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The best Chord of Christianity.

FACING west from California's shores,
Inquiring, tireless, seeking what is
yet unfound,

I, a child, very old, over waves, towards
the house of maternity, the land
of migration, look afar.

Look off the shores of my Western sea,
the circle almost circled:

For starting westward from Hindoostan,
from the vales of Kashmere,

From Asia, from the north, from the
God, the sage, and the hero,

From the south, from the flowery penin-
sulas, and the spice islands,

Long having wandered since, 'round
the earth having wandered,

I now face home again, very pleased and
joyous.

But where is what I started for so long
ago?

And why is it yet unfound?"—*Whitman.*

This is the soul's cry, while grop-
ing in the dark, seeking for the
light that lighteth the world. It
has a faint recollection of revelling
in music sweet in the dim past,
but the heavenly strains had a dy-
ing fall, and the weary pilgrim has
been lured away by strange sounds
over miry roads and tortuous path-
ways. But occasionally there
comes o'er his ear, like the sweet
wind that breathes upon a bank of
violets, a sound of a great—he

knows not what. It has struck a
chord that thrilled him, and O, the
joy that filled the soul! It quiets
the murmurings of a revengeful
heart, calms the tempestuous
storms that rage within; brings joy
where sorrow was and bliss where
all was pain.

It was of short duration, but
while it lasted, the soul bathed in
its own sunlight, rejoiced in its
freedom, only to be again taken
captive in its castle of illusion.
All the Saviors of the world have
pointed out the way (they can do
no more) that the soul may gain
its freedom; and the poet's query:

"Where is what I started for so long ago
And why is it yet unfound,"

can only be answered by seeking
the way and lending one's ears to
the silent voice. For then the
Soul will hear, and will remember.
To those who are dissatisfied, ill at
ease, hoping against hope that a
ray of light will shine upon them
from some source, and to those,
who, in the agony of despair, have
denied the existence of their own
souls, to these a new view, another
interpretation of Christian truths
may be welcome. Not that the
truth depends upon the views we
take, nor upon any interpretation
offered. It is an eternal verity,
whether we have it or not, but,
knowing it, no pleasure is compar-
able to standing upon its vantage
ground.

Let us assume, then, that we
are souls inhabiting bodies. All

the ancient religions agree that man is or has a soul, but differ somewhat as to its origin and destiny. The ancient Egyptian religion was built upon this as a fundamental truth; it was the keynote of Plato's philosophy; it was a cardinal doctrine in Druidism—so vital that parents wept over newborn babes, and smiled at death, for the beginning and end of an earthly existence was to them the imprisonment and release of the soul from bondage, which it had to undergo before it could advance. It was an essential principle in the philosophy and religion of the Persian Magi; it prevailed in the religion of the ancient civilizations of the Southern continent; is more or less found in the traditions of so-called barbaric peoples; is taught in the Kabbalah of the Jews; preached from Christian pulpits; is present in Mohammedanism, and is the great central thought of the Orient. It is the chief principle of Hindu metaphysics, the basis of all their inspired books. It is a universal truth, and hardly needs demonstration. Theosophy shows that this truth is not the property of a sect or race of people, but the common property of all, the heritage of the ages.

The question then arises, what is the object of this pilgrimage? We observe the helpless condition of a new-born babe, its slow growth through and by the tender nursing and loving care of a mother, its attainment of knowledge, and the gradual unfoldment of its character through acquired experience. It took many years to mature; in many cases it withered as it began to bloom. We see the vigorous

youth brimful of enthusiasm, the man of mature age struggling with the problems of life, the old, bent with the heavy burden he has patiently borne. Are the bright hopes of youth fulfilled, the problems of life solved, the aspirations realized, life's labor accomplished, the pilgrimage o'er? Alas, the weary head seeks the pillow of rest amid sore disappointment. He is ready to address himself:

"Go, Soul, the body's guest,
Upon a thankless errand,
Fear not to touch the best,
The truth shall be thy warrant;
Go, since I needs must die,
And give the world the lie!"

In the present life his development was slow, his stature small, what has the future in store? will he attain god-like excellence? will he apprehend the Universe of Truth? Has he had the necessary preparations in this one life for a limitless career of spiritual acquisition? Is there any transforming power in death, is there a school of discipline in *post mortem* states, or is there a series of re-births? Which of these three is taught in Scriptures? which appeals to the intellect as being the most reasonable? which is in consonance with known laws of Nature? Let us see. Does the act of dying, as it is called, the separation of the soul from the body, confer wisdom, enoble character, cancel ugly dispositions, and satisfy the aspirations of life? If it did, then all souls when disembodied, whatever the life led, would be alike, which is palpably absurd. If there is a post-mortem school, what is the necessity for that perilous journey of the soul? Would the soul's knowledge of human life be increased, would the faculties belong-

ing to this plane evolve, would the desire for material life be abolished, would exact justice be secured, would the discipline be sufficiently varied and copious for further progress? Logic answers, no; and common sense confirms it. There is but one theory left—that of re-incarnation, or a series of rebirths. What says the Christian Bible as to this? St. Paul, writing to the Corinthians, said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." If we turn to the Resurrection chapter, as it is often called, we find this: "For as in Adam all die, even so in Christ shall all be made alive." Adam here represents the Quaternary, Christ, the *Christos* of the Greeks, represents Manas, the fifth principle in man. "For Christ (not Jesus) must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is Death." Theosophy points out that Manas, the Christ principle, is dual during incarnation, that the Lower Manas must subdue the passions and desires of Adam before the Higher Manas can function in the body. This it succeeds in doing through successive rebirths. For Manas must reign till he hath put his last enemy—Death—under his feet. And when all things are subdued unto him, then shall the Son also (Christ or Manas) himself be subject unto him that put all things under him, that God may be all in all, in other words that the Soul be united with the Over-Soul or Atma,—the

merging of the drop within the Ocean, the Ocean within the drop. Further on, St. Paul says, "The first man is of the earth, earthy; the second man is the Lord from heaven." The first representing the human animal, the mindless man; the second, the Manasa Dhyani, the Son of the Lord of flame, mentioned in the *Secret Doctrine*, who incarnated in the first man, or mindless one in the latter part of the third and fourth races of this Round. To emphasize what he has been talking or writing about, he further declares: "This I say brethren, flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." In theosophic language, there is no transforming power in death, no diploma granted from probationary schools of post-mortem states, "for this corruptible *must* put on incorruption, and this mortal *must* put on immortality," and, pray, how can this be attained except through the process of reincarnation? So when this "corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory." This is the Shangna robe, that stops rebirth. The weary pilgrim's journey is o'er, life's lesson is learned; the cycle of Necessity is at an end.

What says Jesus of Nazareth? If we turn to the seventeenth chapter of Matthew, we read that he was on the mount of transfiguration with his inner circle of disciples, and they asked him concerning Elias, and Jesus answered: "Elias truly shall first come, and restore all things." And in order to quell all

doubt, he added: "But I say unto you, Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of Man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. In this connection the doctrine of Karma is well illustrated. In the eighteenth chapter of the first book of Kings we find Elias reproving the people for halting between two opinions, and saying, "If the Lord be God, follow him, if Baal, follow him." They set about choosing. The prophets of Baal cried unto him, but as their God did not answer, Elias mocked them, and said to them, "Cry aloud, for he is a God." But no answer came. They persevered till the evening sacrifice, but there was neither voice, nor any to answer, nor any that regarded. It was now Elias's turn and he called on all the people to draw near, and, he called upon his God, and he quickly responded, which struck the people as being miraculous, and a proof positive that the Lord of Elias was God; and they fell on their faces, saying, "The Lord is God." And Elias said unto them, "Take the prophets of Baal, let not one of them escape" (450 in all.) And they took them, and Elias brought them down to the brook of Kishon, and *slew* them there.

The parallel cases of Ahab and Jezebel, Herod and Herodias are also very suggestive.

In the Gospel of John, third chapter, Jesus replies in answer to a question from Nicodemus: "Verily, verily, except a man be born again he cannot see the kingdom

of God." Nicodemus was puzzled at this, and wanted to know the process by which it was to be brought about, to which Jesus replied in veiled language, and divining Nicodemus' astonishment, he added: "Marvel not that I say unto thee, ye must be born again," and he goes on giving an illustration, but it did not enlighten Nicodemus, for like many men of to-day, he said, "How can these things be, it is impossible." And Jesus said, "Art thou a master of Israel, a Doctor of Divinity and knowest not these things. Verily, verily, I say unto thee, we speak that we do know, and testify to that we have seen (John the Baptist who was Elias) and ye received not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" But says one, "that is the doctrine of regeneration of which Jesus of Nazareth was talking, that which takes place instantaneously in the heart of the man or woman who is converted from his or her evil ways, through and by the grace of God, and symbolized in the sacrament of baptism. It is not, in my opinion. It is the result of taking a part as the whole, thus substituting error for truth. We are forced to the conclusion that the Church does not represent its founder. It has emasculated the teachings with the result that another code of ethics has been substituted for that given by the gentle Nazarene. Individual members of the Church fully recognize this. The Bishop of Peterborough declared, some time ago, that were communities and governments to practice the

ethics of the sermon on the Mount, the social fabric would fall. What are the props that hold it together? The one-life idea, and the saving power of the blood of the Lamb. The denial of Reincarnation tends to unbelief or indifference, and of Karma, to recklessness, or slavish fear. Unbelief fosters recklessness, produces discord, acknowledges no law, but that of blind force, and is its own destroyer. Indifference tends to dependence on others, for what we ought to do ourselves. The idea of the forgiveness of sin through the sufferings of another, at the last hour, gives to man an opportunity to play a desperate game, which most do who are inoculated with the teachings. In plain words, they are playing "hookey" with the God they profess to adore. It is a demoralizing teaching, and instead of hastening the millenium, it sets it back. Religion is a question of ethics. If religion means to rebind, to reunite that which was rent asunder, it must have correct ethics. What does Paul say, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." For there is no respect of persons with God; and be he King, Pope or beggar, he will "render to every man according to his deeds." There is no power intervening between the cause and its effect. The fruit must be what the seed was. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." Neither will Christianity as at present taught and upheld reform the world. Laws may be enacted for every known or unknown griev-

ance on the present code of ethics, but they will not reform the world. Reform must start from within and not from without, from the individual units, after which will follow the whole. There will be no need of legislative enactments; man will have become the law himself. It is the mission of Theosophy to give a scientific basis for its system of ethics, and the Theosophical Society exists for the purpose of carrying this out. It has incorporated Universal Brotherhood in its platform, and this is the only thing one is asked to subscribe to in order to become a member. Theosophy proclaims the unity of all things, Reincarnation, and Karma, as fundamental truths. But, says one, "Yours is a dreamy, way-up-in-the-air sort of philosophy, asking for impossible things." Is not this opinion the result of wallowing in the mire so long, that one has become deaf to the sweet sound, "Come up higher; come up higher Brother?" "If thy Soul smiles while bathing in the sunlight of thy Life; if thy Soul sings within her chrysalis of flesh and matter; if thy Soul weeps inside her castle of illusion; if thy Soul struggles to break the silver thread that binds her to the Master; know O Disciple, thy Soul is of the Earth. When to the world's turmoil thy budding Soul lends ear; when to the roaring voice of the Great illusion thy Soul responds; when frightened at the sight of the hot tears of pain; when deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of Self Hood, learn O Disciple, of her Silent 'God' thy Soul is an unwor-

thy shrine." Before thou canst hear the sound of the Great Amen, thou hast to "attune thy heart and mind to the great mind and heart of all mankind!"

Yet one word; "Can'st thou destroy divine Compassion? Compassion is no attribute. It is the law of Laws, eternal Harmony, a shoreless universal essence, the light of everlasting right, and fitness of all things, the Law of Love eternal."

This, then, is the lost chord of Christianity, the forgetting of the divine truths of Reincarnation and the Law of Karma. When the followers of Christ shall have rediscovered them through the teachings of the Theosophical Society, then will the harp of sacred truths, swept over by the hand of the Nazarine, once more give back its full, harmonious and glorious Diapason of Song, and Christianity be restored to its place in the great Sisterhood of Religions.

E. W.

The Mystery of the Holy Trinity.

IN every age the Christian Church has insisted that an acceptance of the Trinity was essential to salvation. That the faithful disciple must believe in God, the Father, God the Son, God the Holy Ghost, yet not three Gods but one God. In rather a curious way I had my attention fixed on the Trinity during my vacation. Walking a good deal, I cut a staff to assist me in my journeyings and then carelessly I began to cut on the staff what symbols I could remember, taking them from the various religions and also from the secret

societies of which at one time and another I had been a member. Among them very frequently occurred the triangle, now simple, then united in the pentacle or in the six and seven and nine pointed star, or in the sign of Isle of Man, three legs running in the various crosses, Latin, Greek, Maltese, St. Andrews, St. Peters, the Swastica, which are founded on the letter called by some languages Taud by others Tau. And then I began to study the meaning of the triangle and found that it was a very ancient and universal symbol.

We do not give enough attention to symbols, those hieroglyphics which form a universal language, and in a condensed form crystallize truth and enable men to hand it on from one generation to another unchanged. So we find on temples and palaces in Egypt, India, Central America and Peru, the same conventional forms, all meaning the same thing and all revealing the fact that their authors were initiated into the same great Wisdom Religion. Everyone cannot understand the meaning of the symbol but it is there for whomsoever has the ability to unfold its inner meaning, and it can be carved on enduring stone so that it will remain unchanged through the ages, and long generations after the death of those who did the carving, shall still tell the story of their wisdom.

Studying Nature I found the same persistent three. The primary colors, red, yellow and blue, or, as some are now teaching, red, green and blue. The three great forces, light, heat and electricity. The three conditions of matter,

solid, liquid and gaseous. The three parts of man, body, soul and spirit. The three necessary constituents of the universe, spirit, force and matter. And I found, too, that both in the mineral and vegetable world, Nature is fond of arranging crystals and plants on the plan of three or a multiple of three. So persistent is the recurrence of three that it marks an enduring quality in the Universe. One of the recent books on Physics declares that, for any clear conception of the Universe, we must admit Ether, Matter and Energy, that without this triad it is impossible to understand the material Universe. Or, as Mr. Huxley puts it, "Consciousness, force and matter are all necessary to a study of the Universe by the Scientific method."

So, too, when we study Philosophy we come upon the same sacred number. And we learn that for any clear thought, it is necessary that we think of Spirit, Space and the manifested world. The Hindu Philosopher speaks of Radiance, Waters, Earth. The beginning, the middle and the end, which is again the beginning as the Upanishad has it "threefold, threefold." Shankara tells us "that the nature of the Self is perfect Being, perfect consciousness, and perfect bliss, so that one can say, I am perfect, I know perfectly, and I enjoy perfect bliss." Again the Upanishads describe the Trinity as the Evolver or Logos, which has two aspects, or we might say sides, the positive or power of manifestation, the Father, and the negative, plan or method of manifestation, the

mother, and from the union of the two the manifested Universe, the child. The Father or Creative Power, the Mother through whom the manifold life or the child comes to visibility, Evolver, Evolving and Evolved. Take a page of printed matter; first of all there is the reader, then the page that is read, and then there is the reading which seems between the reader and what is read, "The knower, the knowing and the known, Radiance, Waters, Earth, threefold, threefold." Or again, "Formative Voice, Life and Mind. The formative voice is the Radiant power which lights up the life, and mind is the outward expression of the inner life." Or, applying it more directly to man, the Hindu Teacher tells us that there is the physical, the emotional and the causal, three modes of manifesting the hidden life, three garments of the Eternal and the Absolute.

Next I began to compare the ancient religions, for we can get light upon our own only when we compare it with others, and I found everywhere the Father, Mother and Child, symbolized in Egypt by Osiris, Isis and Horus. Studying the Hebrew name of Deity, I found that the mystery name, always spelled and never pronounced, of the most Monotheistic religion of all, consisted really of three letters, for one is repeated, and we have Jod He, Vah He, which are the male and female aspects of the Evolver. Jod He, male, Vah He, female, and their offspring, the universe, summed up in man. So that even in Judaism we have concealed in

the mystery name of God, the sacred three found in all religions and philosophies.

The Hebrews emphasized, as have the Christians, the male side of God, saying nothing of the female side on which the other Shemitic nations bestowed so much attention—and this was to separate the Jews from the other Shemites. Yet, logically, to have any child there must be a mother as well as a father.

Now in the New Testament we hear of the Holy Ghost or Comforter, which strictly corresponds to the Hindu Vach or female element of Deity and to Vah He, the female part of the Hebrew mystery name for God. And we have in the Trinity of the Church, when you shed upon it the Light of the Wisdom Religion, the World old Triangle, Creator, Creating, Created, Producer, Producing and Product, or Father, Mother and Child.

The Gnostics, who were the wisest among the early Christian teachers, expressed this triad in other words, which have also been used by the German philosophers. Spirit, the male eternal power, space, the eternal mother brooding over the universe, without whom there could be no manifestation or putting forth of power in a visible form, and man the result of Father and Mother, or the Universe summed up in man.

This may all seem somewhat unpractical and purely metaphysical, but the practical value plainly appears when we remember the constant teaching of Hindu Upanishads, Greek Philosophy, Egyptian Mystery, Sufi and Christian Mysticism, "that man is made in

the image of God," or is a universe in miniature. Now the value of a study of the Trinity becomes apparent, for it is a study of the higher part of man, in which is Atma, the Radiance, the Father, Buddhi, the waters, the mother, and Manas, the earth, the child.

A favorite symbol for man is the interlaced triangle, the dark triangle representing the lower man, that which has ascended through the painful path of Evolution from the sub-elemental world, and the light triangle, representing the higher man, which has descended from the Absolute at last finding expression in humanity. The purpose of the Mysteries of all Esoteric Schools, and of all religions, has been to raise the lower triangle into oneness with the upper. The lower, the first Adam, of the earth, earthy, is to be so inspired by the Second Adam, the man of heaven, heavenly, that like the base metal of the Alchemist he is to be transformed into pure virgin gold.

May every reader be inspired with the fervent desire to enter into oneness with the Father in heaven, to realize the indwelling majesty of the Holy Trinity, and to know that they walk as Gods upon the Earth.

Rev. W. E. Copeland, F. T. S.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! the light which is thy fairest form, I see it. I am that immortal person, Om!

Upanishads.

Kill out desire, but, if thou killest it, take heed lest it arise from the dead again.

Metaphysical Properties in Man.

IN physical nature heat inheres potentially in every atomic aggregation, organic or inorganic. As heat invariably manifests in the movements of life (prana) it may reasonably be considered as a phase or aspect of the latter. When the life current rushes through physical substances, heat becomes disengaged, and its latent energies may manifest as fire. Fire is heat set free, and its change from potentiality to potency is determined by the extent or degree the life current is permitted to penetrate its substance. And as the flow of life is continually followed by the birth and death of new existences, it follows that a combustion with or without fire denotes the beginning of new forms. For physical existence is an outgrowth of the resistance evinced by material substance to the influx of the element of life, and the friction between this element and its stable medium (matter), elicits from the latter its slumbering energies. We may imagine our physical forms as the breakers on the shore of the boundless ocean of universal life, bidding fair to resist its surging, battering waves. Yet this resistance can only be ephemeral; the physical forms are sooner or later forced to surrender their organization to the overpowering influx of life. This is death to the form, but if by death we mean absence of life the term is very misleading, as in reality more life is manifested in a decaying form, than in a form to which health and consciousness confers the full power of resistance. For as the life-waves dash through

the dissolving form their energies are transformed into myriads of new existences.

On our physical plane the fluctuations of life are shown by their relation to heat. The latter is an important factor in all physical manifestation and engenders the same processes in organic as inorganic substance, and chemistry and physiology simply are the same sciences applied to different kingdoms. Thus heat, latent or free, is a medium of life exchange, forming and dissolving compounds as the flow of the current of life enters or deserts its phenomenal habitations.

Now upon the Astral plane a corresponding transmission of energy takes place between the divine spirit and the Will, and as heat to some degree inheres in ever physical molecule, so also Will is found to be an atomic property in the elements of the Astral plane. We say that fire is freed heat. Likewise in the quality of Will, we may observe conditions of freedom and latency. Free will is expressed in self-conscious action, and as in chemico-physical processes heat in its free form (fire) is required by the chemist in his efforts to extract properties and forces from their respective elements, so in a corresponding measure must Will be freed from its atomic imprisonment in order to bring about self-conscious movements. For as physical substances contain the elements that go to build up organic forms, so likewise in the psychic or Astral realm are found a corresponding distribution of psychic elements in the respective forms or existences of that plane. As, for instance, the

atoms of iron, copper or gold, etc., in their specific combinations build up the elements of copper, iron and gold, so also do atoms of Love, Hatred or Fear give rise to corresponding psychic elements, and as fire is required for chemico-physical processes, so Will in its freed condition is needed for the combining and dissolving of forces and energies in processes of a chemico-psychic character. The analogy applies still farther, for, as is well known in some of our chemical processes, only through the most intense heat can the properties of certain elements be elicited, a circumstance which has its full correspondence in the extraordinary will-power required for the dissolution or removal of some deep-seated trait in the human character.

Will, accordingly receives its active strength from its degree of freedom. The Will of the animal corresponds to heat in its latent condition, while the human Will is represented in physical processes by heat in its freed state (fire). Will, being a potentiality in all psychic substance, takes issue in volition when acted upon by subtler and more interior forces of the human constitution. We say that fire is a faithful servant, but a tyrant as a master. So also is Will, which must be guided by a clear self-consciousness in order to serve the purpose of spiritual progress. In eccentric persons and mad men, we perceive the manifestation of what may be called psychic conflagration. In itself, Will can therefore not be understood as a self-determining quality of intelligence, but rather as a force regu-

lated and directed in its movements by desire. Acted upon by the latter, Will transmits impulses for the formation of thought. But not directly, however; as desire in its function is directing only; not constructive. Thus for the formation of thought another agent must be employed through whose artistic operations the plastic material of the soul-substance or Astral Light is moulded into thoughts and images. This artist is the human imagination, and the brilliancy of his creation depends upon the extent Will has been employed in the movement. Imagination would be motionless if not fired by the Will, and the operative strength of the latter is determined by the degree its element has been set free.

When Desire arises, the Imagination presents the object, rendered permanent by the strength of the will. Again Will feeds upon Desire as a fuel, and when the latter ceases to provide material, Will and Imagination cease to function. As the intensity of Desire is expressed through the Will, the more distinctly the former can make itself felt the more imperative becomes the Will. Absolute pure Desire would free the Will completely, and the combined output of their energies would react upon Imagination and Thought in a corresponding exaltation of expression.

But what is Desire? Desire is a faculty presenting infinite gradations and capable of touching both lowest Earth and highest Heaven in its supreme sway. In itself however, Desire could not be called either good or bad as

its moral coloring is derived from the character of its motive. The epithets good and bad which we attach to Desire are merely conditional forms, for the true comprehension of which our sense-perception as yet is not adequate. A harmonic view of the world can be obtained only if we regard good and evil as mere phenomenal expressions of one ultimate and absolute essence.

While desire wields the executive power, so to say, in the parliament of the mind, the legislative departments must be sought for on still interior planes of being. At the base of all mind actions lies Feeling, that mysterious, undefinable agent which constitutes, as it were, the first translating medium for divine ideation, as the latter presses towards conscious perception through man. The relation of Feeling to primitive ideas corresponds to what we on the physical plane know or rather strive to know, as magnetic induction. Through the processes of the latter, an ordinary piece of iron will come into possession of properties totally foreign to it by the mere touch of a magnet. By this contact the iron has become a magnet, and the process through which this mystery was engendered is called induction. We are told that as below, so above, and that forces and energies, as displayed in physical nature, correspond to powers and activities above. Now we may, perhaps, understand Feeling to be that inductive process, through which the Higher Ego converts its divine desire into the semi-divine desire of our Kamic nature.

The operation of this psychic machinery, this harmonic co-action of instructive, constructive and destructive forces, are left under the supervision of the human soul, the Lower Manas. And as the chemist in his laboratory dissolves and combines, but by no means *creates* his compounds, as the substances needed for his work are furnished by an ever serviceable nature, so likewise the human soul, utilizing the powers placed at its disposal, extracts the quintessence of our earthly experience, and transmits it to the spiritual stores of the Higher triad. From this treasure vault of pure knowledge, energies are reflected back into the self-consciousness of man, and this latter process is known as intuition or pure feeling. Through his operatives, Feeling, Desire, Will and Imagination, the supreme master operator, the human Soul provides the fabric of thoughts.

From this it follows that the expression, free-will is not more appropriate than free desire, free feeling, etc., as neither of these faculties is a consciously determining power. The quality of being free or not free can be applied only to the Soul, as the character of the latter determines the movements of the combined forces of the Mind. And as the Soul constitutes the medium, by virtue of which spiritual and semi-spiritual (psychic) energies are translated into physical consciousness, the condition of the latter depends wholly upon the receptivity of the Soul to influences from interior planes. Consequently, Feeling and Desire, being merely forms or expressions of the character of the Soul, have no

independent activity, nor do they possess power to engender impulses not already received through the Soul. Thus an impulse translated by the Soul from its original essence changes name but not character, as it becomes reflected from agent to agent in the Mind. As the psychic or spiritual messages vibrate through the Soul we immediately comprehend them under the term Feeling, and as they sweep on towards their issue in volitions, the original impulse changes consecutively into Desire, Will, Imagination, Thought, from which is to be concluded that it is the freedom or receptivity of the Soul, and not of its various operatives, which determine the moral responsibility of a thought or an act.

Thoughts are compounds of psychic substances and the winged carriers of messages from soul to soul. When a thought is evolved and rendered alive by a powerful Will, it floats—if not consciously directed—aimlessly about in the psychic realm. As it is wafted hither and thither among the myriads of individual Minds, it will, sooner or later, come within the sphere of a Mind evincing receptivity to the character of that thought. If it be a good thought the person who receives it will feel the moral strength it transmits; but if evil, its influence will be felt in the outburst of passions and desires in the mind of the unfortunate receiver. So a vicious thought projected by an evil-minded man, and rendered powerful by an intense will, is a death-dealing missile, that may bring destruction and death to a human soul. Mur-

ders and suicides of souls take place upon the psychic plane as murders and suicides of bodies upon the physical plane—though under the sway of Karmic law and in the garb of Karmic retribution.

The soul derives its existence from what purity, unselfishness and love can be extracted from our earthly life. Now if the soul, by means of ignoble gratifications and self-indulgences, should succeed in severing the ties that connect it with these spiritual forces, its existence would be aimless and forfeited. As, according to natural laws, lack of purpose and exercise of an organ results in its atrophy and death, so likewise the soul cannot long survive its separation from energies conditional to its existence, but, like a plant torn away from its root, will gradually wither and disintegrate. This is what is understood by mental suicide and loss of the soul.

The evolution of man's seven Principles can be traced and comprehended by studying the kingdoms in nature to which they severally correspond. Theosophy holds that the Spirit—Atman—or the seventh principle is a spark or ray of absolute consciousness, reaching man through the seven kingdoms of nature. Differentiating into seven modes of activity or aspects, it corresponds with the sunbeam, which by passing through a prismatic lens differentiates into seven lines of colors. And as our material things and objects receive their coloring from the inherent elements in the sunbeam, so also do the potential energies in the Atmic ray give

type and character to its multifarious manifestations upon our planet. Through the prismatic lens of the cosmic world substance, the divine spark breaks into seven specific rays, and these rays center upon the arena of material manifestations as so many Principles.

As the Atmic ray penetrates the cosmic world stuff, forms begin to appear, and the mineral kingdom crystallizes first out of the homogenous medium. In the course of evolution the spiritual monad passes through the mineral forms, whence it ascends to the next higher, the vegetable forms, and from there as soon as the needed experience is won, it merges into the animal form.

The friction, as it were, that takes place between the spiritual monad and its passive medium, results in the disengagement of spiritual-material energies, constituting the experiences of the spiritual monad during its evolutionary career. These energies or experiences are transmitted to Atma and give rise to a new phase or aspect of spirit, which aspect is technically called Buddhi, the vehicle of Atma, and the sixth Principle in the constitution of man. Thus Buddhi, being the store-house for monadic experiences represents the "Higher Ego" for the entities of the mineral, the vegetable and animal kingdoms. The function which synthesizes and transmits these experiences is exactly what is termed consciousness *per se*. From this it follows that consciousness is a generic term and refers to every manifested form in the Universe, as it registers the spiritual advances or experiences

of the lower kingdoms upon the tablets of the Buddhic Principle, the latter being the source for the flow of impulses and instincts that guide the advances in the mineral, the vegetable and the brute creation.

But when the highest animal forms were evolved and the spiritual monad pressed for further development—then it was that the monadic experiences, started up in the Buddhic Principle, condensed their energies and evolved a thinking, self-conscious Principle. In the theosophical nomenclature this new Principle enters under the name of Manas, the Thinker, and the fifth Principle in the constitution of man.

In common with this lower kingdoms of nature man is animated by four Principles known as Kama, Prana, Linga Sharira and the physical body. Of those Kama is recognized as the principle through which the type or individual is preserved by the restoration and reproduction of cells and tissue. Prana is known as the Principle of vitality which gives life, magnetism and strength to the body and its ordinary activities, while the vehicle of Prana connecting the life current with the physical molecules is called Linga Sharira, furnishing the type or cast into which nature molds her ocean of forms.

In order to relate the spiritual essence of the spiritual triad to the coarser elements of the lower quaternary, a translating medium was wanted. Such a medium is found in the human soul, also called Lower Manas, and by virtue of its intermediary essence, it reciprocally combines the upper and the lower

spheres of man, the God with the brute. Consequently, our soul is related to Manas as the consciousness of the lower kingdoms is related to Buddhi, and as the animal consciousness transmits to its "Higher Ego" (Buddhi) the experiences gained by negative existence, so likewise does the soul of man gather up all that is noble, true and pure in life, and transmits their essence to the spiritual stores of Manas.

A. L. Gibson, F. T. S.

Editorial.

The Sin of Self-Righteousness.

AMONG the many pitfalls which act as "traps to the unwary" there are few more disastrous to the progress of the disciple than to assume, unconsciously to himself, perhaps, a spirit of self-righteousness. The whole nature and trend of the Theosophic life is to purify the soul, and it is an almost natural consequence that one should separate himself from his fellowmen by supposing that he has passed to a higher plane of motive and action. But this higher plane, which so many of us fancy we have attained or are attaining is made to serve with many as a sort of pinnacle from whence to obtain a good view of the short-comings of the rest of humanity. And pointing out the faults and foibles of others affords a most pleasing occupation to those who have so mistaken the true spirit of Theosophy.

When two or more of these would-be saints meet, then is there a grand overhauling of the characters of all their fellow members. They turn Theosophical Branches into veritable Sorosis Circles, in which the reputations of others are picked to pieces, especially of those whom they do not happen to like. For towards favorites they go to as great extremes in

lauding as they do in detracting in the case of those who are so unfortunate as to possess their enmity. So they keep a constant turmoil within the Society. So-and-so has done this; or So-and-so hurts the Society, or So-and-so prevents people from coming into the Society; and so the gossip goes on. Of course it goes without saying that those who thus engage in this tattle never are true workers for the Society. They imagine they are; but all the good that they attempt to do is more than counterbalanced by the evil which they inflict upon the Society by bringing disharmony into its ranks.

Now, it is a fact that the Theosophical Society enquires into the past of none of its members, and concerns itself very little with the present; for the morality of the Society is so high, the spirit which animates it so unselfish, that the vicious or depraved who may be transiently attracted to it never remain very long within its ranks. They find themselves like fish out of water; it is uncongenial to them, and they soon drop out and fall back into their old habits. Not so, however, with the self-righteous individuals; these cling to the Society like barnacles to a ship's bottom. For they fondly imagine that but for them and their saintly characters the Society would go to perdition.

All this is as wrong as it is possible to conceive. Those people who occupy themselves in finding fault with their brother co-workers are living entirely upon the personal plane. They do not know what it is rise to those realms where all such things drop away from life, as do the mists to one climbing the mountains. A truer proof could not be afforded that one is not acting from a high plane than the very utterance of doubts and misgivings concerning others. Such things belong to the miasm of personal life; they shut one out entirely from vistas of higher things. Such self-righteous ones have entirely mistaken the object of the Theosophical Society. Like Jesus, it is here "not to call the

righteous but sinners to repentance." With the holy and devout of whatever faith it has little concern; it seeks most to proselyte among souls who have no anchorage. Therefore it may happen, and often does happen, no doubt, that many a brave soul joins the Society, and in so doing turns his back absolutely upon a reckless past. Among such are some of our very best members, and among such are never found these self-righteous criticsers of other people's actions.

Brothers, let us recognize that the true object of the Society is to establish a nucleus of real brotherhood, and that this can never be done by constantly picking faults in the characters of those with whom we are associated. It is wiser, purer and more compassionate, to recognize that all the weaknesses of our comrades belong to the plane of the personality alone, and with that plane we have little or nothing to do, if we live the life of true Theosophists. Let us set our ideals high, and nail the Theosophic flag to the mast, and cease concerning ourselves with the petty delinquencies, if there be such, of our fellows workers and associates. Nothing is ever gained—nothing can be gained—by such a carping, criticising course. Let us stop all this, and learn to love one another. So shall the Society leap forward to a new growth, for its energies will no longer be trammelled or diverted by the petty, personal things.

For some months past Theosophical work has been carried on in Watsonville, under the care of Mrs. Russell, of Santa Cruz. Though living 18 or 20 miles distant, she has faithfully persisted in holding her weekly classes. At first they were attended by only one, two or three, but soon grew to twelve or fourteen persons, who often kept her answering questions until ten or eleven o'clock. Sometimes, when unable to stop at the hotel, she would then drive home alone, through the mountains, though a woman not overly strong, with a large family to care for and an important share of her

local Branch work. Needless to say the class prospers. Lectures have been given at Watsonville by Dr. Griffiths, Countess Wachtmeister, and Mr. Clark. The latter spoke on Sept. 11th, to an audience of about fifty. After the meeting some fourteen or fifteen remained to discuss the proposition to form a Branch and some preliminary steps were taken in that direction. *A. B. C.*

A charter has been issued to the San Ardo Branch, at San Ardo, California. The Branch has five charter members. Mr. J. C. Hadley is the President; and Mr. Z. R. Naugaret, Secretary. This makes the thirtieth Branch on the Pacific Coast list.

Among the Coast Branches.

From Honolulu.

Mrs. Mercie M. Thirds writes: The outlook for Theosophical work in Honolulu appears to me most encouraging. Though strife and sectarianism are prevalent, still, many of the best and most intelligent people here are weary of these contentions, and are ready to welcome doctrines of tolerance and fraternity. Fine and growing audiences have greeted me, and I am told that already there is a demand at the book stores for Theosophical literature. Privately many are beginning to read, while the newspapers, in their reports, are giving publicity to our chief doctrines. A class for study has been arranged.

In addition to public lectures a private parlor talk is given each Tuesday evening at Mrs. Foster's residence on Nunann Avenue. These have been well attended by members and others, and have enabled me to present Theosophy to some persons who would probably not attend a public lecture. The class will meet every Wednesday evening, beginning with a study of the "Key to Theosophy."

Blue Mountain Branch, Elgin, Oregon.

C. H. Marsh, Sec., writes: Regular meetings have been held every Sunday

since May at the residence of H. Hug, with an attendance of from seven to twelve.

Good interest has been shown by all in the study of the "Correspondence Class" questions, and the corrected and printed answers. Fifteen books have been read by eight persons not members. We hope for the addition of three new members soon, who are earnest students and have been studying for some time.

Denver Branch.

Minnie Deatherage, Secretary, writes: The Denver Branch has about twenty-two members now and is growing all the time especially since the Countess Wachtmeister was here. She delivered three lectures and all were well attended, showing the interest people are feeling toward Theosophy. The proceeds of the lectures, at least part of them, was used to buy tickets for an excursion over the Loop, one of the mountain railroads, and all caring to go were invited.

The San Francisco Branch, T. S., held its annual election, Sept. 3rd, 1894. The following officers were re-elected for the ensuing year: Dr. Jerome A. Anderson, Pres.; Mr. Evan Williams, Vice-Pres.; Mrs. Vera S. Beane, Sec'y.; Mrs. Caroline H. Bunker, Treas. The Secretary reported a very large average attendance, and the addition of fifteen new members.

Prison Propaganda.

From Folsom, G. M. T. writes:—"Through the efforts of Mr. Paul Bunker, F. T. S., of San Francisco, permission has been obtained for the delivery of Theosophical lectures in the Folsom State's Prison. After much preparatory work in the way of distributing literature, arrangements were perfected, and an audience of two hundred or more listened to the lecture delivered at this prison, Sunday, Sept. 16th, upon "Reincarnation and Karma," by Mr. Abbott Clark of the S. F. Theosophical Society. Perhaps, the best proof of the lasting impression made, the most positive evi-

dence that the lecture had provided food for thought and introspection, was to note the gatherings of three and fours, who after the lecture passed the remainder of the day in comparing notes of the ideas aroused within them.

"Speaking from experience, convicts are strange people, a class of humanity who from their very failings, and the punishments that have followed upon these failings and which bring them as it were more closely within the pale of the doctrine "Karma," are perhaps better qualified and naturally adapted to understand the law, of the truth of which they are living examples, than are those of the outer world, who, must live longer to learn that "man the outcome of his former living is." No condition of life is so conducive to introspection as that within the stone walls of a prison cell, where fallen man sees before him the life which has resulted in bringing upon himself its own punishment, and prejudice or sympathy are here powerless to blind reason to the justice of the effect which has followed upon cause; and a doctrine, which has for its basis a just reward for virtue and a positive punishment for vice, cannot find a better field for its acceptance than the prison with hundreds of inmates. In the questions, much interest and appreciation were shown Messrs. Spinks and Joy of Sacramento assisted in the exercises, and will hereafter, with Dr. Cook of their city, conduct regular meetings each month at Folsom."

After concluding his lecture at the prison, Mr. Clark returned to Sacramento in time to deliver a lecture before the public meeting there also, upon "Proofs of Reincarnation."

At San Quentin the usual eager and attentive audience of several hundred gathered to hear Dr. Jerome A. Anderson's lecture upon "Septenary Man as related to Evolution." A host of intelligent questions followed the lecture.

Thus Theosophy was presented at the two principal prisons of California, a long distance apart, upon the same day.