which the *Gita* speaks. It is not the superior liberation experienced by that Perfected One who treads the Path of Renunciation.

Feel the Presence of the God within if you wish to be saved from the miseries of rebirth. This is Freedom; the joy of Emancipation is felt when the burden of sense-life is shaken off. But that feeling, having begun, will end; the Divine Experience must come to a close.

Krishna speaks of his Highest Place, reaching which one is not disturbed at the manifestation of a new universe. *Prabhava* and *Pralaya* do not affect that Soul who has chosen the Martyrdom of Self-Conscious Existence. The Liberated Soul who dons the Robe of Supreme Glory for the sake of Serving Nature in all her kingdoms has attained final Perfection. He weaves the fabric of wisdom on the loom of reincarnation and with the aid of compassion sews the robe. He is a Being of truth and wisdom whose Will is Compassion. Alaya's Self is in His safe custody and He uses the supreme wealth, as a trustee, for the benefit of those who suffer and pass from death to death.

The Path of Renunciation begins where the Path of Duty is drawing to a close. The *Gita* reiterates that *Dana* — Charity, *Tapas* — Meditation or Austerity, and *Yagna* — Sacrifice, should be undertaken even by the man of the world who aspires to liberation. Merits accumulated help the overthrowing of demerits. Performance of these three acts for the Krishna within awakens in the Duty-full Soul the deep desire to Serve. The power gained by works performed without an eye to reward makes the Divine in man master of his human nature and the Impress of Compassion stirs him to serve his fellow-souls. A proper response to this urge starts him on the Path of Renunciation. Very soon the meaning of suffering takes on a profounder significance. That which is implicit in what is called the Path of Woe and what is described as the Martyrdom of Self-Conscious Existence, is perceived — dimly at first but more and more clearly as time marches forward.

Yajnas or sacrifices are of many types, as even a casual student of the *Gita* has noticed; of outer sacrifices that of Spiritual Knowledge given with assiduous devotion is considered the highest. But the culmination of outer sacrifices is the offering of one's own Spiritual Ego on the altar of Human Brotherhood. *Yajna* has been defined thus in *The Theosophical Glossary*:

“Sacrifice,” whose symbol or representation is now the constellation Mriga-shiras (deer-head), and also a form of Vishnu. “The Yajna,” say the Brahmans, “exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.” It is the key to the *Trai-Vidya*, the thrice sacred science con-

tained in the *Rig-Veda* verses, which teaches the Yajna or sacrificial mysteries. As Haug states in his *Introduction* to the *Aitareya Brahmana* — the Yajna exists as an invisible presence at all times, extending from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, “and even ascend when alive to their abodes.” It is one of the forms of Akasa, within which the mystic WORD (or its underlying “Sound”) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.

This sounds mysterious. It is. It contains magical aspects of importance, and on the Path of Progression to Perfection implies that the Living Man makes of Himself a Bridge, not for ascending to the World of Spirit, but for descending to the world of matter. The Immortal assumes Mortality. The Being of Light enters the Darkness of crime and sin to beckon, if only a few, to make their way out of the Hades of world deception.

Each Avatara is a Sacrificial Victim who limits himself in matter, however subtle, plastic and magnetic, which Matter is a limitation just as the Orb of Light is a limitation on which Abstract Light focuses itself. The Abstract Light of Full Wisdom is for a time focused in the limited being who is born as an *Avatara*. In and through Him the Knowledge and Love of the Great Holy Ones, the Wise and the Compassionate, stream forth. The Avatara is the temporary personality of the Grand Lodge of Masters, the Fraternity of Adepts — the Fathers and Elder Brothers of the Human Race. These latter are the Soul, the deathless Individuality — the Seed of Glorious Trees, the Nursery of Divine Teachers.

Students of Theosophy have last month celebrated the Birthday of one such Being — H. P. Blavatsky. The world does not recognize her as grand or glorious, but those who have studied her Message know that the Veil of Isis can and should be lifted, that the Voice of the Silence can and should be heard. H.P.B. is too near our era; when a few centuries have rolled by, she and her Message and her Love will be recognized. Let her friends and devotees remain true to their Vision and serve both portions of the public — that small one which feels the worth of H.P.B., also that large one which does not even know that a Great One has been among us, who is now invisible though her mind and heart are still throbbing with Compassion and Service for all.

CELESTIAL WEAPONS

Seek ye the Kingdom of God; and all things shall be added unto you.

—ST. LUKE, XII. 31

VICE attaches itself to the man through the craving that it generates. It is an abomination to believe that it can ever be killed out if gratified or satiated. It is by feeding vice that it expands and gathers strength until the victim becomes its slave for life.

Virtue, too, can become an attachment, for it also has the power to bind. It can obsess the man to such an extent that he parades it forth at every opportunity. He shuts himself up in his prideful solitude and shuns the approach of those less fortunate than himself. "I would rather starve to death than defile my body with a meat diet"; or, "Keep away from me, you have a bad magnetism that I cannot stand" — symptomize the one who is caught in the web of virtue and knows it not.

Ignorance binds the man hand and foot. It is not, as many imagine, mere absence of knowledge. In fact, it is partial knowledge stubbornly misapplied. Its ramifications are seen in orthodoxy and fanaticism. It is perceptible in the rigid attitude with which people go on stubbornly holding to a belief that their own reason proves to be false. But, if ignorance has a clinging, clogging force, so has knowledge. Like a rich miser, the seeker after knowledge hoards his wealth. He refuses to let others share it. He shuts himself up in his own self-gratulation and seeks the company of his own prideful solitude. Knowledge — when it is not wisdom — has the power to capture and captivate; and though its fetters are forged of a material less crude than that of ignorance, they nevertheless restrain man's efforts at progress.

All this does not mean that virtue and knowledge are to be put in the same category as vice and ignorance. Far from it. They are essential to the man's progress, but they have to remain as servants and not as masters of the man. They become tools for a superior craftsmanship, and have no purpose except as aids to the master craftsman. When the Soul wants a thing done, then for the doing of that thing it will select the appropriate instrument and none else. The sculptor and the carpenter choose only those implements as will best produce the desired effect. The axe is good for one purpose, the chisel for another.

There are among men those who hoard material possessions that dur-

ing their whole life they are not likely to use to further either their own true progress or that of another. Their possessions become show-pieces that satisfy their miserly or artistic tastes. From time to time, they display these — amassed wealth included — and the wonderment and plaudits of others are as music to their ears. They forget that the overcrowding of life by useless material possessions becomes a burden and an encumbrance to those who are bound on a long and arduous pilgrimage.

There are other people, “good” by worldly standards, who assume attitudes to catch the public eye, and try to show by word and demeanour their superiority over others in virtue, knowledge and power. They have yet to learn that the disciple’s power to appear as nothing in the eyes of men is to be aroused and constantly reviewed at each stage of progressive awakening. It is to be remembered that true humility displays its own pleasing postures and that these arouse no public comments and invite no criticisms.

It is only when the sattvic qualities have been assimilated that the man is ready to undertake further responsibilities that will enable him to transcend their excellence. He has now to direct his energies to the task of obtaining by way of gift those celestial weapons that he will need for his fight against the combined forces of evil. Virtue and goodness by themselves can provide no celestial weapons and afford no great protection against the arms that are at the disposal of Mara (the apotheosis of evil) and his furious hosts. Arjuna — and each true aspirant is one such — is Nara. But he will not be able to recognize the Narayana in his Krishna until the gods have gifted him the divine weapons and until he irrevocably enters the fight where only these celestial weapons can help him win the day. The weapons are loaned to him for use and not for show or as emblems of merit.

A little thought will make it clear that the propitiation of the Divine cannot be total so long as the man remains surrounded by relations and friends, as well as by sycophants and traducers who in their hearts remain the negators of divinity. There has to be a coming out from among them and becoming separate. This can be brought about by the man himself, if he has the innate strength to do so, or by nature, which can step in whenever karmic and cyclic laws provide the circumstances that will lead to the desired result.

In the case of Arjuna, this took the form of two long periods of exile. The first of these was a self-imposed banishment for twelve years, during which he was separated not only from the Kurus, but from his Pandu

brothers also. It so came about that Arjuna broke a vow that he had made to his brothers, and though Yudhishtira persuaded him to remain because the breaking was for a just cause, Arjuna insisted that the vow was inviolate. It was during this period of banishment that Arjuna was given the celestial bow Gandiva. Agni, who had procured the bow from Varuna, gave it to Arjuna who, together with Krishna, helped him to burn the Khandava forest during his war with Indra. Along with the bow, Arjuna was given two quivers of arrows, and no matter how many arrows were shot, the quivers always remained full. Arjuna became so proud of Gandiva that one day he was about to show the bow to his brothers, when suddenly the sage Narada appeared and told him that he was never to use the bow unless he was sorely pressed, *for heavenly gifts must be used only in case of great need.*

When this first period of exile was over, Arjuna returned to Indra-prastha. But soon after, Duryodhana tricked the Pandus into a game of dice. Since the dice were loaded, the Pandavas lost and the ultimate result was that all of them were banished for thirteen years. During this second exile of Arjuna many sages, including Vyasa and Krishna, visited them. Vyasa knew that Yudhishtira was worrying because the Pandavas were alone and helpless against Duryodhana who had a large army. He therefore advised Arjuna to visit the gods and win merit from them. Arjuna followed this advice and entered upon his austerities. His progress in this was so great that Siva visited him, gave his blessings and also gave him a divine weapon called Pasupata. Later, Indra came to see him as did Yama and Kuvera, and they all gave him divine weapons.

For any Arjuna to fight his own Mahabharata war without divine weapons is unthinkable. During the period of "exile" that each aspirant goes through, he is expected to take up asceticism with such zeal that this devotion can attract recognition from the "gods." The *Bhagavad-Gita* mentions three distinct classes of austerities and each has to be given its due importance and respect. These are:

I. Austerities of the Body: Honouring the gods, the *Dwijas* (twice-born), the Gurus and the wise; purity, straightforwardness, chastity and non-injury belong to this group. (XVII. 14)

II. Austerities of Speech: Gentle speech which causes no anxiety, which is truthful and friendly, and a regular study of the scriptures — these belong to the second group. (XVII. 15)

III. Austerities of the Mind. To this group belong serenity of

mind, mildness of temper, silence, self-restraint and honesty of motive. (XVII.16)

These three types of austerities are pleasing to the gods only if they are practised steadfastly by that man of supreme faith who desires no rewards for his actions.

No aspirant can bypass the periods of exile during which he finds himself cut off from the present with no glimpse whatever of the future. His virtue and his knowledge may bear him up for a time, but they do not by themselves equip him for his actions during exile nor for the confrontation that would immediately follow upon the termination of the exile period. Therefore, each aspect of the itemized ascetic practices has to be deeply pondered over. For instance, what interpretation would one put on the exercise of "honouring the gods"? Each student knows that that karma alone is good which is pleasing to Ishwara. So, if we have to honour Ishwara, our sight, hearing, touch, taste and smell must voluntarily and with no regrets reject that which is not pleasing to the Deity. And not only that. The true "honouring" will come only when we are genuinely contented with that which pleases Ishwara. It is only when we can rise to such states of devotion that we become worthy of his presence — not otherwise. But, and this is important, the *Dwijas* (the twice-born) and the wise are already the devotees of Ishwara! If we pay them scant respect, we are disrespectful to Ishwara, who is already the enjoyer of these people's sacrifices. Incidentally, this is why the *Sangha* cannot be separated from the *Buddha* and the *Dhamma*. Meditation on each separate item of *Tapas* will ward off many an obstacle from the Path.

One more consideration for the devoted aspirant. The trio of *Yagna* — *Dana* — *Tapas* (Sacrifice — Charity — Austerity) cannot be separated. The *Tapas* which does not have the ingredients of the other two ceases to be *sattvic* and does not rise to the plane where the gods exist. Further, before any serious *Tapas* can be undertaken, it has to be preceded by a homage and prostration to the god within. The first fragrant flower of devotion has to be offered at its altar. From that altar, the perfume ascends upwards.

THE desire and pursuit of the whole is called love.

—PLATO

WHAT IS SUGGESTION?

THE WORD "suggestion" comes from the same root as "gesture" — a bodily action that helps to express a thought, a mental-emotional attitude. So "suggestion" is always connected with ideas leading to action, or directly with action, the idea being implicit — "do this or that." It will be helpful to consider suggestion in connection with some sayings. One is Plato's "Ideas rule the world." How do they do so? "As a man thinks, so he becomes." "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Hence the ideas held, the ideas adopted through suggestion, are vital. The power of suggestion is itself neutral. The ideas and actions suggested may be good, bad or indifferent.

We are receiving impressions, or suggestions, all the time, from within and without. And indeed, if we were not responsive, we would never learn anything. A distinction needs to be made between suggestion and the teaching of facts. Teaching the multiplication table, historical dates, or chemical formulae, these are not suggestions, since they do not alter character. But when teachers put over ideas about religion, history, racial and other human relationships, environmental and moral questions, the values in art, literature, drama, they are using, more or less consciously, the power of suggestion. We are receiving suggestions that mould our outlook all the time, from books, newspapers, magazines, TV, radio, films, discussions, pressure advertising and so on — again good, bad or indifferent. The acceptance or non-acceptance of these "suggestions" will determine what our ideas, attitudes, values will be, helpful or harmful. The above are conscious efforts to communicate, to convey ideas — or, in the case of pressure advertising or political and sectarian propaganda, attempts to manipulate people's minds, so that their consequent actions will be profitable either for the finances or for the increased power of the persuaders.

There are also unconscious modes of impressing others — suggestion by example (both good and bad). The inspiration given to other people by someone who leads a dedicated, selfless life is a beneficent aspect. On the other hand, examples of violence, cruelty, promiscuity, cheating and petty meanness, all embody the fiendish aspect of this same power.

In addition, there is the collective force of the *zeitgeist*, the whole spirit of the age, inherited from the past and reflected upon us from the Astral Light, and influencing the way in which we *automatically* think,

feel and react—in politics, economics, religion, cultural and social affairs. One thing to remember is that suggestions can only take root in congenial soil. Yet we all have both good and evil potentialities in our nature. While temptation is a suggestion to evil, it comes primarily from within, not from without. The open-counter displays in shops and stores tempt some people to indulge in shoplifting (even people with plenty of ready money on them), while others, no matter how deprived they may be, would never dream of thieving. So we must watch not only for world deceptions from without, but also for the delusive suggestions that arise from within.

Yet, as said, suggestion is neither good nor bad. There is the inspiration from the higher suggestions made by those wiser than ourselves. There are the higher suggestions from within—"the whisperings of the Buddhi to the Manas"—the intuitions from the centre of wisdom in our nature, enlightening the mind, so that it can assimilate them and make them its own. That, too, is suggestion, even though we do not always listen to the still small voice. The voice of conscience, too, gives suggestions as to whether an action should or should not be undertaken, if we are to find our true self and true vocation in life.

What is needed is what Buddha calls "Mindfulness," that discriminates between all the various suggestions impinging on us perpetually from all sides, as well as from within. Reason, judgement, science, wisdom and knowledge all have to be used, in order to examine what comes to us as suggestion, and then to reject, or to take hold and act it out, as needed.

MICROSCOPIC forms of cardiac haemorrhages have become very frequent in recent years. They are not always fatal. Some people get over them. It's a typical modern disease. I think its causes are of a moral order. The great majority of us are required to live a life of constant, systematic duplicity. Your health is bound to be affected if, day after day, you say the opposite of what you feel, if you grovel before what you dislike and rejoice at what brings you nothing but misfortune. Our nervous system isn't just a fiction, it's a part of our physical body, and our soul exists and is inside us. It can't be forever violated with impunity.

—BORIS PASTERNAK, *Doctor Zhivago*

“THE SOUL OF THINGS”

[This article was originally published by H.P.B. in *The Theosophist*, July 1883.—EDS.]

TEN years ago, Professor William Denton, an Anglo-American geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to, the previously puzzling mysticism of the *Atharva-Veda* and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty — natural, but ordinarily latent in us — by which the inner self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Professor Denton's own family, and the two former especially developed their psychometrical powers to a marvellous degree. If any object — a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads — an inch above the line of the eyebrows — they would at once come into sympathy with the *Akasa*, or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the *Akasa* (Ether) is the cradle and grave of objective nature, and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the “unfathomable chasm” seen by the great Tyndall to lie between the visible and invisible worlds. Professor Denton was not the modern discoverer of Psychometry; that honour is due to Professor J. R. Buchanan, M.D., an American anthropologist of eminence

and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the "patient," and without throwing him or her into the state of mesmeric unconsciousness. "At first," says Professor Denton in his book,¹

... the sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen. . . . At last he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. . . . the universe scarcely holds a secret that the freed spirit cannot behold with open eye.

Professor Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Professor Denton,

he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead.

Thus it will be seen that with a copy of Professor Denton's book in hand, a committee of a Branch Society has the means of easily pursuing

¹ *The Soul of Things: or Psychometric Researches and Discoveries.* By William Denton Vols. I, II and III.

research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history, but of the history of our planet and all its mutations are recorded imperishably. Says Professor J.W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age: "A shadow never falls upon a wall without leaving thereupon a permanent trace — a trace which might be made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."² It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of those MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture galleries of the Akasa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of *The Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a thousandfold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had en-

² *History of the Conflict between Religion and Science*, p. 133.

larged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been, by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as their eyes were closed at night, they could see the object with startling vividness. We read of a painter who drew 300 accurate likenesses in one year; on being asked how he did this he replied, "When a man comes to me for his portrait I look at him and draw for half an hour, and then tell him to go and he need not come back to sit again!" Now how could he finish the portrait? He says, "When I took out my canvas and wished to proceed, I saw my subject although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time, and saved money for my children." These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating, in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but, curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says, "I suspect that there are provinces in the mind that physicians have not ventured into." It was to enlighten us upon these mysterious cabinets that the lecturer came that night. There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what

we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says, "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph, without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who in his turn was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances: when it was an emetic they could only keep from vomiting by throwing it away. The lecturer knew some of those students, now practising medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing, nature was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed, why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she

described those swamps and trees, with their tufted heads and scaly trunks with the great froglike animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract, of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said — "I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitives to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide; this was subsequently confirmed. Females were more sensitive than males. The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. A number of experiments from a fragment of Kent's Cave, fragments from Pompeii and other places, brought minute descriptions from the sensitive. The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

LOOKING SUNWARD WITH MR. JUDGE

OF ONE OBJECT we are ever conscious — the Sun in the heavens above us. We are conscious of it even in darkness by the monumental fact of its absence. It *is*, in a sense, our consciousness, for our awareness of the world around us depends on it, and without it would we know *time*, that mysterious non-entity which is yet so real to us in its sun-imposed divisions of day and night, totalling up into years and ages?

Traversing sky and wide mid-air,
Thou metest with thy beams our days,
Sun, seeing all things that have birth.

An ancient hymn from the *Rig-Veda* salutes the mighty orb, and surely of all objects of worship the Sun is the most natural and understandable choice. Many have taken it as such, but not many, save in specialized circles, show much interest in the Sun as regards its origin, age, and substance, its present activity and possible future death. There is, however, much to be found about the Sun in Mr Judge's writings. As metaphysicist, occultist, and devoted student of the ancient sacred books of India, he deals with aspects of it unknown to most of us, yet which, from the moment we read them, imprint themselves indelibly on our mind, wholly acceptable for all their strangeness, so that ever after we look up with new reverence to the rising or setting orb.

Mr. Judge takes the field with the clarifying statement, "Science has very little save conjecture to offer,"¹ which sanctions (if we feel the need of it) our acceptance of his own occult views. He says further, "The Sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions."²

Very true. Such is the factual blank with regard to the Sun that Mr. Judge waxes sarcastic at the expense of those who seek to fill it. "With their usual audacity the nineteenth century astronomers" — *i.e.*, those of his own day — "learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense."³

Admittedly, science has developed apace in recent years, bringing

¹ *Echoes from the Orient*, p. 12.

² *Vernal Blooms*, p. 202.

³ *Ibid.*, p. 206.

many new spatial mysteries to our notice. We hear of star-sized "black holes" rotating at speeds of a thousand times a second, of one such hole discovered as recently as April which is said to be 5000 million times heavier than the Sun. Incidentally, in the Press announcement of this last, it was interesting to note that the word Sun was given a capital letter, as though, even while dwarfed by this latest "black hole," the Lord of Light evoked an instinctive mark of reverence.

Well might it, if we harken to Mr. Judge, and like him accept the Wisdom of the East, which presents the Sun as wholly occult; in fact, so far as we see it, a phantasmagoria, and with this view of it Mr. Judge aligns himself fully.

Turning from the scientists, "We say," he writes, "that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true Sun. And, indeed, we have some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion round some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a Sun. They conjecture that it is, but will only assert that it is a centre of attraction for us."⁴

The theory has certainly found acceptance today, almost ninety years after Mr. Judge penned these words, that our entire solar system (and possibly the universe) is influenced by some unknown source of energy. But are our sky technicians, peering up through their giant telescopes, likely to go farther and intone the ancient Upanishadic invocation: "Reveal, O Pushan, that face of the true Sun which is now hidden by a golden lid"?

This invocation, says Mr. Judge, "has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out."⁵

Here, indeed, a vital point is touched on. The majority of today's sun-gazers, sun-explorers, are materialists. What might, to them, appear success might spread destruction throughout the universe. But they are

⁴ *Vernal Blooms*, p. 207

⁵ *Ibid.*, p. 210.

unlikely, one must assume, to stay their hands even if such words of warning reached their ears.

Mr. Judge, like us, lived in an age of developing science. He was well aware of its materialism and unimpressed by its exponents. "Considering how little is known of the sun of this system," he writes, "it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's 'true sun,' for it sees none other than the one shining in the heavens.... It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun."⁶

There have of course been those who, unlike the scientists, have held the King of Day in reverence, namely, the poets and philosophers and such orthodox Christians as Joseph Addison (1672-1719), in whose best-known hymn occurs the verse:

The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Some of these took it as the symbol of the deity, others regarded it as an object of worship in itself — no unnatural view when one reflects how all life depends on it for light and warmth, for fruits and grain, for health and well-being, for the beneficial effect of its violet rays and general strengthening to bodies weakened by illness.

But Mr. Judge, writing of the Sun, is in a class apart from all these. He conveys the impression that he does so from very special knowledge. Master alike of scientific facts and of their occult significance, he arouses in his readers a new query as to the sun's meaning, a new urge to find that "real Sun" of which ours is but the outer reflection, even as a physical body is of the self within. Both that body and that visible sun are only functionaries for the time being.

In his "Conversations on Occultism" Mr. Judge, speaking as the Sage, imparts some of the truth concerning the Sun to the questioning Student: "The sun is the centre of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real centre is. And not only comes mere life through that focus, but also much more that is spiritual in its essence.

⁶ *Vernal Blooms*, p. 206.

The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-centre of the world with its six companions, as the Higher Self is the centre for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought."⁷

The wisdom imparted to the Student is now ours to meditate upon and draw confidence from as science in this last quarter of the century presses forward among "some of the most fantastic objects in the universe" (to quote Professor Ronai Polidon of Princetown University), those terrifying black holes that are in fact collapsed stars, which are being discovered 6500 light years out in space.

Sad to use the word "terrifying." Surely the universe is not meant to be that. It was not so to Mr. Judge, for though he, too, refers to "immense and awful distances," his eye dwelt elsewhere, namely, on that True Sun in which "there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion."⁸

Our own beloved luminary! Words of comfort as we whirl in space. "The True Sun shines into us through its medium within our nature. We should then direct our thought to that true sun," says Mr. Judge.⁹

To a correspondent to whom he wrote in January 1888 he sent this message, than which we can find no better with which to conclude: "Having once turned thy mind to the light of that True Sun, thou hast cast thyself upon that great stream of divine energy which flows to and from that Sun; and never more canst thou claim back for thyself that life; live, then, so that the duty may be well performed."¹⁰

⁷ *Vernal Blooms*, pp. 176-77.

⁸ *Ibid.*, p. 208.

⁹ *Ibid.*, pp. 208-9.

¹⁰ *Letters That Have Helped Me*, American ed., p. 164.

RANDOM NOTES FROM "THE THEOSOPHIST"

ESOTERIC AND EXOTERIC

[An article by the Swami of Almora, purporting to expound the viewpoint of the Advaita philosophy and critical of H.P.B., drew from her a number of footnotes. Before each of the notes we give in brackets the statement by the Swami to which it applied.]

[In some of the former numbers of *The Theosophist* the word *laya* was explained by you as merging, and in this number you give another meaning to it.]

No "merging" or absorption can take place without *dissolution* and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can, as in the case of sugar or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence — it is, for the time being, at least, annihilated in its form. This is simply a war on words.

[But, perhaps, nominal yogis, who are disturbed in head and heart, and cannot tranquillize and compose themselves for Nirvikalpa ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.]

Surely our respected correspondent cannot mean to convey the idea that in penning this answer *he* had "composed" himself into the state of Nirvikalpa; unless we take Monier Williams' definition of the term and bear in mind that it is a state "destitute of all reflection." (See *Indian Wisdom*, p. 122, footnote 2.)

To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the North with the South Pole. As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti, are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished Western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for everything visible as invisible — "Purush-Prakriti" and *vice versa*. Moreover, we may re-

mind the good Swami that one need not be a yogi to be a good occultist, nor are there many yogis in India who know anything of real occult sciences.

[How can you, being a practical theosophist, *say* carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim? You evade our question in an offhand manner by saying that the question is not whether the *double* murdered the double or treble.¹ Now we particularly begged you to remove our doubts by establishing this fact scientifically.]

It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted not only *upon*, but also *by* one inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply *by* — WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter's "double" that, scanning space and material obstacles, followed the "trail" of, and found, the real murderers. It is again that WILL, shaped by the incessant thought of the revenger, that inflicted the internal wounds which, though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically" — as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it, the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of *Samadhi* and other states, for the matter of that.

[Is spirit and matter the same thing? . . . Unless Prakriti be the same with spirit, how can the former be eternal, since two eternal cannot exist at the same time, and the belief in two eternal is against the fundamental truths of the Advaita Philosophy. . . . Matter has attributes . . . the spirit has none. Matter is dead (*jad*), spirit is living (*chaitanya*); matter is temporary and subject to

¹ The reference is to H.P.B.'s story, "Can the 'Double' Murder?" published in *The Theosophist* for January 1883 and reprinted in THE THEOSOPHICAL MOVEMENT for December 1973.—Eds.

change, and spirit is eternal; matter is partial, and spirit is universal.]

This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather *energy* — we say with all the *esoteric* Advaites that matter and spirit are ONE. . . . While we mean cosmic, indestructible matter, the Swami speaks of *objective* and *differentiated* matter.

[Why do you not call a piece of wood or stone spirit?]

Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a week-old human foetus.

[If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?]

For the same good reason that we call a chair by its “false” name of a *chair* instead of calling it by that of the “oak” or any other wood of which it was made.

[The esteemed Editor of *The Theosophist* seems to follow the doctrine of *Madhyamika*, i.e., middle class Buddhists. . . .]

The “esteemed Editor” follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Advaites — the *true* followers of Sankaracharya.

[The Boudhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon. . . . Besides the Nirvana, karma or activity is also eternal.]

And if “activity is also eternal,” then how can our philosophical antagonist maintain that matter is not so? Can *activity* (in the usual sense of the word), whether physical or mental, manifest itself or exist without, or outside of, *matter*, or to be plainer — outside of any one of its seven states?

[As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather exoteric.]

Editor's Note. — We sincerely regret that such should be the opinion of the Swami of Almora. But since we know neither himself, nor the

religion or school of philosophy he belongs to, we may perhaps repeat with him: "It does not, however, matter much" whether he agrees with us or not, for practical (esoteric and initiated) Vedantists have found our opinions correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogis and sannyasis of various sects in India. A Visishtadvaita *yogi* will contend the correctness of the meaning as given by an Advaitic-ascetic, and a devotee of Chaitanya or a Bhakti-yogi will never accept the interpretation of the *Vedas* or *Bhagavadgita* made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and — we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere to their own views. We have met in the N.W.P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the Raj-yogi over all the female sex in creation! ! Shall we believe every exponent of the *Vedas*, the Sastri of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and — Science? The *occult* philosophy we study, uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other, shall we abide.

(July 1883)

Tzu-Kung asked: What is a gentleman?

The Master said: He puts words into deeds first, and follows these up with words.

The Master said: Learning without thought is naught; thought without learning is dangerous.

—CONFUCIUS

THE PEDIGREE OF MAN

Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and Kshetrajna — body and the soul.

—*Bhagavad-Gita*, XIII. 26

PHILOSOPHY, science and religion can confer benefits on mankind only when each of them, separately and in unison, succeeds in finding its own particular relevance to Life. The postulates of philosophy, the discoveries of science and the initiations of religion have to establish their synthesizing unity by revealing the sanctity and purpose that underlie all life and make it beautiful. Each of these three can lay its claim to greatness only when, in the act of touching life, it ennobles it. It is the province of each to work in its own orbit and discover, explain and demonstrate the existence of that divine flame which exists back of all manifested life. It is such a common and concerted effort jointly undertaken that can lead men to a realization of their own inherent divinity.

The injecting in philosophy of a bias to suit national and sectarian prejudices; the bending of science to subserve hates, passions and desires; the distorting of religion to claim kinship with God for a select few; the degrading of ethics by the assumption of unmerited vestures and insignia of piety — all become so many derelictions that are offences against God and are punishable under the decrees of Karma.

All manifested life is in God. That is the real meaning of ITS omnipresence, which extends from the seen to the unseen and encompasses infinitude. In this Ocean of Life that is God, evolution takes its birth, reaches its maturity and dies at its appointed time. At the re-emergence of yet another day, it is reborn to continue its work from where it had been put away during the long sleep of *Pralaya* (non-manifestation). This vast movement takes place in accordance with laws that operate under their own cyclic impulse (morning, noon, evening, night — is but one example). Each cycle in Nature has its own particular function and specific purpose in evolution. In the momentum and swell of each such time cycle, the opened eye will be able to perceive the rhythm and pulsation of the Divine Breath. In the silent rolling of the wheel that turns from day to night to day again, as in the hardly perceptible and rarely noticed systole and diastole action that goes on continuously in man and nature, can be traced the reflection of the same action that moves the Universe and is a witness to its life.

Each life, microcosmic and macrocosmic, emerges at manifestation's dawn with a consciousness of its own suited to its functions, which have to be performed within the great divine scheme. The plan under which progressive awakenings take place is continuous and crosses across the periods that separate *yugas*, *kalpas*, *pralayas* and *manvantaras*. In all kingdoms save that of man, there is no choice, and so the Life that animates those forms moves onwards by the force of the impulse of the divine pattern that ensouls each particular capsule of life. All life has therefore to be accounted sacred and its movement becomes sanctified because of its active participation in the divine plan. In the majestic sweep of planets and constellations as in the fury and havoc of the earthquake and the storm have to be rediscovered and perceived the workings of an ubiquitous and unerring consciousness that takes count of time, motion, space and governance.

Limiting the gaze to the emergence of one great evolutionary period, it is possible to understand that all the vast expanse of movement which is destined to cover a period of trillions of years must have been generated for a very definite purpose. The Ancient Wisdom traces in broad outlines the processes of the formation of the Cosmos at the first glimmer of the dawn of a new cosmic day. Skipping over the first two stages concerning the emergence of pure divine abstractions, we come to the third stage during which starts the reawakening of the Universe. The "Monads" from the previous Manvantara, which during *Pralaya* had been absorbed within the ONE, now start emerging from their state of latency. This is the earliest and highest stage in the formation of "Worlds." In the next, which is the fourth stage, the "Germ" of the Universe begins to differentiate into Conscious Divine Powers. They are the active agents of the One Supreme Energy. It is they who are the "Creators" in the sense that they guide and control evolution. They are invested with the power and authority to do this because they themselves are the projections, repositories and manifestations of the One Law. It is they who as a Hierarchy become representatives of the manifested omniscience.¹

Thus, from the Unknown ONE which is the Infinite TOTALITY, the manifested One, or the periodical, Manvantaric Deity, emanates. In ancient philosophy, it is called the Universal Mind. Simultaneously with it is manifested the concealed Wisdom. This emanation is called Ishwara, which is identical with the Osiris of the Egyptians, the Ahura Mazda of

¹ *The Secret Doctrine*, I. 21, 22.

the Zoroastrians, the Logos of the Platonists, and the Atman of the Vedantins. When the manifested Wisdom (Mahat of *The Secret Doctrine*) acts in company with the Intellectual Force, there arises objectively what the Buddhists term Fohat. With its emergence, Fohat begins to act upon manifested substance and differentiates it into various centres of energy. It is Fohat that sets in motion the laws of cosmic evolution, which (following the ideation of the Universal Mind) brings into existence all the various states of being in the manifested Solar System.²

It is against this vast background and panorama that man has to be placed.

Coming now to the creation and evolution of man, we find that the Secret Teachings show him as being created by those celestial Beings who are called the Divine Progenitors. Among them were two distinct classes. One class were those who were ready and willing to create (the *Barhishad*). The other class comprised the "Lords of the Flame" who "refused" to create — the *Agnishwatta*.

The *Barhishad* could create because they were more closely connected with the Earth. They were the lunar spirits who projected the senseless astral model of the physical man. They thus became the creative Elohim of form, the Adam of dust.

The Esoteric Philosophy explains that the *Agnishwatta* could not create because they were too divine and pure and were devoid of the grosser creative fire required to create physical man. They had no astral body and consequently no form. Allegories show them as yogis or Kumaras (chaste youths), and because they could not create, exoteric religions called them "rebels." Yet, it was they and they only who could complete man, *i.e.*, make of him a self-conscious, almost a divine, being — a god on earth. How could they do this? The answer is that these *Agnishwatta* who "remained behind," who would not "create," were destined to incarnate as the Egos of the forthcoming crop of mankind.³

To understand the contribution of these Pitris in the fashioning of man, we have to take note of the fact that there is an eternal cyclic law of rebirths, and that these rebirths are headed at each new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous *Kalpas* and for incalculable aeons. These were the highest and earliest *Nirvances*. It was the turn of these "gods" to incarnate in the present

² *The Secret Doctrine*, I. 110.

³ *Ibid.*, II. 77-79.

Manvantara.⁴ But, says the Commentary,

The holy youths (the gods) refused to multiply and create species after their likenesses, after their kind. They are not fit forms (rupas) for us. They have to grow. They refuse to enter the chhayas (shadows or images) of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.⁵

The Secret Doctrine further affirms that not all men became incarnations of the "divine rebels," but only a few among them. The remainder had their fifth (Manasic) principle simply quickened by the spark thrown into it.⁶ It is this fact that accounts for the great difference between the intellectual capacities of men and races.

It was when the middle point of the evolutionary cycle was reached that there came about a perfect equilibrium between Spirit and Matter. It was at this period—during the highest point of civilization and knowledge, as also of human intellectuality of the Atlantean Race—that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into two diametrically opposite paths: the right- and the left-hand paths of knowledge. Thus were the germs of White and Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the fifth, our Race.⁷

THE greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind.

—WILLIAM JAMES

⁴ *The Secret Doctrine*, II, 232.

⁵ *Ibid.*, I, 192.

⁶ *Ibid.*, II, 102-3.

⁷ *Ibid.*, I, 192.

AN OUTLINE OF THE "SECRET DOCTRINE"

VII

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SUMMARY

The Seven Rounds of the Planetary Chain

WE HAVE SEEN how the activity of the united formative Wills of Humanity passed through seven modes or phases, and thereby generated the seven worlds of our Planetary Chain; the initial Fire, Air, and Water Planets, the Earth Planet, and the final Water, Air, and Fire Planets.

After these seven phases of activity comes a period of repose; and this is followed by new periods of activity and repose.

Before detailing the phases of these new periods, certain explanations may be entered into here.

When Humanity is spoken of here, it does not necessarily mean an aggregate of human beings, as we know them, with a certain definite organism and certain definite powers; for the human race that we know is only one phase, one brief day, in the whole life of Humanity. What is meant (in the first paragraph of this paper) by the word Humanity is an aggregate of souls, still hardly separated from each other and hardly separated from the One Divine Life; an aggregate of units of life, of facets of the One Infinite Life. Each of these units contains an almost infinite number of units of life of an inferior category, just as each sunbeam contains an almost infinite number of rays, harmoniously adjusted to each other and each in no way interfering with the perfection of the other. And as each ray of light, if traced backwards, is a golden pathway to the life and perfection of the sun, so each thrilling ray of life is a pathway to the One Infinite Life, and is, in reality, one with the One Life and an entrance to the entirety of the One Life.

Each unit of life, therefore, of whatever category, is in itself perfect and is potentially one with the One Life. The process of seven-formed activity which we are considering, and which finds its expression in the seven worlds of the Planetary Chain, is concerned not only with the perfecting of those particular units of life which we know as human souls, but is equally concerned with the higher categories of units of which human souls are the manifold facets, and also with the lower categories of units which are the facets of human souls.

For we have seen that the facets of the One Infinite Divine Life which we call human souls are grouped into aggregates of facets, which are in themselves perfect units; and these again into higher groups, in ascending degrees, of divine humanities and hierarchies.

And, as there are higher, so there are lower units of life, each in itself perfect and individual, while each goes to the formation of higher lives — also perfect and individual. If this explanation be borne in mind, it will be understood that in describing the phases of active and passive life of any category of units, we are describing *pari passu* the active and passive life of all other units, higher or lower; but even while the different units are spoken of, it must be remembered that they are not really isolated and distinct, but are rather indivisible facets of One Divine Life, and are ultimately one with that One Divine Life.

Again, it must be remembered that when we speak of a Fire Planet, the word fire does not mean the combustion with which we are acquainted, but rather the essence of all fire, the pure potency of all colours and of all forms of perception in the same phase of manifestation as colour. The initial Fire Planet is, therefore, a shadowy form of hardly developed potencies, and the other planets of the chain are also shadowy forms, the first dim manifestations of the various powers of objectivity.

As we have seen that the first phase of every potency of objectivity is that phase of its manifestation which corresponds to "Fire" or surface-perception of spaces of objectivity, it will be evident that all the planets in their first phase of activity partake of the quality of "Fire." Consequently, while the wave of united Formative Wills sweeps round the dimly formed chain of planets for the first time, the quality of "Fire" or surface-perception predominates on each world of the chain; so that, as it has been agreed to call this sweeping of the Formative Wills round the chain a Planetary Round, it may be well to fix the first Round in our minds by giving it the name of the initial Fire Round, to signify that the phase or quality of Fire predominates in each of the aggregates of different activities represented by the seven worlds of the Planetary Chain.

It must be remembered that, as night follows day, as winter follows summer, as death follows life, so each period of activity, whether the activity of a single world of the chain, or the activity of a Round of the seven worlds, is followed by a corresponding period of rest; and thus activity and rest alternate in every phase and manifestation of life. And as midnight follows midday, not directly, but through the gradually gathering shades of twilight, so activity passes to rest, and rest passes

to activity, by gradual shades, harmoniously gliding into each other.

So that each world of the chain has its dawn, its morn and midday, passing again to the quiet of evening; and then comes a period of night between it and the succeeding world. This night is darkness as regards manifestations, and rest as regards differentiation; it is therefore light for the unmanifested, and life for the undivided nature of the units of being.

Thus, the initial Fire Planet has its dawn, its noontide, and its evening; then there is a period of night, before the activity of life passes to the phase of the next planet; then this, the initial Air Planet has its dawn, its midday, and its evening, followed by a new period of night.

Then activity passes to the phase of the initial Water Planet, which has its dawn, its midday, and its evening, merging into a period of night. So with all the worlds of the chain; and then comes a period of night for the whole chain, bringing repose after the activities of the initial Fire Round.

To this period of night follows the Second Round, in which the quality of "air," or capacity and depth, follows for each of the planets of the chain; this Round, which we may call the initial Air Round, is divided also by spaces of night; and, when it is finished, a greater period of night follows for the whole chain.

Then follows the third, the initial Water Round, which brings to each planet the quality of internal or molecular growth, divided also by its periods of rest; and having a period of rest which divides it from the fourth, the Earth Round, which gives to each planet the quality of solidness or substance, and rigidity.

After a period of planetary night, the sixth, or final Air Round succeeds, which renews the depth and expansiveness of the potencies harvested in the preceding Round; and to this, after a period of rest, succeeds the seventh, which finally crowns the work of development by adding the quality of "Fire" or divine activity to the potencies already gleaned. Thus finishes the great week of activity, divided into seven days, or Planetary Rounds; and the Humanities and Hierarchies have reached the perfection they worked for, and, once more at one with each other and with the divine, they rest in the fruition of perfect peace.

This rest lasts as long as the full period of Planetary Rounds lasted; and after it the Humanities and hierarchies dawn again into manifestation, to seek the expression of new potencies, to advance one step more on the ladder of infinite perfection.

Then, when these periods are ended, they mingle, perhaps, with the Humanities of other spheres, and thus re-united, pass on ever to higher unity, drawing ever nearer and nearer to the Infinite One, which is, potentially themselves.

As far as our limited vision can pierce, however, our period of activity closes with the seventh Round, after which all the units of our Humanity will be united in one divine inseparable brotherhood, in full possession of almost infinite life; or, to speak more truly, will realize that they have ever been thus united, though the union may have been hidden under the veils and illusions of day.

As the united Formative Wills of Humanity, working together in seven modes, formed the seven worlds of the chain as a vehicle for themselves; so each minor unit forms for itself a lesser vehicle or body, passing, like the planets, through many phases of activity and rest, of life and death and renovation.

Thus, through this sevenfold and varied aggregate activity, the latent powers of unmanifested divine life become manifested; the hidden potencies become realized, and the work of perfection goes on.

At this point our general survey of the universal processes, as pictured in the *Secret Doctrine*, must cease; from this point we will be concerned, not with general activities and forces, but with the special activities manifested in one Round — the fourth — and on one planet only of that Round, the fourth, or outermost.

We shall see the processes which we have sketched broadly, worked out in minute detail, while the wide, and perhaps rather indefinite, forces which we have dealt with will be focused and embodied in the incidents of our own present life. By reducing the world-processes thus to familiar details, we shall gain a sense of reality and vividness of perception, which will enable us to pass more easily from the mere words and figures of a metaphysical conception to the ever-present and inscrutable mysteries of the universe and its life. Thus realizing the manifold activities indicated, we shall come to learn that we are actually in the presence of the divine realities that have been described, and actually in the company of the divine powers that have been indicated; and with this knowledge, we shall be able consciously to enter into our own heritage of the ineffable mystery of being.

—C. J.

IN THE LIGHT OF THEOSOPHY

Ethical and moral protests seem to be drowned in the storm of jubilation that has greeted the birth of the "baby of the century." Louise Brown, the world's first so-called test-tube baby, has created a sensation not only from the medical point of view, but from the common man's as well. The technique of extrauterine fertilization of a human ovum, though marking a technological advance in the field of genetics and hailed as a boon to infertile couples, opens up other possibilities far from beneficial to man. Cloning, for instance, is said to be only a few steps away.

Cloning is asexual reproduction where, instead of coupling the genes of both parents, there is a genetic copy of only one parent. It carries with it nightmarish visions of a time when scientists will be able to create man whose physical and mental attributes will be highly controlled. This knowledge can be abused to produce a race of robot-like beings. "All hell will break loose," Nobel laureate James Watson (of DNA fame) cautioned seven years ago. He was predicting the public outrage that would follow the day the world realized how far scientists were able to control procreation. Though fertilization in a test tube cannot be categorized as genetic engineering, this knowledge can be used for other purposes.

The legal implications alone of such experiments are raising a tangle of problems; in a New York court recently a damage suit was brought against a doctor for ordering the destruction of a test-tube fertilized ovum. The social and ethical implications offer still further problems. Some religious leaders have expressed unhappiness over the fact that in test-tube fertilization many fertilized eggs are rejected, and that since life begins at fertilization, it is tantamount to abortion. Other concerns are about the implications of divorcing sex from procreation and the corresponding repercussions on the family.

The debate on test-tube fertilization continues, but some of the questions that need to be asked have been ignored in the controversy. Is birth simply a biological matter, or are there other levels also at which fusion must take place, for the full integration of a human being? A study of the principles of the human constitution, as found in ancient Occult Science and reiterated by Theosophy, gives the answer. Secondly, what is the real root of infertility? To evade the outer symptom artificially can only lead to worse trouble. Here the *correct* understanding

of the concept of Karma, linked with Reincarnation, is desperately needed for constructive action. To accept infertility as an effect of selfish desire in past lives, is at once a safeguard against further follies of desire, and a leaping-off point for the opportunities afforded by natural law. To use our present handicaps as discipline instead of selfishly trying to force them away, transforms them. We can perhaps correlate this with the fact that couples who are infertile often cease to be so after they have adopted a child.

A discussion between two leading American intellectuals, Isaac Asimov and Alvin Toffler (reproduced in the August *Span* from a Voice of America question-answer session) is devoted to such subjects as where man is today and where he is going, the egocentrism of man, the irrelevance of nationalism, the emergence of a new awareness of our planetary identity. Asimov is the world-famed writer of some 200 books on science as well as science fiction, and Toffler, author, lecturer and consultant, is well known for his book, *Future Shock*. The following is excerpted from the discussion:

ASIMOV: Americans may have to rethink their own opinion of themselves as somehow at the centre of the earth's nations.... Like it or not, the standards of living are going to even out somewhat over the earth. And I think in order to do this with the least displacement, the least inhumanity, that we ought to manage this with a certain amount of forethought, with a realization that the present disproportion is not really very useful for much longer; that perhaps in the end we will have a world civilization in which we can all benefit, whereas, if we struggle uselessly and futilely to maintain our own special position, we may all lose....

TOFFLER: I think that what stands in the way of adjusting our economy to the new realities, of adjusting our society, are precisely the old-fashioned concepts that are so hard to get rid of. Perhaps the most difficult thing to rid ourselves of is the thought of ourselves as nations—the thought of a particular political entity somehow having its own national security as superior to any other consideration on earth, that anything is justified in the name of national security, when no such thing really exists anymore, since we have reached the stage where competing nations can literally destroy the viability of the earth. So that there is no choice now but to consider mankind as a whole and to work

through — what shall I call it? compromises? regionalism? international co-operation? Anything but nationalism in the old-fashioned sense....

I don't think we're moving toward a homogeneous world culture or a homogeneous world race. I think rather that what we are going to do is move toward increased diversity, but some sort of symbiosis, some sort of harmonious diversity rather than a homogenization and increase in uniformity.

ASIMOV: Yes. Homogenization is not what I predict either and not even what I want, I merely hope for a sense of planetary identity. In other words, just as in the United States we have considerable diversity of culture and yet there is a sense among most of us of being a member of an entity called "the United States," I would like to see all human beings, however they dress, whatever their appearance, whatever their language or culture, always think of themselves also, in addition to whatever they think of themselves, as earth men.

TOFFLER: You know, we could easily imagine a situation, and indeed I think it not unlikely, in which over the generations we may find people who no longer think of themselves as Frenchmen or Americans or Germans or even Russians, but think of themselves rather at one level as a member of a village or a city or a neighbourhood with very strong interest in localism, local roots, and at the other end of the scale identify themselves in a planetary sense, see themselves as part of a larger global community, but really have lost a good bit of that traditional nation-oriented identification. There are some evidences, I think, of this around the world, particularly in the high technology countries where you see all sorts of movements for decentralization and regionalism and localism and so on along with a kind of transnational sense. And how that will be translated, or could be translated, into practical, political and economic machinery remains to be seen. The one thing I'm willing to bet is that the present system of mental identifications, the tags that we put on ourselves — "I'm an American," "I'm a Russian," "I'm a Frenchman" — that those are going to be less important....

I would simply say to those people who are walking around sunk in a pool of pessimism that the pains and agonies that we see around us today may very well be the birth pangs of a new society, and that, rather than allowing that mood to paralyse us, we should get on with our business of inventing those new institutions that we will need, new political institutions, new social and economic institutions, and to recognize that the institutions we

have now are not God-given and are not eternal, but were the products of social and political inventors of 300 years ago whose work has served us well — at least some of us, very, very well — and now the time has come for us to invent a new civilization. . . .

I think we're going to develop a new American Dream, which sees individual development at least partially in terms of social good as well. I think that we will, perhaps — I hope — come to regard that individual as most individualized who is also the person making the greatest social contribution, rather than seeing the social good and the individual good as opposed to one another and as logical contradictions or logically excluded from one another. That we will somehow fuse the ideal of individual pursuit of happiness with the ideal of the social good, which I now would define as a planetary good.

Such a concept of the fusion of individual happiness with the social good is one that all forward-looking people will enthusiastically back.

That man and all other living things on earth are interrelated is not really a new concept. Indian sages knew of it even in the Vedic times. But only recently, in the last decade or so, has it been grasped by large groups of people. As stated editorially in *The Times of India* for August 1:

Planet earth is biologically a closed system, self-sustaining, self-regenerating, receiving its major power supply from the sun (hence the fascinating practice of sun worship) and subject to minute but measurable influence of all the other planets, of the galaxy itself and of cosmic radiation. This very closedness makes its viability a crucial factor. That is why ecologists are concerned about conserving, to the maximum possible extent, all that is native to the earth.

The Worldwatch Institute has just warned that at the current rate of industrial progress several plant and animal species will become extinct in about 20 years. Mr. Erik Eckholm, in his article printed in *The Sunday Standard* for August 6, says that man today faces a major ecological and social challenge:

Even as salvaging operations [for some of the endangered species] finally get under way, however, many leading biologists have begun sounding the alarm about an unsolved, unsung species

problem of vaster proportions and wider implications. At risk, the scientists say, are not just hundreds of familiar and appealing birds and mammals. Examination of the survival prospects of all forms of plant and animal life — including obscure ferns, shrubs, insects and molluscs as well as elephants and wolves — indicates that huge numbers of them have little future. Not hundreds, but hundreds of thousands of unique, irreplaceable life forms may vanish by the century's end.

Should this biological massacre take place, evolution will no doubt continue, but in a grossly distorted manner. Such a multitude of species losses would constitute a basic and irreversible alteration in the nature of the biosphere even before we understand its workings — an evolutionary rubicon whose crossing *homo sapiens* would do well to avoid.

Estimates of the number of plant and animal species living on earth range from three million to more than ten million, with recent findings on the diversity of insects in particular supporting the higher approximation. Yet to date only about 1.5 million species — about 15 to 50 per cent of the presumed total — have been recorded in the scientific literature. It is likely that several million insects and plants — along with far fewer members of other animal classes — await discovery, mainly in the tropics. . . .

In his forthcoming book, *The Sinking Ark*, wildlife specialist Norman Myers concludes that, right now, probably at least one species is disappearing each day in tropical forests alone — and that in a few more years there may well be species lost each hour.

Biologist Thomas Lovejoy of the World Wildlife Fund, extrapolating current trends in population, land use and the pollution of air and water, finds plausible a reduction in global diversity of at least one-sixth by the year 2000, which would mean the obliteration of 500,000 species based on the lowest estimates of total species numbers.

If this projection is even remotely close to correct, then no one can accuse the many alarmed scientists of crying wolf. The fabric of life will not just suffer a minor rip; sections of it will be torn to shreds.

Humans destroy fellow species in numerous ways, including excessive hunting and collection and the release of toxic chemicals into the air and water. Over the next few decades, however, by far the main single cause of extinctions will be the destruction of natural habitats. As populations and economies grow, and human settlements sprawl, undis-

turbed natural areas shrink. Forest lands are denuded by farmers, timber companies and firewood gatherers. Large tropical areas must be set aside as biological reserves if massive extinctions are to be avoided.

Do the projected species losses matter? Mr. Eckholm writes:

For a wide range of reasons, a decline in the diversity of life forms should be of concern to everyone. The biological impoverishment of the earth will certainly contribute to the economic, not alone the aesthetic, impoverishment of humans. Probably the most immediate threat posed by the loss of biological diversity arises from the shrinking of the plant gene pools available to agricultural and forestry breeders. . . .

In an age of plastics and moonshots, few people appreciate the extent to which humans remain dependent on natural products. Wild plants and animals provide the basis for life of many traditional peoples in Africa, Asia and Latin America — reason enough for their preservation. But in even the most technologically advanced societies, products derived from plants and animals serve a variety of crucial industrial, medical and other purposes.

Perhaps the greatest social costs of species destruction will stem from future opportunities unknowingly lost. Forty per cent of the modern pharmacopoeia has originated in nature, yet only a small fraction of the earth's plant species have been screened for medically useful ingredients.

Nearly all the food humans eat comes from only about 20 crops, but thousands of plants are edible, and some will undoubtedly prove useful in meeting human food needs. It is certain that socially significant uses will be discovered for many tropical plants as more are studied. . . .

Beyond particular economic or scientific losses caused by species destruction lies a more basic threat: the disruption of ecosystems on which human well-being depends. No matter how sophisticated modern technologies may seem, human livelihoods are ultimately grounded in biological processes, enmeshed in ecological webs so intricate that the consequences of destabilization cannot often be foreseen.

Crushed by the march of civilization, one species can take many others with it, and the ecological repercussions and rearrangements that follow may well endanger people. . . .

Clearly, the struggle to save species and unique ecosystems cannot be divorced from the broader struggle to achieve a social order in which the basic needs of all are met.

Man has to stop fouling up his home — the earth. He has nowhere else to turn. The biological impoverishment of the earth spells his own impoverishment.

There is no such thing as physical health — or mental health or psychological health or emotional health. None of these aspects of a human being can be separated from the wholeness of his person. Health is the actualization of all that is latent and potential in us. We are, at any given moment, healthy to the degree that we are manifesting our possibilities.

Thus Richard Grossman, consultant to the Institute for Health Team Development at Montefiore Hospital in New York, in his article, "The Whole Picture of Health," in *Quest/77* (Vol. I, No. 2). The word "health" comes from the same root that gives us the words "hale" and "whole," and this is the basis of much of the current thinking on the subject. As the author expresses it:

Measurements of our development should be concerned with progress, with our movement toward realizing our wholeness. Our bodies, our minds, our feelings, and our spirits are all part of it. They do not act upon one another as subject and object, like billiard balls bouncing first in one direction, then another. Rather, they are inextricably interwoven, working with each other in the service of the whole. To separate them, to treat them as sequential agents of stimulus and response, reduces the human being to a mechanical model whose parts are merely serviceable, replaceable, or discardable. We may isolate a physical or mental function in a human being, and even alter its behaviour with drugs or mechanical surgery, but we cannot pretend that in so doing we are treating the "health" of the person. . . .

The body holds the promise of life in man, but this promise cannot be fulfilled by the body alone. Remaining attached to it as the sole confirmation of existence, and considering its tone and functioning as the sole source of one's health is to stay anchored in a kind of sensory infancy. We *have* our bodies — but we are *not* our bodies. Our obligation to our whole growth is to respect them, to not abuse them, to know their needs and idiosyncrasies, to care for them as the vehicles of our connection with the world.

This means we must see disease as a disharmony in the inter-

dependent relationships of the parts that make us whole: our purposes and our hands, our personal values and our minds, our ability to love and our speech. In short, when we are ill, our *whole* organism is unbalanced in some way. A "healthy" way to live through a disease, then, calls for us to deal with our whole personalities along with whatever symptom-treating tactics we use on affected parts of our bodies.

This does not mean falling back on historical cause-and-effect reasoning. It would be simplistic to say, for example, that an unfulfilled intention to help others *caused* an ulcer, or that the unrealized potential for becoming an artist *caused* the heart attack. But it is equally narrow to exclude the illnesses of not-becoming, the thwarting of creativity and altruism, from the quest for health.

Health seen this way — inclusive of all that goes on in us, not just our physico-chemical functions — forces us to accept more responsibility for ourselves. We must "own" our diseases, and in doing so understand that a doctor is at best a colleague, not a miracle-worker. Indeed, accepting this sort of responsibility is the essential first step of healthy living.

That the human organism has remarkable self-repair capacities and that most healing proceeds from inside out is steadily being recognized. Sometimes it proceeds down avenues thoroughly foreign to modern science. Ancient healing systems have always acknowledged the mind's role in healing; modern physicians have only lately admitted that the body-mind organism may be a far more exotic instrument than medical textbooks allow. If healing is largely an individual process, then each of us is ultimately responsible for our own. There nearly always comes a point where we get better according to what we do for ourselves, regardless of what others do for us. In the end we are our own doctors, though we seek the aid and advice of others along the way.

Members of the Jehovah Witness faith, who refuse blood transfusions for conscientious reasons, have often been denied operations by doctors unwilling to take the risk. But at the Texas Heart Institute of St. Luke's Episcopal and Texas Children's Hospital in Houston, U.S.A., 542 Jehovah Witnesses have undergone heart surgery without a single transfusion of blood or blood derivatives. The patients ranged in age from one day to 89 years, and the results, accumulated over the last two decades, have

now been made public. (*Family Health*, February 1978)

The mortality rate for these special cases is so low that the Texas physicians feel it may be safe to give all coronary surgery patients substantially less blood. Doing so would cut down the risk of hepatitis, virus infections or post-operative kidney or lung complications — and possible outgrowths of blood transfusions.

All possible precautions were taken to reduce loss of blood and to stimulate patients' natural production of haemoglobin. Some cases proved much riskier than others, but taking the group as a whole, the doctors felt that only three of the 51 deaths were directly attributable to blood loss.

None of the patients in danger of dying accepted blood when offered it by medical staff members. The doctors sought no court orders to override their patients' objections to transfusions, and no Witnesses sued them even when death of a relative or friend occurred as a result of blood loss.

The doctors' conclusion is that non-transfusion surgery can be safe — and any physician who makes a preoperative "contract" with a patient should stick to the bargain.

Fatalities in boxing are not uncommon, but with the death of the Italian middleweight, Angelo Jacopucci, authorities are under greater pressure for stricter inspection of the physical condition of boxers before a fight. Proposals for encephalographic and cardiogram tests, and the compulsory wearing of a helmet to reduce the risk of death in the ring merit serious consideration.

In an average ten-round fight, something like a thousand blows are exchanged. Apart from the physical damage inflicted on the boxer, what of the incalculable harm done to the mentalities of people who take part in, enjoy and encourage this particularly sterile, unintelligent and brutish form of violence? Does it not play a role in coarsening human nature, in destroying the finer sensibilities and in engendering feelings of violence and brutality in the spectators? Surely the energy and endurance that boxing calls forth could be better spent in some other sport.
