



ABOUT THE MINERAL MONAD

Any English expression that correctly translates the idea given is “authorized by the Adepts.” Why not? The term “monad” applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist, unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad, and call it “unscientific.” What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algae; nor is it quite the monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can its constitution be rendered by chemical symbols and elements. In short, the mineral monad is one — the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and spiral progress of the four kingdoms? The “monad” is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term “human monad” applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th

condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such a term be permitted) in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

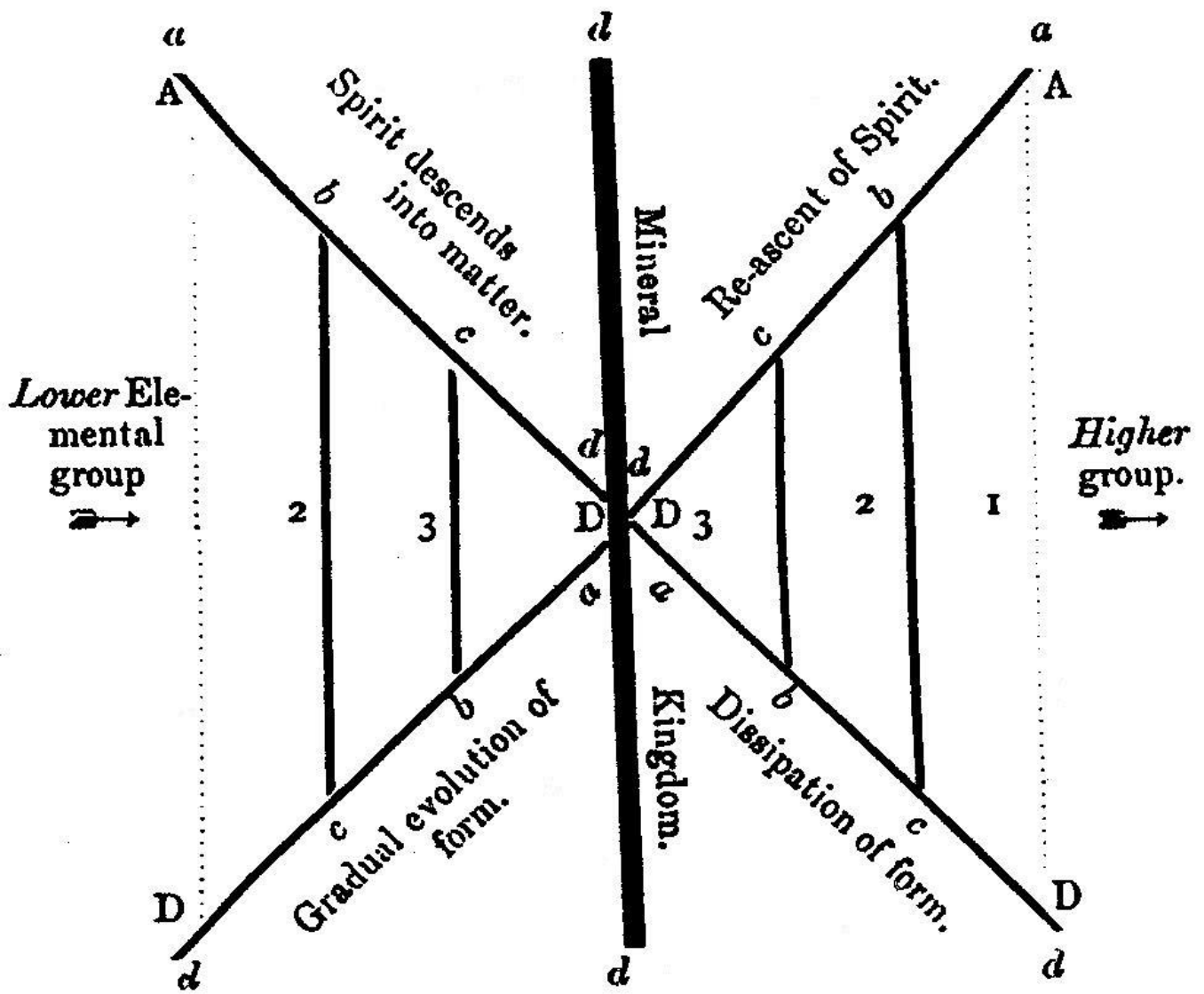
It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom, would of course have been to call it *the* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypotheses is not a particle of something, animated by a psychic something, destined to blossom

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as a man after aeons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience' sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the "Mineral Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation which is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligence. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that

conscious perception which is called by Leibnitz *apperception*, while the rest are endowed but with that internal activity which may be called vegetable *nerve-sensation* (to call it *perception* would be wrong), yet even the vegetable monad is still *the* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often greatly blundered. There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of the differentiation of *Mulaprakriti* to its third degree — *i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the "Monadic Essence" — considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side — these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo *ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter. Perhaps a simple diagram will aid us.—



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the righthand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis — matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary im-

pulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, “There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palaeozoic fishes.” (“Principles of Zoology,” pp. 205-6). The mineral “monad” is not an individuality latent, but an all-pervading Force which

has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state — but one degree lower than the ONE Universal Life.¹

¹ The above diagram represents a logical section of the scheme of evolution, and not the evolutionary history of a unit of consciousness.

THE POWER OF MINDFULNESS

An Inquiry into the Scope of Bare Attention and the Principal Sources of its Strength

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IS mindfulness actually a power in its own right as claimed by the title of this essay? Seen from the view-point of the ordinary purposes of life it does not seem so. From that angle, mindfulness, or attention, has a rather modest place among many, and seemingly more important, mental faculties that serve the purposes of variegated wish-fulfillment. There, mindfulness means just “to watch one’s steps” so that one may not stumble or miss a chance in the pursuit of one’s aims. Only in the case of specific tasks and skills mindfulness is sometimes cultivated more deliberately, but here too it is still regarded as a subservient function, and its wide scope and possibilities are not recognized.

Even if one turns to the Buddha’s doctrine, taking only a surface view of the various classifications and lists of mental factors in which mindfulness appears, one may be inclined to regard this faculty just “as one among many,” and may get the impression that here too it has a rather

¹ The above diagram represents a logical section of the scheme of evolution, and not the evolutionary history of a unit of consciousness.

subordinate place and is easily surpassed in significance by other faculties.

Mindfulness, in fact, has, if we may personify it, a rather unassuming character. Compared with it, mental factors like devotion, energy, imagination or intelligence are certainly ‘more colorful personalities,’ making an immediate and strong impact on people and situations. Their conquests are sometimes rapid and vast, though often insecure. Mindfulness, on the other hand, is of an unobtrusive nature. Its virtues shine inwardly, and in ordinary life most of its merits are passed on to other mental faculties, which receive generally all the credit. One must know it well and cultivate its acquaintance before one can appreciate the value and the silent penetrative influence of mindfulness. Mindfulness walks slowly and deliberately, and its daily task is of a rather humdrum nature. Yet, where it places its feet it cannot easily be dislodged, and it acquires and bestows true mastery of the ground it covers.

Mental faculties of such a nature are, like actual personalities of a similar type, often overlooked or underrated. In the case of mindfulness it required a genius like the Buddha to discover the ‘hidden talent’ in the modest garb and to develop the vast inherent power of that potent seed. It is, indeed, the mark of a genius to perceive, and to harness, the power of the seemingly small. Here, truly, it happens that “what is little becomes much.” A revaluation of values takes place. The standards of greatness and smallness change. Through the master mind of the Buddha, mindfulness is finally revealed as the archimedal point from where the vast revolving mass of world’s suffering is levered out of its two-fold anchorage in Ignorance and Craving.

The Buddha spoke of the power of Mindfulness in a very emphatic way

“Mindfulness, I declare, is all-helpful.”
(*Samy. Nik. 46, 55*)

“All things can be mastered by Mindfulness.”
(*Angutt. Nik. Atthaka Nip. 83*)

And further, that solemn and weighty utterance opening and concluding the Sati-patthana Sutta, the Discourse on the Foundations of Mindfulness:

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of pain and grief, for reaching the right path, for the attainment of Nibbana, namely the four Foundations of Mindfulness.

Bare Attention

If, in ordinary life, mindfulness, or attention, is directed to any object, it is rarely sustained long enough for the purpose of factual observation. Generally it is followed immediately by emotional reaction, discriminative thought, reflection, purposeful action, etc. Also in life and thought governed by the Dhamma, mindfulness (*sati*) is mostly linked with Clear Comprehension (*sampha-janna*) of the right purpose, of reality, etc. But for tapping the actual and potential *power* of mindfulness it is necessary to understand and deliberately cultivate it in its basic, unalloyed form, which we shall call *Bare Attention*.

By Bare Attention we understand the clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception. It is called "bare" because it attends to the bare facts of a perception without reacting to them by deed, speech, or mental comment. Ordinarily, that purely receptive state of mind is, as we have remarked, just a brief phase of the thought process of which one is often scarcely aware. But in the methodical development of mindfulness, aiming at the unfolding of its latent powers, Bare Attention is sustained for as long a time as one's strength of concentration permits. Bare Attention is the key to the meditative practice of Satipatthana, opening the door to mind's mastery and final liberation.

Bare Attention is developed in two ways: as a methodical meditative-practice with selected objects; applied, as far as practicable, to the normal events of the

day, together with a general attitude of Mindfulness and Clear Comprehension.

The details of the practice have been described elsewhere, and need not be repeated here.¹ The purpose of these pages is, in the first instance, to meet any doubts as to the efficacy of this method, *i.e.*, as to the actual power of mindfulness. Particularly in an age like ours, with its superstitious worship of ceaseless external activity, there will be those who ask "How can such a passive attitude of mind as that of Bare Attention possibly lead to the great results claimed for it?" In reply, one may be inclined to suggest to the questioner not to rely on the words of others, but to put those assertions of the Buddha to the test of personal experience. But those who do not yet know the Buddha's teaching well enough to accept it as a reliable guide, may hesitate to take up, without good reasons, a practice that, just on account of its radical simplicity, may appear strange to them. In the following, a number of such "good reasons" are therefore proffered for the reader's scrutiny. They are also meant as introduction into the general spirit of Sati-patthana and as pointers to its wide and significant perspectives. Furthermore it is hoped that he who has taken up the methodical training will recognize in the following observations certain features of his own practice and be stimulated in their deliberate cultivation.

Four Sources of Power in Bare Attention

We shall now deal with four aspects of Bare Attention, which are the mainsprings of the Power of Mindfulness. They are not the only sources of its strength but they are the principal ones to which the efficacy of this method of mental development is due. These four are:

1. The functions of 'tidying-up' and 'naming,' exercised by Bare Attention;

¹ See Nyanaponika. "The Heart of Buddhist Meditation" London 1962, Rider & Co.

2. its non-violent, non-coercive procedure;
3. the capacity of stopping and slowing-down;
4. the directness of vision bestowed by Bare Attention.

1. The Functions of 'Tidying' and 'Naming'

Tidying-up the mental household.

If anyone whose mind is not harmonized and controlled through methodical meditative training, should take a close look at his own everyday thoughts and activities, he will meet with a rather disconcerting sight. Apart from the few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, casual bodily movements, etc., showing a disorderliness and confusion which he would certainly not tolerate, e.g., in his living-room. Yet this is the state of affairs that he takes for granted within a considerable portion of his waking life and normal mental activity. Let us now look at the details of that rather untidy picture.

First we meet a vast number of casual sense-impressions, sights, sounds, etc., that pass constantly through our mind. Most of them remain vague and fragmentary, and some are even based on faulty perceptions, misjudgements, etc. Carrying these inherent weaknesses they often form the untested basis for judgements and decisions on a higher level of consciousness. True, all these casual impressions need not and cannot be objects of focussed attention. A stone on our road that happens to meet our glance, will have a claim on our attention only if it obstructs our progress or is of interest to us for any other reason. Yet, if we neglect too much these casual impressions, we may stumble over many an actual, or figurative stone, and overlook many a gem lying on our road.

Next, there are those more significant and definite perceptions, thoughts, feelings, volitions, etc., which have a closer connection with our purposeful life. Here too we shall find that a very high proportion of them is in a state of utter confusion. Hundreds of cross currents flash through the mind, and everywhere there are 'bits and ends' of unfinished thoughts, stifled emotions, passing moods, etc. Many of them meet a premature death owing to their innate feeble nature, our lack of concentration, or through being suppressed by new and stronger impressions. If we observe our own mind, we shall notice how easily diverted our thoughts are, and how often they behave like undisciplined disputants constantly interrupting each other and refusing to listen to the other side's arguments. Again, many lines of thought remain rudimentary or are left untranslated into will and action, because courage is lacking to accept the practical, moral or intellectual consequences of these thoughts. If we continue to examine closer the reliability of our average perceptions, thoughts or judgements we shall have to admit that many of them are just the products of habit, led by prejudices of intellect and emotion, by our pet preferences or aversions, by laziness and selfishness, by faulty or superficial observations, and so on.

Such a look into long-neglected quarters of the mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending not only to a thin surface-layer of the mind, but also to those vast twilight regions of consciousness to which we have paid now a brief visit. The observer will then become aware of the fact that a reliable standard of the inner strength and lucidity of consciousness in its totality cannot be derived from the relatively small sector of the mind that stands in the intense light of purposeful will and thought, nor can it be judged by a few optimal results of mental

activity achieved in brief, intermittent periods. The decisive factor in determining the quality of individual consciousness is the circumstance whether that dim awareness characteristic of our everyday mind and the uncontrolled portion of everyday activity tend to increase or decrease.

It is the daily little negligence in thoughts, words and deeds going on for many years of our life (and as the Buddha teaches, for many existences), that is chiefly responsible for creating and tolerating that untidiness and confusion in our minds which we have described. The old Buddhist Teachers said: "Negligence produces a lot of dirt and dust, even a whole heap of refuse. It is as if in a house only a very little dirt collects in a day or two; but if this goes on for many years, it will grow into a vast heap of refuse."¹

It is the dark, untidy corners of the mind where our most dangerous enemies dwell. From there they attack us unawares, and much too often they succeed in defeating us. That twilight world peopled by frustrated desires and suppressed resentments, by vacillations and whims and many other shadowy figures, forms a background from which upsurging passions — greed and lust, hatred and anger — may derive powerful support. Besides, the obscure and obscuring nature of that twilight region is the very element and mother-soil of the third and strongest of the Roots of Evil (*akusala-mula*), *i.e.*, Ignorance or Delusion.

Attempts at eliminating mind's main defilements — greed, hate and delusion — must fail as long as these defilements find refuge and support in these uncontrolled dim regions of the mind; as long as the close and complex tissue of those half-articulate thoughts and emotions forms the basic texture of mind into which just a few golden strands of noble and lucid thought

are woven. But how to deal with that unwieldy, tangled mass? Man usually tries to ignore it, and to rely on the counteracting energies of his surface mind. But the only safe remedy is just to face it — with mindfulness. Nothing more difficult is needed than to acquire the habit of noticing these rudimentary thoughts as often as possible, *i.e.*, to direct Bare Attention to them. The working principle here is the simple fact that there cannot exist two thoughts at the same time: if the clear light of mindfulness is present, there is no room for mental twilight. When sustained mindfulness has secured a firm foothold, it will be a matter of, comparatively, secondary importance in which ways the mind will then deal with those rudimentary thoughts, moods and emotions. It may just dismiss them and replace them by purposeful thoughts; or it may allow them, and even compel them, to complete what they have to say. In the latter case, they will often reveal how poor and weak they actually are; and it will then not be difficult to dispose of them, once they are forced into the open. This procedure of Bare Attention is very simple and effective; the difficulty here is only the persistence in applying it.

Observing a complex thing means identifying its component parts, singling out the separate strands forming that intricate tissue. If this is applied to the complex currents of mental and practical life, automatically a strong regulating influence will be noticeable. As if ashamed in the presence of the calmly observing eye, the course of thoughts will proceed in a less disorderly and wayward manner; it will not so easily be diverted and will resemble more and more a well-regulated river.

During decades of the present life and throughout millenniums of traversing the Round of Existence, there has been steadily growing within man a closely fitted system of instinctive and reflex actions (beneficial and harmful ones), of prejudices of intellect and emotions — in brief, of bodily and mental habits that are

¹ Commentary to Sutta — Nipata v. 334.

no longer questioned as to their rightful position and useful function in human life. Here again it is the application of Bare Attention that loosens the hard soil of these often very ancient layers of the human mind, preparing thus the ground for sowing the seed of methodical mental training. Bare Attention identifies and pursues the single threads of that closely interwoven tissue of our habits. It sorts out carefully the subsequent justifications of passionate impulses and the pretended motives of our prejudices; it questions fearlessly old habits often grown meaningless, and by uncovering their roots it helps in abolishing all that is seen to be harmful. In brief, Bare Attention lays open the minute crevices in the seemingly impenetrable structure of unquestioned mental processes. Then the sword of Wisdom wielded by the strong arm of constant meditative practice will be able to penetrate these crevices, and finally to break up that structure where it is required. If the inner connections between the single parts of a seemingly compact whole become intelligible, then it ceases to be inaccessible.

If the facts and details of its conditioned nature become known, there is a chance of effecting fundamental changes in it. In that way, not only those hitherto unquestioned habits of the mind, its twilight regions and its normal processes as well, but even those seemingly solid, indisputable facts of the world of matter — all of them will become “questionable” and lose much of their self-assurance. By that bland self-assurance of assumed “solid facts” many people are so impressed and intimidated that they are reluctant to take up any spiritual training, doubting that it can effect anything worthwhile at all...The results of applying Bare Attention to the task of tidying and regulating the mind will therefore greatly encourage those who are still hesitant to enter a spiritual path.

In conclusion, we wish to point out that the tidying or regulating function of Bare Attention is of fundamental impor-

tance for that “purification of beings,” mentioned by the Buddha as the first aim of Satipatthana. It refers of course to the purification of their minds, and here the very first step is to bring an initial order into the way of functioning of the mental processes. We have seen how this is done by Bare Attention. In that sense, the Commentary to the Discourse on Mindfulness explains the words “for the purification of beings” as follows:

“It is said: ‘Mental taints defile the beings; mental clarity (*citta-vodana*) purifies them’. That mental clarity comes to be by this Way of Mindfulness (*satipatthanamagga*).”

Naming

We have mentioned before that the tidying or regulating function of Bare Attention takes the form of sorting out and identifying the various confused strands of the mental process. That identifying function is, like any other mental activity, connected with a verbal formulation. In other words, “identifying” proceeds by way of expressly “naming” the respective mental processes.

There is an element of truth in the “word-magic” of primitive men. “Things that could be named had lost their secret power over man, the horror of the unknown. To know the name of a force, a being, or an object was (to primitive man) identical with the mastery over it¹.” That ancient belief in the magical power of “knowing the name” appears also in many fairy tales and myths where the power of a demon is broken just by facing him courageously and pronouncing his name.

In the practice of Bare Attention, one will find a confirmation of that power of naming. Particularly, the “demons of the twilight region” of the mind cannot bear the simple, but clarifying question about their “names,” much less the knowledge of

¹ Anagarika B. Govinda: *The Psychological Attitude of Early Buddhist Philosophy* (Rider & Co.)

these names, which alone is often sufficient to diminish their strength. They cannot bear the calmly observing glance of the Wanderer on the Buddha's Way of Mindfulness. That glance, however, has not the effect of driving them back into their hiding places, but it has, on the contrary, the magical power to force these demons of our passionate impulses and obscure thoughts into the open, into the day-light of consciousness. There they will feel embarrassed and obliged to justify themselves, though, at this stage of Bare Attention, they have not yet even been subjected to any closer questioning except that about their "names," their identity. If forced into the open, while still in an incipient stage, they will be incapable of withstanding scrutiny, and will just dwindle away. Thus a first victory over them may be won, even at an early stage of the practice.

[TO BE CONTINUED]

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**POINT OUT THE
 WAY**

Point out the Way is subtitled: "The Three Fundamentals and Questions Answered at an informal Ocean Class." John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

[Continued from Vol. II, Issue #6]

XVIII

Chapter V

I. The Lives, Healing, and Astral Matter

Question: What is the basis of the statement on pp. 35-6 regarding the preservers and destroyers?

Answer: There can be no manifestation without duality. Duality is represented by alternation; in one sense, action and rest; in another sense, positive and negative. So those lives which are drawn by affinity — that is, by liking — to this plane are naturally creators. After a while, they get "tired" of their environment, and we call them destroyers. The same lives are alternately creators and destroyers, just as we are. Whatever relation we enter, we enter it because of some affinity or some liking for it; but after we have had enough, we want to quit. That is passivity; that is rest; and if we find we can't quit, we fight to get loose of the combination; we ourselves become destroyers.

Question: If the relation between the destroyers and preservers shown by the phrase "inbreathing and outbreathing"?

Answer: In an analogical sense, yes. You know the Christian Trinity, "Father, Son and Holy Ghost," is so

much better put in the Brahmanical Trimurti or Trinity. They say, "Brahma, the Creator; Vishnu, the Preserver; Shiva, the Destroyer;" so that the lives that are breathed forth, in this symbolism, are those which desire manifestation. Do you remember the phrase, "Desire first arose" — that is, awoke? Then, when the lives are sated, rather, when they have found the combination they want, these creators become preservers. When they have found what they did not want, or are weary of what they have, then the lives which *were* creators, which *were* preservers, become destroyers. So the analogy follows.

Question: What is meant (p. 40) (p. 37 Am. Ed.) by "Hence there is no physical cell, but the privative limits of one"?

Answer: The crowd in front of me is an illusion I see a crowd but there is no crowd, really, simply an aggregation of bodies which appears to me in the form of a crowd. In *Isis Unveiled*, H.P.B. explains this. Before we can see any natural body, three elements are necessary; Privation, form and matter. The lives are the *matter*; what we see is the cell, the *form*; it is illusion, although it is substantial in itself, because it exists within an ideal shape. In other words, the astral cell is the real thing. She says in *Isis* that that is what Aristotle meant by *privation*,¹ the astral

¹ A similar question occurred in the *Ocean* class Mr. Crosbie conducted:

Question: In Chapter V, what is meant by the "privative limits of a cell?"

Answer: There is no "privative cell" as a separate thing; but if we remember that every entity clothes itself with smaller entities, and that each entity, as a center, has its own radius of action, causing a whirling or vortex, we may be able to understand it. It is the lives drawn within this radial vortex

form which is behind the physical, and without which the physical would not be at all.

Question: It is said that the body changes every seven years. Why is it that a tattoo mark or a vaccination scar does not change? Why does it carry through the life of the body?

Answer: We will find that ordinarily our mind is not centred on any particular portion of the body or any particular bodily operation, but anybody who ever was tattooed knows that the man who is to be tattooed is fairly apt to have his mind on the

that constitute the cell; the central attraction draws them in, and holds them — that makes the privative limits. The form of the cell is due to the attractive power of the central energy, and it is always circular or spherical.

The human being has his attractions and repulsions in accordance with the kind of energy he puts forth. The centripetal force is the nature of the being, and lower entities will be caught and held at such a distance as marks the degree of the relation of their nature to the centripetal center.

One might say that the solar system is a large cell and each planet, by its nature, is attracted so far towards the sun and no farther, because of repulsion set up due to difference in their natures.

The Solar system has its own collective attractions and repulsions and each planet, as a collection, can only approach so close to the sun as its nature will allow. The personal nature has its own center, and, so to speak, forms a cell around itself and either opens up its center to the directive influence of higher states or shuts out all but the personal. These are "privative limits;" they are privative because they compel motion within their radial limits.

Everything depends upon the degree and quality of the energy sent out from the center. The physical cell has only that kind of central energy that has been imparted to it by the being in whose body it is, and as the cell has no initiative direction, the central force and range are constant; but the human being has not only the power of choice, but the power to change the direction of the cells. The centripetal and centrifugal forces are only two phases of the same thing — action and reaction — or Karma.

spot, because of the pain of the process. Anyone who gets a wound which makes a scar, a sore and a scar, has the mind centred on it. That mind acts exactly like an engraving tool; the consciousness makes a deep registration in the astral body; the matrix is rendered more or less permanent, so that the impression on the surface of the body does not change.

Question: Suppose a man is unconscious, under hypnosis, and does not know he is wounded because he does not feel the wound — how about the scar in such a case?

Answer: *We* are there. Don't you see that, as a matter of fact, a stronger force has been used to hypnotize him, or to produce anaesthesia, than the ordinary man is capable of generating? It simply makes the engraving that much deeper.

The man hypnotized, the man under an anaesthetic, is not dead; he is merely inhibited from controlling the operations of his body, but, for all that he may see what is going on, and his mind may be more intensely concentrated on it than otherwise. But there is another side to this question which is just as interesting: you can remove a scar by an act of the will, if your will is strong enough.

Question: A scar mark will stay on the tree for years. Why is this?

Answer: Yes, but the tree has an altogether different kind of astral body. Such marks on a tree are normal and natural, in most cases; but, in any event, the astral body of the tree is a totally different thing from the astral body of a man. Every mineral, every atom, has an astral body, or it could not be; but the astral body varies enormously. We have to remember another thing: the very slightest

touch, say, upon our nerves, produces a sensation out of all proportion to the force exerted, more acute, in fact, than a smart blow on other parts of the body. Suppose a man has an exposed nerve in his tooth; merely to draw his breath is exquisite agony, while you can slap the same man on the shoulder with a fifty-pound blow and it wouldn't injure him at all.

Now, perhaps there is a sensitiveness in plant life of an unbelievable acuteness in certain directions. We all know that plants can be injured; a plant can be injured more easily than flesh; but, in any event, wherever there is relative changelessness in any particular part of the body, it only goes to show that, by some process or other, the astral body has been more or less crystallized there; it has been changed from a fluidic to a more or less rigid state; it ceases to be resilient, flexible, tensile, elastic and strong.

Question: There seems to be something else involved. You can have quite a serious wound or a cut; in some cases, a scar is left, and, at other times, not. What is the explanation?

Answer: The more we think about these things, the more we see that there are various explanations. For example, with respect to extraneous matter, we know that if we cut our finger and get vegetable matter in the wound, it will not only cause infection, but will leave a scar. If we get extraneous mineral matter into a wound, it will leave a scar. But don't let us mix our planes. If we get other physical matter than plasma from the blood cell in a wound, it will leave a scar; but if it is simple plasma from the blood cells with no outside or foreign matter permitted to enter, it will leave no scar. Yet,

no matter what infects it, that is, no matter what other lives than those pertaining to the physical body of that man enter the cut, which is an artificial opening, they make their home there, and that leaves a scar.

Question: There is also the fact that if a quite considerable wound is not shut, but is put together by adhesive, by plaster, it will not leave a scare

Answer: It all depends upon whether extraneous matter gets into the artificial opening or not, looked at from this side. On the other side, it all depends upon the impression made upon the lives of the body. There have been men who have disemboweled themselves in religious ecstasy, and then put the intestines back in the open wound, pressing the opening together with their two hands, and the wound healed without a scar, all inside of five minutes. There have been such cases.

Question: Does the matter of youth and age affect the healing of a scar?

Answer: We know that it does; we can see that in the breaking of an arm, for example, it knits very quickly in a child. It takes a much longer time to knit in an older person, because there is more lime in the bones of an older person than in those of a child — the same analogy. Remember these lives are of 49 different forms; some are more intelligent, some more obstinate than others; some of one class and some of another. If there is a mixture, we get results accordingly. As a rule, what was said in the earlier part of the chapter is true of all children. When we are young, the creators predominate, whatever happens to the body. As we get older, the slightest thing is a shock and makes an opening for the destroyers, and that means

a breaking down of the normal tissues and their replacement by lives of another class. The whole story of scars is there.

Question: What is the Theosophical explanation of what is often called "inbreeding," that is, the continuous intermarriage of of blood relatives?

Answer: Well, on the one hand, there are cases of intermarriage between brothers and sisters for generations. Trace the greatest ruling family of which there is any modern historical record this side of tradition — the Ptolemies of Egypt. In conformity with Egyptian law, brothers and sisters should marry. To us that would be the last word in abomination, morally, and deterioration mentally, but again, it is perfectly well known that the greatest people there is any record of in South America were the Incas. They had the same law. Something else to speculate about: Their blood was so pure or was assumed to be so — that it was considered a crime to mix their blood with any except that of their own royal kin; and there is no record of deterioration; in fact, the last of the Ptolemies was Cleopatra; no particular record of deterioration there.

But it is a fact that amongst other peoples, as amongst the North American Indians it was forbidden to marry inside the clan. Now, we can see that between people who are alike throughout, there is nothing to arouse creative fire; they are all the same. If the lives are all the same, they tend more and more to passivity, to inertia. The very characteristics of astral matter — resiliency, elasticity, and tenuity — that are here spoken of, are lacking. Therefore, the astral body is more open to foreign influences and the person becomes more psychic, or

mediumistic. We call that deterioration. But any doctor will tell you that it is an exploded theory. There is, perhaps, no more remarkable record than that of the royal families of Europe, since for 500 years, there has been continual inbreeding among less than 500 people, the royal families of Germany, Russia, Italy, Austria, Belgium, England, France and Scotland. Intermarriage between themselves of those who were as close as cousins.

Question: Referring to the, last two lines in the first paragraph on. p. 38 (P. 35 Am. Ed.): Can we see that matter which extends beyond the actual outer limits of the body with our physical eyes? What is the border line between the physical. sight and the astral sight?

Answer: Astral matter presents subdivisions or sub-states just the same as does this matter that we know. We speak of solid, liquid and gaseous matter; those are three states of our matter. We know that the gaseous is ordinarily invisible; that the liquids are extremely incompressible as to shape; that solid matter retains a fixed tenuity of form. Now apply the same thing to the astral matter; there is solid astral; there is liquid and there is gaseous astral. We can understand, then, from the physical analogy of this earth, what Mr. Judge means in that statement, "Our body is our earth." Isn't our earth surrounded with an immense ocean of gaseous and vaporous matter of the same kind as the earth itself? So our body is surrounded by vaporous and gaseous lives on the astral plane. That is why it is that we can oftentimes sense another whom we cannot see.

Question: p. 39 (p. 36 Am. Ed.) says, "So in sleep we are again absorbing

and not resisting the Life Energy," and lower on the page it says, "When we fall asleep we are yet more full of life than in the morning." This seems contradictory.

Answer: In sleep we are absorbing and not resisting the life energy. When we awake we are resisting it. When we fall asleep we are more full of life than in the morning because our power to resist becomes less and less; during the waking hours we become charged with the life energy until we are no longer able to resist it, and sleep super venes. Take a flowing stream and a swimmer: he swims against the stream, resisting the current, then he floats down stream with the current of the water. We might say that he is absorbing Life while floating, resisting it while swimming;- as long as he is holding his place, he is awake; when he is drifting, he is asleep.

We can use the illustration of the current in an electric lamp; the filament resisting the current gives light, but if the current flowed through with no filament, there would be no resistance. Also, this analogy shows how Life outwardly kills, because the filament in the globe stands the impact just *so* long and then we have a broken filament.

Question: What is meant by the word "privative" as used in this chapter (p. 40) (P. 37 Am. Ed.)?

Answer: We are familiar with the word "deprivation." We are familiar with the fact that a man maybe in a state of privation. What does that mean? Reduced to the extreme limits of endurance. Well, suppose we take its metaphysical counterpart. There is that form in space occupied by everybody, the mould in space made by

anybody. You put your foot on sand and you have made the mould; there is the privative limit of a foot. According to H.P.B., *privative* refers to the astral form as apart from the physical; that is, the privative limit of the cell. To us the cell appears a physical thing. Mr. Judge says it has no existence physically; it is simply poured into a container; that container is the astral cell, which is the real cell. And this is true with everything there is.

A magnet is a good example: when the iron filings come within the influence of the magnet, the true form is made; yet when the filings are pushed away, the astral body does not cease to exist, because as soon as the iron filings are brought close to the magnet again, the true form is seen.

Question: May we infer that the astral model of the child may be imperfect before it contacts the mother?

Answer: Don't you think the whole subject can be reduced to simple terms? All of us, out of a body or in the body, in heaven or in hell, place ourselves in relation with other forms of life. The relation in which we put ourselves is the result of our own act; whatever we get from that relationship is the consequence or effect of our own acts. I put myself in the power of an evil entity; that is my doing. The evil entity acts according to its world, not according to mine; I get the results. And, if we apply that in every direction, we can see that the Ego, as the result of his own actions, comes under the influence of the mother. Then, whatever she thinks or feels, he must get the result of it as the consequence of his own actions. Her imagination, her aspirations, may build him a wonderfully sensitive and susceptible instrument, or a defective

one. In either case, he had put himself in that relation and so the Karma of it, *in so far as it affects him*, is his Karma; in so far as the mother's conduct is concerned, the same thing is true — it is her Karma.

We might say that the thoughts and feelings of the mother form one of the constituent elements of the as-

tral body of the incoming ego.

The Dead-Sea Fruit of Spirituality

ALAS, whether we turn East, West, North or South, it is but a contrast of externals. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was is* the "man" that *is* — judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization, generating selfishness and making it (mankind) keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals.

The great scandal of modern religion as a rule of life is, that taking modern

Society all around in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done and left undone — for of course even the maxims of the church as far as words go, cover a great deal of ground — as it has failed to show with any adequate force why this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers — *i.e.*, of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good*, its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realize that they themselves — the Dry Monopole of social wines — are primarily to blame for having divorced the good codes of morals bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures.

Of all the beautiful ideals of the Past, the true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollock has said that they were men:

Who stole the livery
of the court of heaven,

To serve the devil in.

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form — the dead letter that killeth — and preference for the Spirit "that giveth life" — is called *infidelity*, and forthwith the cry is started, "Stone him to death!" No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised: the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

True Religion and true civilization both ought to be opposed to murder, however legal. And yet we find each day more human lives sacrificed — because of the improved system and weapons of warfare.

Are true religion and true civilization to be found in our courts of LAW? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century judges employ the more exquisite in-

struments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendoes, false suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy — our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which has lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bull-fights in Paris, where the wretched horses drag their bleeding bowels around the arena, imported *Almehs* dancing their loathsome *danse du ventre*, black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preter-natural muscles.

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN — as a unit of total, or mankind — should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the

harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is — "ever becoming"; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists — the *central Spiritual Sun*.

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry

débris of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebe- come *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces — *e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism — therefore, do the blind masses imagine that man was, is, and will be the same. To the eyes of us, moles, mankind is like our globe — seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and — *onward*.

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him — good and evil.

When the Emperor Julian — called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof — saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle.

A white lotus of thought springs now, as in former ages, from the rotten-

ness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice — hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the

"higher" wealthy caste, and the "lower" classes — the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia — for the present. It cannot take place before the castes of the modern *Levites* and their theology — the Dead-sea fruit of Spirituality — shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* "God" —

Et j'efface la
nuit sinistre, et rien n'en reste,
Satan est mort, renaiss O LUCIFER
CELESTE!¹

H.P.B.

Lucifer, December, 1889



THE COFFEE KLATCH

Coffee Maker: This little black ball of gossipy mud is likely to throw us into a regular fit of *delerium tremens!* The Blood's flowing, Nero's fiddling and the dance goes on at a kind of staccato-stomp. Is there a quiet glen where Virtue, heart-kindness and perseverance can shake-hands, sit-down and reminisce upon Duty, valour, effort, and the secret of their synchronicity?

Student: Quick, Coffee-maker, I must have my Java on the double-quick as I am late for the Protest-rally at Jevons Hall.

Radical Sam: What are you protesting? Maybe I'll go to.

Student: We're protesting evolution.

¹ "I have destroyed the sinister night and laid it to rest; Satan is dead, Arise Oh Celestial Lucifer." [very loose translation, perhaps my French subscribers will furnish a more correct one. —Eds.]

Radical Sam: I am afraid you've stumped me!! What's wrong with that. What difference does it make whether we are down from the Angels or Up from the Ape? Does your soul evolve?

Student: Sam, look at that battlefield on TV; thousands of people died there and thousands more have been left hapless and homeless as a result. We are seeking the evolutionary science of the inner man, for there is the death-knell of war and real beginning of bravery. With no daring in the heart a person is dead before they spring from their mother's womb.

Radical Sam: C'mon Student! you're getting a little extreme. These are qualities and events that none have seen nor proved.

Student: The Science of which I speak is functioning from another holograph — there are seven — and there is none so blind as he who is on the "wrong" ship!!

Vinoba, in his mild quiet way taught it not by words but with his life. —

Vinoba was born in a Brahmin family of Maharashtra (Bombay) in September 1895. From his childhood he showed a remarkable lack of interest in worldly affairs. A brilliant undergraduate, he gave up College because that sort of education was not what his soul craved for. The idea of utilizing his education in order to make money never entered his head. So, he went to Benares (India's holiest city and acknowledged as the premier seat of Sanskrit scholarship) to study Sanskrit and Philosophy and to live a life of contemplation and *brahmacharya* (self-discipline in the most comprehensive sense).

Though he gave up College, Vinoba has remained a student all his life. Unlike Gandhi, he is an erudite pundit of Sanskrit, Philosophy and religious literature of the world. He has studied the Koran in Arabic, which language he learnt only to be able to read that holy book in the original. He knows the Bible and Chris-

tian religious literature as well perhaps as a Doctor of Divinity.

I shall not forget the occasion when the Rev. Dr. Martin Luther King, the leader of the Montgomery, Alabama, movement of non-violent resistance to racial segregation, met Vinoba with his wife. Jim Bristol of the Quaker Centre, Delhi, it was, I think, who in introducing Mrs. King spoke of her proficiency in music and suggested that she might sing some hymn and Negro spiritual for Vinoba. Everyone was delighted at the suggestion. I looked at Vinoba and wondered ...if he knew what the Negro spirituals were. We were all startled, most of all the Americans, when Vinoba, as if in answer, raised his ever-downcast eyes towards Mrs. King and intoned softly, 'Were you there, Were you there, When they crucified my Lord?' When Mrs. King sang that spiritual, it had an added poignancy for us.

Vinoba is a linguist. Besides Sanskrit, Pali and Arabic, he knows English well; reads French; was recently learning German; knows all the major Indian languages. He loves mathematics. His quest for knowledge is insatiable. But it is not knowledge as ordinarily understood. Most knowledge he regards as superficial and is interested in seeking after the fundamental truths of life. He has an uncanny capacity for separating the chaff from the grain and going to the root of a question. I have not met another person with as keen, razor-like a mind as Vinoba's. (Jayaprakash Narayan, Sarvodaya Ashram)

In the following quote we see the blend of his simplicity and razor penetration to the value of *attitude*:

In the Yoga of saguna bhakti, we directly empty the *indriyas* (the senses). The *indriyas* can be either a help or a hindrance or both. Whether they save or destroy depends on the way we look at them. Suppose that a man's mother is at the point of death, and wishes to see him; but there is a distance of fifteen miles between them. It is wild, uneven country, with only a footpath. In this situation, is the footpath a help or a hindrance?

He might say, 'What a wretched track! But for this, I would be by my mother's side this moment!' To such a man, the path appears an enemy. But he manages somehow to walk the distance, all the time cursing, the path. But, whatever the difficulties of the path, he has to keep going and hurry forward. If he looks on the path as his enemy and sits down in despair, the victory will go to his enemy, the path. But by running fast, he achieves victory.

Another man in the same plight may say, 'In this wilderness, thank God there is at least this narrow path. This will help me to reach my ailing mother. If even this were not available, how could I hope to cross the hills and jungles?' With gratitude he accepts the footpath as a ready means. He regards it with affection, as a friend, not an enemy.

Whether you regard it as a friend or an enemy, as a help or a hindrance, you have to walk swiftly along the path. Whether the path is an aid or an obstacle — this depends on the outlook of the man who treads it. This applies to the *indriyas* also. Whether they are a help or a hindrance depends on the way you look at it.

Smart Aleck: Most live life like the man in the cocoon — we live and die and never look.

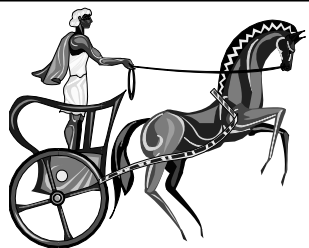
Student: Vinoba gives the practical, nuts-and-bolts illustration, but *The Secret Doctrine* gives us the line of reasoning that leads to men like Vinoba:

IT is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences. To realize even distantly such a process, the student has to believe

- (a) *in* the ONE Universal Life, independent of matter (or what Science regards as matter); and
- (b) *in* the individual intelligences that animate the various manifestations of this Principle.

At the first flutter of of renascent life, Svâbhâvat, “the mutable radiance of the Immutable Darkness unconscious in Eternity,” passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity. “The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence. . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA.” The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and “man-bearing” globes, down to the genera, species, and classes of all the *seven* kingdoms (of which *we know only four*). (I, 634-35)



DNYANESHVARI

XVIII

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar’s translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

[Continued from Vol. II, #6]

Krishna is speaking: Remember that I alone am everywhere in this universe, containing it within myself. I have been in the heart of all beings that have gone in the past and of all that exists now, or will be in the future. In fact, they are not different from Me, and it is misleading to talk of their coming and going. You cannot classify that which is unreal, like a snake made from your rope, which can be described neither as black, spotted or straw colored snake. I am Eternal, I am Omnipresent. There is however, a special reason why human beings move about in error in this world and I would describe to you briefly how it happens.

When egoism is allied to the body in attachment, a daughter is born in the form of desire. This daughter, when grown up is mated to hatred. The child of this marriage nursed by the grand parent in the form of pride is the reaction to pleasure and pain. This active and negative principle is fattened by hope and is violently opposed to courage and self-control. Inebriated by discontent, this monster seeks delight in the chamber of sensuality. This monster spreads the thorns of doubt in the path of pure devotion and cuts out many a by-path with evil deeds. Thus it is that a person, being misguided, moves in the jungle of worldly life and bears through it heavy blows of misery. But the true devotee ignores these thorns of doubt and when his mind is tempted, paying no attention to promptings, he moves along the straight path of devotion. He treads on these thorns and further goest through the deep forests of sins evading on the way thieves in the form of the four enemies, passion, anger, temptation and greed (Kama, Krodha, Moha and Lobha) reaching ultimately the path of virtue and arriving in My presence.

If, at any time a man has a real desire to find out the methods for avoiding this futile repetition of life and death, that very desire will ultimately lead him to secure the ripe fruit in the form of experience. When he gets this experience, the world resounds with the tumult of success. The novelty of the experience gradually wears down. The purpose of all activities ceases

and the mind attains quiescence. Relying upon Me one attains self-knowledge and equable vision. Those, who, conceiving Me as with a definite form through deep devotion, have touched Me with the hand in the form of experience, or, those who have known Me as the Supreme Self on account of the depth of their knowledge, suffer no pain at the moment, when life goes out of the body. Otherwise, though the soul does not die, yet, when the thread of life is cut, it is agitated and confused, but those, who dwell on Me constantly, do not forget Me at the end, and having realized unity, they escape suffering at death. Only the hearts of the wise thus reach unity with Me.

[TO BE CONTINUED]

CORRESPONDENCE

Gulab Singh: Narayan, you once asked me a question on "Distributive Karma"? It is most closely related to Duty of individuals. This is a most vital truth the Hindus have forgotten which is the reason for India's extreme degeneration and degradation, evident everywhere. The shame of untouchability, the notorious caste system based on mere accident of birth, indifference to suffering of others, especially of the poor despised oppressed sections of society, selfish high caste Brahmin priesthood perpetuating the evils in the name of religion — and the outcome of it all, the criminal classes holding the reins of governance and consequent catastrophic effects!! Heart rending!

On p. 200 (*Key to Theosophy*) it is said that Karma is not necessarily an individual law, that interdependence of humanity is the cause of what is called Distributive Karma, and it is this law which contains the key to the great problem of collective suffering and its relief.

On p. 210 (*Ibid.*) it is said that not only our actions but our thoughts also are followed by a crowd of circumstances that

influence for good or evil not only our future but, more importantly, the future of our fellowmen and fellowcreatures. "The fact that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality and unselfishness so necessary to future happiness or progress."

The millions of the poor and the oppressed condemned to live in abject poverty and hunger, in the so-called progressed countries as well as in the "third world," is heart rending. It is shown to be the result of the neglect of social duty on the part of the more fortunate ones. "It is the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other" (232).

This is totally unknown, and it is thought the solution to the problem lies in "economic progress" and "political action." Abominable and immoral practices such as artificial birth control to limit population are resorted to — using mass propaganda. This only makes the problem worse and sets in motion a vicious cycle of more and more degradation.

The solution to the problem lies in strict performance of DUTY, which includes Sacrifice of self for the highest good of others, by individuals. That is the essence of true Religion. There is no other way, but it is ignored and forgotten.

"When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, THEN, AND ONLY THEN, WILL THE BALANCE OF NATIONAL KARMA BE STRUCK, and until then we have no right to nor any reason for saying that there is more life on earth than Nature can support." (203).

"It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme

effort to readjust the balance of power, and SAVE THE PEOPLE FROM A MORAL ENGULFMENT A THOUSAND TIMES MORE DISASTROUS AND MORE PERMANENTLY EVIL THAN THE LIKE PHYSICAL CATASTROPHE, in which you seem to see the only possible outlet for this accumulated misery." (203)

Hence it is said that to seek to achieve political reforms before reform of human nature is effected is worse than useless.

"Make men feel and recognize in their innermost hearts what is their real true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social and political selfishness, will disappear of itself." (229).

So we have before us the ideal placed by the Masters — the ideal of the True Theosophist's Path. Mere social service will not do though that is also important. There is something more important than that. We have to try to engage in both. Of the first, the guideline given is:

"Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor.

SUCH EFFORTS SHOULD BE MADE WITH A VIEW TO THEIR ULTIMATE SOCIAL EMANCIPATION, OF THE DEVELOPMENT OF THE SENSE OF DUTY IN THOSE WHO NOW SO OFTEN NEGLECT IT IN EVERY RELATION OF LIFE."

A good guideline is given for us to judge which and what efforts to support or what kind of action to engage in for relief of human suffering: "One general test may, however, be given. WILL THE PROPOSED ACTION TEND TO PROMOTE THAT TRUE BROTHERHOOD WHICH IT IS THE AIM OF THEOSOPHY TO BRING ABOUT? No real Theosophist will have much difficulty in applying such a test; once he is

satisfied of this, his duty lies in the direction of forming public opinion. AND THIS CAN BE ATTAINED ONLY BY INCULCATING HIGHER AND NOBLER CONCEPTIONS OF PUBLIC AND PRIVATE DUTIES WHICH LIE AT THE ROOT OF ALL SPIRITUAL AND MATERIAL IMPROVEMENT."(233)

If this is the action on the outer plane, we have very much more important work on the inner planes in our Inner Life, which has the most potent effect. Not that we are capable of performing it, but it is the ideal to which we must ever strenuously keep on striving. And that is :

"Enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by the following the dictates of what we call 'the still small voice' of our conscience, which is that of the EGO..."(238) "To control and conquer, through the Higher, the lower self. To purify himself inwardly and morally ; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all."

"No man has the right to say that he can do nothing for others, on any pretext whatever. BY DOING THE PROPER DUTY IN THE PROPER PLACE, A MAN MAY MAKE THE WORLD HIS DEBTOR." (239)

Student: What Gulab Singh said reminds me of a statement of Vinoba Bhave in his commentary to the Gita (ch. 13) which speaks in a similar vein:

"The Gita stresses everywhere that the man who performs svadharma should give up the fruit. One must act, but one must also renounce the fruit.

Water the tree, tend it with care, but do not desire to enjoy its shade or fruit or flower. This is karma-yoga through the practice of Svadharma. Karma-yoga does not mean merely the performance of karma.

Action takes place all the time, everywhere in creation. There is no need to say it; but the karma that is the performance of svadharma — not mere action, but acting well and renouncing the fruit — this is easy to say, and appears easy to understand, but it is very difficult to put into practice. For it is considered that the motive force behind any action is the desire for fruit. To act without the desire for fruit is to turn things upside down. It is the very opposite of the way the world proceeds. When a man works unremittingly, we say that the karma-yoga of the Gita fills his life. We say that the life of a man who works constantly is full of karma-yoga, but this is a loose use of language.

All this is not karma-yoga, as explained in the *Gita*. Among millions of people who perform action — not mere action, but even action in the form of svadharma — it is difficult to get a few who perform the karma-yoga of the *Gita*. A perfect karma-yogi — in the true and subtle meaning of the *Gita* — perhaps we shall never find. To perform karma and yet to give up its fruit is a most uncommon thing.”

HPB exhorts her French students to a better life like this:

“No one is so busy or so poor that he cannot be inspired by a noble ideal to follow. Why hesitate to blaze a trail toward that ideal through all obstacles, all hindrances, all the daily considerations of social life, and to advance boldly until it is reached? Ah! those who would make this effort would soon find that the “narrow gate” and “the thorny path” lead to spacious valleys with unlimited horizons, to a state without death, for one rebecomes a God! It is true that the first requisites for getting there are absolute unselfishness and unlimited devotion to the interests of others, and complete indifference as to the world and its opinions. To take the first step on this ideal path requires a perfectly pure motive; no frivolous thought must be allowed to divert our eyes from the goal;

no hesitation, no doubt must fetter our feet. Yet, there are men and women perfectly capable of all this, and whose only desire is to live under the aegis of their Divine Nature. Let these, at least, have the courage to live this life and not to hide it from the sight of others! No one’s opinion could ever be above the rulings of our own conscience, so, let that conscience, arrived at its highest development, be our guide in all our common daily tasks. As to our inner life, let us concentrate all our attention on our chosen Ideal, and let us ever look *beyond* without ever casting a glance at the mud at our feet.” (“The New Cycle”)

Evolution from Within-Without

The following article by Timothy Young Kim makes excellent reading. Did Timothy Kim’s mother and father create him or did the subjectivity inside the body we call Timothy Kim do it? When he was born, was it the first time? or one in an enormous series? If the universe does likewise, then the “coming and going” will gradually get swamped in an eternal NOW. If there are seven types of matter, each with seven substates, then we might with profit study the Forty-nine Fires of Occultism. The evidence whether it be non-local, psychological, holographical or what, will eventually have to be faced and evaluated. HOW the different grades of matter/or/substance follow the DEMANDS of **consciousness** may suggest to the investigator a path from **within-without**.

There is a plan and a guiding intelligence, but this does not imply an extra-cosmic god. Each of us have our credentials from the Absolute if we care to claim them. or as page 639, Vol. II of *The Secret Doctrine* puts it:

Occult Sciences admit with Hæckel that (objective) life on our globe “is a logical postulate of Scientific natural history,” but add that the rejection of alike *Spiritual*

involution, from *within without*, of invisible subjective Spirit-life—eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem*. This was followed by a Sonata of Beethoven, etc., *ad infinitum*; its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown. (SD,II, 348)

And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her auto-phagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist

should imagine that everything is due to blind force and chance, and to the survival of the *strongest* even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise.

EVOLUTION can be defined as, "the act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg." Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the **future plan**, if not a DESIGN, *must be there*. Moreover, that *seed has to be traced*, and its **nature ascertained**. (S.D.II,653)

"Natural Selection" is a pure myth when credited with the *origination* of variations; as the "survival of the fittest" can only take place **after** useful variations have sprung up, together with improved organisms. Whence came the "useful variations," which developed the eye? Only from "blind forces . . . without aim, without design?" The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION—reflected through matter. (SD,II,299fn)

Dr. Bourges of the Paris Anthropological Society reconciled the spiritual and the physical evolutions by explaining the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction*

of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. According to N. N. Strachof "The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow. If organisms are *entities* then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*" This is admitting, as Bourges does in the *Mémoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the world at large—the Soul. (II, 654)

The Myth of Evolution

Mr. Kim's article has been slightly shortened, and the copious documentation eliminated. The single-digit superscript numbers point to endnote documentation located at: <http://www-edlab.cs.umass.edu/~tkim/personal.html> Eds.

by Timothy Young Kim

You're walking on the beach. You see something glittering in the sand. You dig carefully and discover a shiny, solid gold pocket watch. You snap open the lid to reveal a beautifully crafted face, with gold hands ticking across black roman numeral lettering. What can you assume about the watch? Do you think that the sand and other minerals swirled together over millions of years, and finally, completely by chance, "evolved" into a watch? Or do you assume that someone crafted the watch from metals and glass, and "created" it according to an intelligent design? Weighing the probabilities in your mind, you come to the logical conclusion that an

intelligent being crafted it, organizing it from the elements.

But what of the demonstrations of the chances of evolving life? During the Scopes Trial, the random generation of a Psalms passage was put forth as evidence that random permutation was a viable mechanism for the generation of life. However, this example neglects to fully appreciate the highly complex nature of even the most basic form of life. Molecular biophysicist, Horold Morowitz (Yale University) analyzed the probabilities of life arising from the best possible natural conditions.

He took the simplest living cell, broke every chemical bond within it, and then calculated the likelihood of its reforming. He assumed perfect, most conducive to life, chemical conditions, existing in a pristine, carefully controlled laboratory environment. He found that the chances of spontaneous generation, in this scenario, would be one chance in $10^{100,000,000,000}$. Hugh Ross explains the magnitude of this number, by the following example. "If all the matter in the Universe was converted into building blocks of life, and if assembly of these building blocks were attempted once a microsecond for the entire age of the universe. Then instead of the odds being 1 in $10^{100,000,000,000}$, they would be 1 in $10^{99,999,999,916}$." Chuck Missler describes this impossibility as: "it is more likely that you and your entire extended family would win the state lottery every week for a million years than for a bacterium to form by chance...Mathematicians tell us that if an event has a probability which is less likely than one chance in 10^{50} , then that event is mathematically impossible. Such an event, if it were to occur, would be considered a miracle."

While these numbers are compelling, they should be even more convincing when one considers the exactness and delicately "perfect" nature of the universe. The facts behind the fragile, ideal character of the universe is excellently delineated in tre-

mendous detail in Hugh Ross's work *Design and the Anthropic Principle*. Also, Dr. John Polkinghorne has calculated the margin of error, involved in the Big Bang. Dr. John Polkinghorne is a quantum physicist, and president of Queens College, Cambridge. He observed that since the expansive force of the "Big Bang" would send all particles flying out at too great a velocity for the condensation of matter into stars and galaxies, this force must be offset or opposed by a force of gravity, to slow the expansion. However, if gravity were too strong, the universe would collapse in on itself and life would have no chance. He calculated that the force of expansion must exceed the force of contraction, at the Planck time (time of the Big Bang), by a differential of no more than 1 in 10^{60} .

This infinitesimal number staggers the imagination as to the delicate conditions which it must stipulate. Polkinghorne describes this incredible precision: "For the non-numerate I will borrow an illustration from Paul Davis of what that accuracy means. He points out that it is the same as aiming at a target an inch wide on the other side of the observable universe, twenty thousand million light years away, and hitting the mark!" In light of statistics and numbers like these, let it suffice to conclude that the probabilities tend to point towards a creation, rather than a spontaneous generation of our universe.

The Evidence Hoax: a science founded on fantasy

Mathematics may lie in stark contradiction with evolution, but what about all the fossil evidence? The facts are, there is no fossil evidence. Dr. John Grebe, director of basic and nuclear research for Dow Chemical Company (during the 1970's and 1980's) has put forth a standing reward of \$1,000 to anyone who can produce just one clear proof of evolution. His challenge is not to be trivialized, as his credentials are beyond question. He holds patents on over 100 inventions including styrofoam, syn-

thetic rubber, and Saran Wrap. As of yet, no one has claimed the money.

How can this be? Even at the elementary and middle school levels, we have listened to our teachers delineate the evidence on which the "fact of evolution" is based. Our text books boasted colorful illustrations of evolutionary theory, accompanied by photographs of our evolutionary ancestors. We have even taken field trips to museums purveying large cases of bones, abundant proof of the "fact of evolution". With all these authority figures and organizations preaching the evolutionary dogma, we had little reason to doubt their validity, and as the impressionable youths we were, we believed and trusted that their words contained truth. Let us now systematically review our school days of old.

The Fossil Horse Series

One of the first "proofs" of evolution readily cited is the so called fossil horse series. It is a progression of transitional species which led up to the modern day horse. However, as evidence, it is merely a product of evolutionary theory put forth to prove evolutionary theory. It is nothing more than a futile exercise in circular reasoning. This conclusion arises from the numerous crucial flaws in it. First and foremost is the fact that a complete series of fossils in the correct evolutionary order does not exist anywhere in the world.¹ Further, instead of the single series depicted in the chart in textbooks, more than 20 different genealogical trees have been invented, in order to desperately stretch the theory over conflicting evidence.² The "evidence" has been garnered spanning geologically isolated regions. The series starts in North America, jumps suddenly to Europe, and then back to America.¹ The sequence in the series which presents transitional forms between small, many-toed forms and large, one-toed forms, has absolutely no fossil record evidence.³

The earliest member of the horse evolution series, *Eohippus*, has completely no connection, by any sort of link, to its presumed ancestors, the condylarths.¹ Between each of the horses in the series, no evolutionary intermediates exist. Each horse abruptly appears in the fossil record, with no physical signs of transitional species.² The only types of teeth found for the horses have been either grazing or browsing types. No other types of teeth have been discovered. So, not even transitional teeth exist.⁴ Most shocking of all is the fact that two modern-day horse species, *Equus nevadensis* and *Equus occidentalis*, have been found in the same fossil stratum as *Eohippus*.³ This unequivocally proves that modern-day horses could not possibly have evolved from *Eohippus*, since they lived at the same time. Thus, as the supposed evidence behind the fossil horse series has numerous fatal flaws, its citation as a proof of evolution is merely wishful thinking theory posited as physical evidence.

Peppered Moths

The *Biston betularis* species of moths of England have been put forth as a modern day example of neo-darwinian evolution. There have always existed light-colored, intermediate, and dark-colored varieties. Pre-industrial revolution, the light-colored moths were well camouflaged against the light-colored bark of the trees. Thus, they had a survival advantage over the other varieties, and consequently represented the majority of the *Biston betularis* population. And, the dark-colored moths were disadvantaged, clearly visible against the light-colored background of the trees. Therefore, the dark-colored variety constituted an extreme minority of the population. When the industrial revolution hit England, the smog and pollution of the factories darkened the trees, and within 45 years, dark-colored became the overwhelming majority and light-colored the minority. This phenomenon has been lauded as "the most striking evolutionary change ever to be witnessed by man"⁵, but is this really evolution? Since the dark-

colored moths have always existed, and no new adaptation, let alone a new species, has arisen, this is merely a shift in the ratio of the population. The peppered moths do, in fact, demonstrate natural selection, the survival of the fittest, but not the arrival of the fittest, evolution.

The Missing Pre-Cambrian Fossils

The Cambrian strata of sedimentary deposits contain the oldest rocks in which indisputable fossils have been discovered. Billions and billions of fossils of well advanced and developed life forms have been found in this layer. In fact, each and every one of the major invertebrate forms can be found in the Cambrian rocks. These animals are so complex that evolutionists have estimated that they would necessitate, at the very least, 1.5 billion years to evolve.⁶ Therefore, if evolution is to hold true, one might expect an abundance of ancestral fossils in pre-Cambrian rock, whose descendants later evolved into the Cambrian animals. Renowned biochemist, Dr. Duane T. Gish observes a distinct dearth of life prior to Cambrian times:

"Not a single, indisputable, multi cellular fossil has ever been found in pre-Cambrian rocks! Certainly it can be said without fear of contradiction that the evolutionary ancestors of the Cambrian fauna, if they existed, have never been found."⁶

Thus, highly intricate and well designed organisms suddenly appeared, with no evolutionary predecessors. This tends to lean one away from evolutionary thought and towards the likelihood of some miraculous, "supernatural" creation.

Evolutionists must have some response to all these allegations of lacking evidence. What would the father of evolution, Charles Darwin, have to say about these lacking transitional species?

The Confessions of Saint Darwin

"As by this theory, innumerable transitional forms must have existed. Why do

we not find them imbedded in the crust of the earth? Why is all nature not in confusion instead of being as we see them, well-defined species? Geological research does not yield the infinitely many fine gradations between past and present species required by the theory; and this is the most obvious of the many objections which may be argued against it. The explanation lies, however, in the extreme imperfection of the geological record."⁷ --Charles Darwin

Mr. Darwin, himself, has eloquently spoke of the ultimate "nail in the coffin" of his own theory. The absence of transitional forms in the geological record definitively refutes the theory of evolution. While he made the claim that the record was imperfect, this was an observation of the primitive state of paleontology during his time. However, today, after many years of study and discovery, the geological record still lacks the critical intermediate forms which evolution requires to survive as a viable theory. George Neville remarks:

"There is no need to apologize any longer for the poverty of the fossil record. In some ways it has become almost unmanageably rich, and discovery is outpacing integration...The fossil record nevertheless continues to be composed mostly of gaps."⁸

These gaps which Mr. Neville referred to include the major families of fauna. There is a large, unexplainable gap between one-celled micro-organisms and metazoan invertebrates. There are no transitional fossils between invertebrates and vertebrates. Fishes and amphibians are completely unlinked in the geological record. No transitions between reptiles and mammals exist. Darwin was at least an honest man. Modern day evolutionists have become so desperate as to create proof themselves.

The Evolution of Man

The origins of man spark conflicting and adamant views between evolutionists

and creationists. Evolutionists maintain that man has been derived from the apes, while creationists believe that God created man and apes, separate and distinct. The "ape to man" evolution exhibit is common to practically every natural history museum in the world. The exhibit possesses absolutely no fossil evidence to support it, however. It is merely evolutionist "propaganda", designed to awe the public into belief, with fancy names and impressive looking models. Let us now step through a typical museum exhibit and analyze each "ancestor" of mankind.

Nebraska Man

Prolific literature has abounded based on this find by Harold Cook, Nebraska 1922. It is most famous for being put forth as evidence in the 1925 Scopes evolution trial. The "experts" badgered Mr. Bryan with the "facts" of Nebraska Man, and scoffed at his disbelief. What proof was so cogently overpowering as to grant the "experts" such grandiose authority? One tooth. A single tooth was discovered by Mr. Cook, and the evolutionists created an entire race of ape-men from it. In fact, years after the Scopes trial, the rest of the skeleton from which the tooth came from was found. The skeleton was that of an extinct species of pig. Obviously, such an embarrassing error was withheld from public scrutiny. On a side note, the evolutionists later created Southwest Colorado Man, also based on the find of a single tooth. This tooth was then found to have belonged to a horse.

Java Ape-Man

Pithecanthropus erectus was discovered in 1891 by Dr. Eugene Dubois. His find consisted of a small piece of the top of a skull, a fragment of a left thigh-bone, and three molar teeth. Scanty as the evidence is, the find is even more questionable due to the fact that he accrued them over the span of a year and over a range of 70 feet. To make it even more dubious, the fossils were collected out of an old river bed

mixed in with many other bones of extinct animals. Much unpublicized disagreement over the analysis of the find abounded when 24 European scientists met to evaluate the bones. Of the 24, 10 evaluated that they came from an ape, 7 claimed that they came from a man, and 7 stated that they belonged to a no longer missing link. Renowned Professor Virchow of Berlin said of Java Ape-Man, "There is no evidence at all that these bones were parts of the same creature."² Dr. Eugene Dubois, himself, later reversed his own opinion. His final conclusion on the find was that they belonged to some type of gibbon. Another Pithecanthropus erectus was discovered later, in 1926, in Java. It too, was hailed as a momentous discovery. However, the knee bone, on which it was based, was found to belong to an extinct elephant.⁹ Despite all these discrepancies and inconclusive analyses, Java Ape-Man remains before us in the museum's exhibit.

Piltdown Man

The Piltdown Man was discovered by Charles Dawson in 1912. He found bones, teeth, and primitive tools in a gravel pit at Piltdown, Sussex, England. Dr. Aurthur Smith Woodward, an eminent paleontologist at the British Museum analyzed them and introduced Piltdown Man to the world. Much literature has been written about this humanoid. Over 500 doctoral dissertations were performed on Piltdown Man.¹⁰ It was heralded as the greatest and most wonderful of finds by countless museums and textbooks. However, the music stopped in October 1956, when *Popular Science Monthly* magazine published an article entitled: "The Great Piltdown Hoax". Using a new method to date bones, based upon fluoride absorption, the Piltdown Man's bones were shown to be faked. Investigations revealed that the jaw-bone, in actuality, came from an ape that had died just 50 years previously. The teeth were filed down, and both teeth and bones had been treated with bichromate of potash to conceal their true identity.²

Difficulties in Biology

Once again, probability arrives to challenge evolution. The complexities of life in the world stand as a staggering indictment of the fanciful theories of evolutionists. In lieu of all the evidence contrary to their debunked dogma, they continue to maintain that they possess the truth. It seems that St. Paul may have been referring to the evolutionist thinkers, when writing Romans:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And *changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*"
Romans 1:21-23

The Human Eye

The components of the eye are so complex and integrally interrelated that even today, we do not fully understand all of its intricacies and mechanisms. It is known, that it operates as a whole, thousands of components operating and cooperating to produce the visual images we take for granted every day. Via accidental, random permutations, it is difficult to imagine that such a magnificent piece of equipment could be created. All of the eye would have to evolve in order for it to be a survival advantage to its possessor. In other words, evolving half or even 99% of an eye, would not advantage the creature any more than a creature with no eye at all. Charles Darwin rephrases this much more eloquently:

"To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, *seems, I freely confess, absurd in the highest possible degree...*The belief that an organ as perfect as the eye could

have formed by natural selection is more than enough to stagger anyone."¹¹

Probability states that the chance of randomly generating an eye would be at best: 1 in 10^{266} , as computed by Wysong.³

Cleaning Symbiosis

In certain areas, fish, their mouths cluttered with decaying pieces of corpses and other debris, journey to a "cleaning station". Here, the fish open their mouths and gills, and little cleaner fish and shrimp swim inside and clean between the big fish's sharp teeth and then swim out unharmed. This symbiotic relationship is sometimes referred to by evolutionists as co-adaptation. However, they do not attempt to rationalize how this arrangement could have come about. The basic instinct of survival would prevent the cleaner fish and shrimp from swimming directly into certain death, and the big fish's instincts would tempt him to seize upon an effortless meal.

In Egypt, Nile crocodiles enjoy similar services from Egyptian plover birds. The crocodile receives a dentist's cleaning, and the birds fill their stomachs.

Beetle Warfare

The tiny bombardier beetle defends itself with blasts of irritating and odious gases, which eject at 212 degrees Fahrenheit from two tail pipes. The beetle accomplishes this impressive feat by mixing together the highly dangerous chemicals hydroquinone and hydrogen peroxide. Cleverly, the bug also adds an inhibitor chemical to the mixture, in order to prevent detonation while the chemicals remain inside. At the moment of attack, the beetle injects the chemical mixture into the two tail pipes, and at precisely the correct time, it adds an anti-inhibitor chemical to make the gases dangerous again. Now, this defense system could never develop gradually over generations and generations, because the beetles who do make piecemeal evolutionary advancements, would blow

themselves up, before they could reproduce. Since having only part of the system is illogical, evolution would never occur, because the transitional defense systems would be always fatal to its possessor.

The Laws of Thermodynamics QUESTIONED

The laws of thermodynamics are among the best proved and respected theories ever proposed. They have been tested time and time again, but have remained solid and uncontradicted, to this day.

{ Mr Kim is questioning these laws, as does the Master also, but we object to the word "creation" being used as if it were the only alternative to "the Evolution myth."

In an eternal universe that is cyclically reborn under the guidance of laws internal to itself, the word "creation" has no meaning. Matter follows the demands of Consciousness. Therefore, if you have to find a "creator" it is the self conscious intelligence within under the guidance of Karmic LAW.
— EDS }

The First Law of Thermodynamics

Also known as the Law of Energy Conservation, the first law of thermodynamics states that energy can be converted from one form into another, but it can neither be created nor destroyed. If this law is true, then the universe could never have created itself. The structure of the universe is one of conservation, not innovation, as is necessary for evolution to occur. If one wishes to agree with the first law of thermodynamics, then one must accept that something *created* the universe.

The Second Law of Thermodynamics

The second law of thermodynamics, the law of energy decay, states that every system left to its own devices tends to move from order to disorder. In other words, the universe is advancing towards disorder, chaos, and degeneration. However, evolutionary theory claims a universe increasing in order and complexity.

[The Master's discussion of the laws of Thermodynamics from an Occult point of view.]

Some thirty-five years back a Dr. Mayer offered the hypothesis now accepted as an axiom that force, in the sense given it by modern science, like matter, is *indestructible*; namely, when it ceases to be manifest in one form it still exists and has only *passed into some other form*. And yet your men of science have not found a single instance where one *force* is transformed into another, and Mr. Tyndall tells his opponents that "in no case is the force producing the motion annihilated or changed into anything else." Moreover we are indebted to modern science for the novel discovery that there exists a quantitative relation between the dynamic energy producing something and the "something" produced. Undoubtedly there exists a quantitative relation between cause and effect, between the amount of energy used in breaking one's neighbour's nose, and the damage done to that nose, but this does not solve one bit more the mystery of what they are pleased to call correlations, since it can be easily proved (and that on the authority of that same science) that neither motion nor energy is indestructible and that the physical forces are in no way or manner convertible one into another. I will cross-examine them in their own phraseology and we will see whether their theories are calculated to serve as a barrier to our "astounding doctrines." Preparing as I do to propound a teaching diametrically opposed to their own it is but just that I should clear the ground of scientific rubbish lest what I have to say should fall on a too encumbered soil and only bring forth weeds. "This potential and imaginary *materia prima* cannot exist without form," says Raleigh, and he is right in so far that the *materia prima* of science exists but in their imagination. Can they say the same quantity of energy has always been moving the matter of the Universe? Certainly not so long as they teach that when the elements of the material cosmos, elements which had first to manifest themselves in

their uncombined gaseous state, were uniting, the quantity of matter-moving energy was a million times greater than it is now when *our globe is cooling off*. For where did the heat that was generated by this tremendous process of building up a universe go to? To the unoccupied chambers of space, they say. Very well, but if it is gone for ever from the *material universe* and the energy operative on earth has never and at no time been the same, then how can they try to maintain the "unchangeable quantity of energy," that potential energy which a body may sometimes exert, the FORCE which passes from one body to another producing motion and which is not yet "annihilated or changed into anything else"? "Aye," we are answered, "but we still hold to its indestructibility; while it remains *connected with matter*, it can never cease to be, or less or more." Let us see whether it is so. I throw a brick up to a mason who is busy building the roof of a temple. He catches it and cements it in the roof. Gravity overcame the propelling energy which started the upward motion of the brick, and the dynamic energy of the ascending brick until it *ceased to ascend*. At that moment it was caught and fastened to the roof. No natural force could now move it, therefore it possesses no longer potential energy. The motion and the dynamic energy of the ascending brick are absolutely *annihilated*. Another example from their own text-books. You fire a gun upward from the foot of a hill and the ball lodges in a crevice of the rock on that hill. No natural force can, for an indefinite period move it, so the ball as much as the brick has lost its potential energy. "All the motion and energy which was taken from the ascending ball by gravity is absolutely annihilated, no other motion or energy succeeds and gravity has received no increase of energy." Is it not true then that energy is indestructible! How then is it that your great authority teaches the world that "in no case is the force producing the motion annihilated or changed into anything else"? I am perfectly aware of your answer and give you these illustrations but

to show how misleading are the terms used by scientists, how vacillating and uncertain their theories and finally how *incomplete* all their teachings. One more objection and I have done. They teach that all the physical forces rejoicing in specific names such as gravity, inertia, cohesion, light, heat, electricity, magnetism, chemical affinity, are convertible one into another? If so the force producing must cease to be as the force produced becomes manifest. "A flying cannon ball moves only from its own inherent force of inertia." When it strikes it produces heat and other effects but its force of inertia is not the least diminished. It will require as much energy to start it again at the same velocity as it did at first. We may repeat the process a thousand times and as long as the quantity of matter remains the same its force of inertia will remain the same in quantity. The same in the case of gravity. A meteor falls and produces heat. Gravity is to be held to account for this, but the force of gravity upon the fallen body is not diminished. *Chemical attraction* draws and holds the particles of matter together, their collision producing heat. Has the former passed into the latter? Not in the least, since drawing the particles again together whenever these are separated it proves that it, the chemical affinity is not decreased, for it will hold them as strongly as ever together. Heat they say generates and produces electricity yet they find no decrease in the heat in the process. Electricity produces heat we are told? Electrometers show that the electrical current passes through some poor conductor, a platinum wire say, and heats the latter. Precisely the same quantity of electricity, there being no loss of electricity, no decrease. What then has been converted into heat? Again, electricity is said to produce magnetism. I have on the table before me primitive electrometers in whose vicinity chelas come the whole day to recuperate their nascent powers. I do not find the slightest decrease in the electricity stored. The chelas are magnetized, but their magnetism or rather that of their rods is not that electricity un-

der a new mask. No more than the flame of a thousand tapers lit at the flame of the Fo lamp is the flame of the latter. Therefore if by the uncertain twilight of modern science it is an axiomatic truth "that during vital processes the conversion only and never the creation of matter or force occurs" (Dr. J. R. Mayer's organic motion in its connection with nutrition) — it is for us but **half a truth**. It is neither *conversion* nor *creation*, but something for which science has yet no name.

A seed of service and perseverance

To the occultist "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man. It is the physical brain, the mind's vehicle, which becomes through some mysterious process fitter to receive and manifest from *Within outwardly* the innate and divine nature of man's over-soul. The substance of one's "genius," or Higher Ego, to say nothing of its *essence* — and the presence of both — manifests itself according to the organism of the person it informs. "Behold, in every manifestation of genius — *when combined with virtue* — in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial Ego." The power of its sweep is linked to seeds planted and nurtured in antecedent rebirths, for each man's life is an outcome of his karmic dowry and his *present* will. Each of us can *collect our life* into a seed of service and perseverance worthy of the beloved community.

Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world