

The Pacific Theosophist.

Vol. VI.

SAN FRANCISCO, CAL., SEPT., 1895.

No. 2.

PUBLISHED MONTHLY BY

THE LOTUS PUBLISHING COMPANY,

1170 Market Street,

SAN FRANCISCO,

CALIFORNIA.

JEROME A. ANDERSON, M. D., F. T. S.,Editor.
ABBOTT B. CLARK, F. T. S.,Associate Editor.

SUBSCRIPTION, - - - - - \$1.00 PER YEAR.

Aspects of Karma.

KARMA is a purely impersonal force, acting unconsciously in and through man, and void of all elements of an extraneous, destiny-determining energy. Rather Karma must be thought of as an outcome of human action, and feeds upon the latter as the flame feeds upon its fuel; and as the lack of fuel results in the extinguishing of the flame, so, likewise, does Karma cease to operate when human conduct, or rather non-conduct, no longer supplies the required material. The karmic results may be either good or bad, according to the character of our actions; but the moral excellence of an act cannot inhibit the workings of Karma, as all actions whether good or bad alike increase the store of karmic energy and compel rebirth of the Ego. Only with the cessation of all action, when man, charged with the knowledge of a revealed Universe, no longer feels the desire or need to manifest his potencies in earth existence, does the wheel of Karma cease to move, thus freeing the Ego from further rebirths.

Every act, word or thought, every physical or moral motion, stirs up karmic energies and forges chains of attachment to physical existence. As a shadow pursues us in all kinds of sunshine, so Karma follows its parent from birth to grave. And as only that rarification of material substance, known as transparency, is free from this shadowy appendage, so in order to escape the Universal shadow, or Karma, thrown upon the screen of physical existence through the activity of man, the latter must render himself transparent or penetrable, so to speak, to the rays of spiritual verities, and become pure and holy as his source.

From the ceaseless indulgence in action, new effects will spring into existence and serve as means for further progress. Thus there exists, indeed, some similarity between a spider and a Karma-engendering man. For as the former climbs up and down along threads, spun in the immediate course of his transportation, so the Ego, speeding onwards through space, weaves the fabric of its own destiny, and builds the bridge which is to connect time with eternity, and which is to bear the restless pilgrim either to heaven or hell, to the Elysian Heights or the shades of Hades.

There exists a certain correspondence between the law of Karma, and the law of repercussion. A ball thrown against a wall, will rebound with a force proportionate to the intensity of the originative energy, and, other things being equal, will hit the thrower with more or less severity. Now in his physical existence, from beginning to end, from cradle to grave, man flings around himself a continuous current of thought, which may or may not be translated into action. Though invisible and intangible, thoughts, nevertheless, are things of terrible potency, and, gauged by the law of repercussion, will return to their originator, and strike him with either happiness or terror, according to the character and motive carried by the thought. The factor which determines the nature of the Karma is the individual motive power.

These few similes go to show that Karma in its relation to man has no meaning or existence, outside of man himself. The law appears and disappears with him, as being but the register of his actions. The *modus operandi* of the process of bringing the karmic results of action to bear upon the actor are in perfect correspondence to laws and methods found upon the plane of physical nature. In every moment of physical existence, the Ego engenders motive-power, represented in thought, word or deed. The pictures of this unceasing stream of liberated mind-energy, are flashed from point to point, from orb to orb in the Universe, reflected and re-reflected, until every unit of space and time, every cosmic inhabitant, has received an impression from the character of the thought or act reflected. In an unbroken sequence, moment after moment, such pictures are formed, until at the end of a person's physical existence the whole contents of his transient being, as manifested during earth life, is sketched in indelible characters in a veritable cosmic picture gallery. The heavenly orbs being in a state of constant motion while receiving the tatwic impressions projected from the evolving, sentient beings, are continually establishing and changing their relations to the same.

Now death interferes and cuts short objective existence, and during the subsequent subjective state of the Ego no karmic negatives are taken. But at the end of its devachanic sojourn, the Ego is again hurled into the vicissitudes of physical existence, and the old process is continued. So when in the course of the ages, the sidereal hosts have assumed the positions their constellations once occupied, the impressions then received, will react with awful vividness upon the mind of the person from whom they were once projected. These exchanges of mind energies between the stars and the individual continues day after day, hour after hour, second after second; the perpetual motion of the heavenly orbs unveil ever new pictures—hidden during ages—causing ever new changes, hopes or fears, happiness or wretchedness, in the mind of the receiver. The larger the number of stars or planets that coincide in their several postures, incidental to some individual event, the more complete and forcible will the karmic subject feel the "blow of fate." At times a planet may come very

near the position had at some epoch in the life of an individual, and the effect is shown in a threatening danger, just barely escaped. The tyrant, the thief, or the murderer, at the return of the heavenly orbs to positions had at the moment of the commission of some sin or crime, some infringement of human rights, will find the old relations re-established between himself and his victims. The transgressor will then be made conscious of these relations by a more or less mental distress, by some more or less vivid impression of danger and fear, which by unsettling his determination may paralyze his efforts, or perhaps, by some irresistible desire to undertake a venture, result in social and financial ruin, etc., thus providing a true measure of retributive justice. And so the awe-inspiring cosmic pantomime goes on, the stars and the planets, the sun and the moon, through their ever-varying positions, unveil human destinies, as the cylinder of a phonograph grinds out modulations of sound.

From the view now taken, it is at once evident that prayers and invocations ensure no escape from karmic retributions. If ever so virtuous, ever so unselfish, in this incarnation, the causes engendered in some previous life cannot be stayed in their unfoldment into effects. The courses of the celestial orbs are not to be disturbed by human wailings and fears. As an infernal machine fulfills its awful mission and explodes when the time-piece which is attached to it reaches the fatal hour, so the karmic horologe, when its hour strikes, will show its portentous effect upon some earthlife. The past is no longer ours, and cannot be reached or altered by even the most heroic, the most self-sacrificing efforts. But though we cannot prevent a marred past from becoming a threatening future, man is yet not helpless. True, we can not change the past, but we have it in our power to change ourselves in relation to the future. By mental and moral training, by renunciation of self, we can gather strength and courage to front the dark future with unflinching fortitude. As Antæus in his struggles with Hercules got his strength renewed each time he was hurled to the ground by his formidable opponent, so the true Theosophist in his struggle with destiny should turn his defeats into victories by securing a foothold upon the imperishable foundation of calm, fearless intelligence and unflinching virtue.

Having no power to change the past let us leave it as its own concern; and turn our attention and energy towards the future. The destiny of the future is in our own hands; we are the sole arbiters of its fate, and by a constant devotion to a moral ideal, not only in thought and word, but in action, we may gradually rise above Karma, and from being controlled, become controllers. So after ages of struggles, of defeats, and victories, yet undauntedly striving towards the highest ideal of our spiritual perception, we may finally conquer our last foe, the attachment to action, and so be merged into some ideal finality, some Nirvana, as an interlude merely for our re-emergence in some new unknown and unconquered plane of being.

A. E. GIBSON, F. T. S.

Religion in Religions.

"Many modes of worship clothe but one eternal truth."

FROM the sacred pages of the Bhagavad Gita, the Book of Devotion—familiar to us through frequent reading, friendly because the mere sound of its words causes harmony and purity, and sacred, because on its pages above all others may be found true wisdom of a spiritual kind—shine these words of the Supreme Being: "And even those who worship other gods with a firm faith in doing so, involuntarily worship me, too, O, son of Kunti, albeit in ignorance. I am he who is the lord of all sacrifices and am also their enjoyer, but they do not understand me truly. . . . I am the same to all creatures; I know not hatred or favor." Observe, now, the attitude of the believers in one religious system towards the followers of another. There are seven great religions in the world to-day, together with many variations of the original seven. The great ones are Brahmanism, Buddhism, Zoroastrianism, Confucianism, Judaism, Christianity and Mohammedanism. Among these, the Jews consider themselves alone the chosen people of Jehovah; the Christians regard those not of the Christian faith as heathens—even branches like the Roman Catholics looking upon their fellow Christians as heretics; Moslems view those who are not of their faith, as infidels and dogs; the proud Brahmins of India consider all others as outcasts—*Mlechhas*. Each religion claims to be the only true one, and declares all others to be false.

Yet when in 1892 the great parliament of religions was gathered at Chicago, a ray of light fell on the course of the pilgrim toiling along the cycle of darkness. Each creed had its foremost tenets expounded by an eminent representative. It was seen at once that all these expositions had a great deal in common, and that the points of agreement between world-religions are numerous. The appearance of this light at the proper point of the cycle has caused a commotion in the hearts of many. Its results are being felt in the spirit of enlightenment, investigation and toleration which prevails in literature—even sermons; in the growth of liberal societies, and in the general interest which mankind takes in comparative theology, mythology, philology, symbology, etc. But it has also resulted in making the Powers of Darkness more energetic, and caused a stir in that part of their vanguard, the "brothers of the Shadow," who are in the habit of giving to him who strives for the bread of spiritual knowledge, a stone.

Comparative theology and its hand-maidens, comparative mythology and archæology, are bitter enemies of the claim to divine revelation set up by these religions, and controvert their carefully-erected structure of doctrines. They tear down the kind and slowly-creeping ivy of time which covers up the deficiency in the architecture of not a few of the most favorite ecclesiastical institutions. Their light causes to fade into insignificance the halo by which these doctrines are surrounded—a halo created because seen

through the long flight of misty centuries full of sacrifices, ecstasies, deeds of valor and martyrdom, with their teachings and ancient traditions illustrated and glorified by monuments of high art.

Indeed, he who investigates with the light of these comparative sciences will soon work through the sheaths of a religion, be it even his own, and will find that at heart all systems of religion contain a few simple truths which are identical, no matter how varied be the aspect of the rites, ceremonies, symbols, prayers, doctrines and forms of worship surrounding them. As a man who wishes to gain knowledge of his own language must study its origin and its sister languages, so also must one who seeks the knowledge of Religion acquaint himself with other religions before he can see that in his particular creed which is covered by the doctrines of others, and that which stands alone; that which is the fresco work of ritual and purely theological doctrines. He must also study the source of his creed, historically considered; how far the pure stream has been defiled by the efforts of selfish sacerdotalism aided by the ignorance of the masses; what is still the living truth, and what the ossified remains thereof. Only, when by brotherly comparison of the various religions the insight of the critical investigator is deepened, can he know both Religion and his own religion. "There is no religion higher than truth." Truth has to be acquired, searched for, worked for; it is not a gift.

No bible, nor no religious book contains the whole truth; not the Vedas, the Bhagavad Gita, nor the Old or New Testament. They all contain a part of it, but even this is veiled. Do not be deceived; religion is not manifest: being more precious than anything else, it is also more deeply hidden. This might seem a paradox in view of the fact that religion is being apparently freely dispensed from innumerable shrines, mosques, pagodas and josh houses. Remember that there are two meanings to this word, which are most frequently confused. Religion, from the latin, "to bind," is the silver thread which binds every man to his own divine soul and through this common fatherhood binds him also to his fellow-creatures. The other meaning in which the word religion is used, is that in which it comprises under this one name three totally different things, which go to make up a particular creed, and which may be found in each and every system of religion. Thus we have, first, a system of philosophy concerning the nature of the universe, its creation or evolution, and man's relation to God and to his fellowmen. This philosophy is a part of the esoteric teaching; it was not, and is not, given to the masses, but only to those who are initiated in the mysteries of the occult. Thus the truths concerning the highest objects of human conception are not given out, but certain aspects of these more or less veiled are placed before the masses, while their keeping and interpretation becomes the office of the priests. This brings us to the second element of religion, that is, a system of forms under which the deity is worshipped; forms consisting of symbols, ceremonies, rites and dogmas. The form of worship is also esoteric. The

knowledge of truth and the form symbolizing it, are mysteries hidden from the profane. These doctrines are never committed to writing. They were in ancient times taught from mouth to ear in the arcana of the temples. A substitute for the true doctrines was given to the people; the priests veiling the truth by symbols and parables so as to make it harmless. The third and last part of every religion is a system of ethics, or rules of moral conduct. The ethical code alone was given out in its entirety, and according to its true import, and is all that is exoteric.

If we take up at random the chief teachings and symbols of the great world religions, it will be found that the ethics in all are the same; that the symbols and forms of worship vary but slightly; and that the basic philosophy is almost identical, and no one who gives this matter any attention can avoid the conclusion that all religions came from one source and tend to one end.

The basis of all religious thought is that God is one; that in the unity of God are synthesized all things. This is the common property of all religions. Says the Logos in the Bhagavad Gita. "Here in my body, behold, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see;" while the holiest aspiration of the Jews finds expression in the prayer, "Hear, O Israel, our God, our Lord, is One." Listen to this sacred prayer which, called the Gayatri, is the essence of all the Vedas. "Unveil, O thou that giveth sustenance to the universe, from whom all proceeds, to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty on our journey to thy sacred seat." Closely connected with this idea is the other, that we are all brothers. "I go," said Jesus "to my Father and to your Father; to my God and to your God, that where I am ye may be also!" Here is a passage from Manu, the Indian law-giver: "The moon shines even in the house of the wicked." Compare Matthew's statement: "He maketh the sun rise on the evil and on the good, and sendeth rain on the just and the unjust." The idea of universal brotherhood is in all religions, from Krishna and Confucius to Christ, and in all the older philosophers, from Socrates to Marcus Aurelius. It is expressed by Jesus, as just stated, and again in these words: "Whatsoever ye would that men should do unto you, do ye even so to them;" and by Confucius, "What I do not wish men to do to me, I also wish not to do to men." Another fundamental and universal speculation is the one that the universe is governed by immutable law, and not according to the freaks of a personal god, now mild and pitying, now wrathful, but always arbitrary, as in the Deity of our times. Says St. Paul: "Brethren, be not deceived, God is not mocked; for whatsoever a man soweth that also shall he reap." To which corresponds in the Voice of the Silence: "In the great journey, causes sown each hour bear each its harvest of effects, for rigid justice rules the world."

The idea of a trinity, or triad of Gods—connected in some way with the three Aspects of the Absolute—is found in almost all religions; in the Indian pantheon they are Nara, Nari, Viradj, or Brahma, Vishnu, Shiva; in Greece, Jupiter, Juno, Minerva; in Egypt, Osiris, Isis and Horus; in northern countries, Odin, Friga and Thor; Virgin Mothers are Nari, Isis, Mary. Just as common is the idea of hell—a place of punishment, purification and atonement—and the conception of heaven.

B. B. GATTEL, F. T. S.

[To be Concluded.]

Genius and Heredity.

IN THE dim records of the distant past, we find inscribed the names of men who towered above their fellows as the giant redwood towers above the pines and eucalyptus on the slopes of the grand old Sierras. At intervals greater or less, down to the present time there have appeared leaders among men; men with power to delve into the mysteries of nature and evolve original ideas, which, imparted to others, benefit the whole race. Such a man we call a genius.

Whence comes he? Is he the outcome of long years of well-trained ancestry? Can we trace his pedigree down a line distinguished for superior intelligence? The father's life marked by a line of thought, above that of the people of his time? The son improving on his father's work, and so, through generations, still improving? Not so.

The man of genius stands alone. his parents, as a rule, are people of the very commonest types. The great lawgiver, Moses, was the son of one of Levi's tribe, whose very name the records do not give. David the poet-king, was the youngest son of a poor Hebrew shepherd. The Christ, whose life and actions are by millions looked upon as perfect, was the son of an obscure mechanic. And so through all the ages. The man of genius has for ancestry people unknown to fame.

Nothing in nature is without a cause. Atoms of mineral seek other atoms, which, forming molecules, unite each with its kind to produce the crystals—flowers of the mineral world—each crystal after its own kind. Wheat sown yields wheat, and cockles spring from cockles; "the corn yields corn; sessamum gives sessamum." The gentle dove, mating with its own kind, brings forth young doves in all points like itself. But man, how different! From savage bushman, whose intuitive mind is barely raised above the unthinking brute, up to the great philosopher who understands and solves the mightiest problems, what seeming gaps! Why is this?

Eons of ages past a world was born; lighter than is our present air. By gravity's inexorable law, its place in Cosmos was assigned it; its journey around the central orb, its daily revolution on its axis, were begun; its latent heat dispersing in the ether, its gases became liquids, like the steam,

which contact with the colder atmosphere transforms to water. The molecules of liquid, selecting by their divine, indwelling consciousness molecules akin, became the rocks of this our world; the laminated form of mica is seen in every piece of mica; the hornblend forms a crystal like to every other hornblend crystal. The course of evolution going on, atoms seek other atoms to form new molecules, and these combined form cells; which grouped yield protoplasm; the first indication of a superior consciousness, which seeks in the rich soil the nourishment required, is seen in the vegetable growth; and so, proceeding upward, till at last the highest form of mammal—man is reached.

And now there comes a change—a wondrous change! Immortal beings passing from spheres where they had finished their curriculum, come streaming to this earth, to find thereon (each for himself) a fitting vehicle, through which new experiences may be gained. Each individual Ego now must choose the path he will pursue through one life, and as he treads, that path or strays aside, or idly lingers lounging on his way, so is he setting Karmic forces at work which will determine his place and his environments in his next incarnation. One pursuing steadily the upward road, resisting earthly tendencies, desires for gross enjoyments, selfishness, and all the passions of the lower mind, striving to be at one with the divine, makes great strides toward the perfect man, and looms above his fellows—a genius!

Not every one who seeks the mountain top goes the same way; one may pursue poetry, painting, philanthropy or any other elevating aim whereby he may advance his fellowman. And having gained full knowledge of this line, or such as satisfies his desires, another life and other lines he takes, until, by practical acquaintance with all lines of life, he knoweth all and is an Arhat!

What part does ancestry and blood-transmission play in advancing or retarding growth in mental power? So far as making such an instrument as will respond to the touch of the master hand—this, and no more. The brain must be healthy in order that the mind may function and a healthy brain cannot proceed from a vitiated source. The children born of parents close akin are weak in mind or body, or in both; the ego who informs them has been drawn by Karma to an instrument unfit to sound the notes of genius. The sickly scions of nobility are, as a class, a set of imbeciles, to keep their blue blood pure, close kin have wed; the progeny are almost idiots.

Americans, whose mental powers exceed all other races on our earth to-day, are the result of mixing various bloods; Teuton with Celt combines, and sunny Spain joins with phlegmatic Denmark to produce a race with the best traits of all.

"Genius," they say, "is born, not made," and yet 'tis not the product of blind chance or fate, but the result of many a battle with the grosser tendencies of the lowest mind. Innumerable lives within us daily cry for that which we have taught them to expect. We call it force of habit; if

we yield, the habit grows the stronger ; if we fight, each habit overcome enables us more easily to overcome another ; Supine we float along the stream of life, or alert and battling with the waves we guide our bark around the rocks and shoals and gain the haven we desire.

"A man may make a hundred pairs of shoes ;
Each pair alike in size and shape and leather.
A hundred men will wear them ; in a week
No pair will look exactly like another."

So is it with the body and mind. Upon every human child the marks of race and family are plainly seen in childhood and in youth, but when the man, the ego, has worn the garb, it takes the form each gives it. The virtues and the faults which we ascribe to heredity are often nothing more than imitation of example set by parents. Force of whatever kind will always yield results ; the nearest subjects are affected first and strongest. In early years, before the mind has yet attained its full control, the actions of a mother exercise a powerful influence upon it. Kant, the philosopher, believed that from his mother he inherited his taste for metaphysics ; it was example. The sculptor, Michael Angelo, was reared by a heroic mother, and her acts impressed on his young brain heroic thoughts which afterwards took material shape on sculpture of the most heroic type.

Let us endeavor, then, by all our acts and words and thoughts to lead a stainless life, making the happiness of others our chief aim ; make love our law of life, not selfishness. Love is the lord of all ; and perfect altruism the highest form of genius.

PETER DEWAR.

Yogis, Chelas and Adepts.

THE YOGI is one who seeks Union, for Yoga means Union—Union with the divine. There are as many kinds of Yogis as there are schools of Yoga, but the principal ones brought to the notice of travellers in India are those of some one or other of the schools of Hatha-Yoga. These, in order to gain control of the will, and to strengthen it, resort to all kinds of austere practices. One was found, on an island near Calcutta, around whose limbs the roots of the trees had grown. In the endeavors to awaken him so many outrages were inflicted that he died. Another, in Allahabad, has been sitting on a stone for years. He is removed every night by his Chelas, plunged into the river, and then replaced. During the day his consciousness returns to the waking state, and he talks and teaches. Others, again, will close their palms tightly and leave them so until the finger-nails grow into the flesh. They thus gain enormous will power. But it is all for self ; to gain control of nature's finer forces or to enjoy the bliss of Devachan ; and, as Madame H. P. Blavatsky has said, Devachan is but a refined selfishness.

Now, all these and many others besides have Chelas under their guidance or tuition. For, since the word Chela simply means disciple, or pupil,

any branch of learning may have its Chelas. But in Theosophical writings, generally, the word is not used in this broad sense, but refers to the Chelas of the Great Lodge, spoken of in the writings of H. P. B., W. Q. Judge, and others. It is not often known to the outside world that a person is a Chela of that Great Lodge, the obligation is too sacred and binding to be paraded. Yet who can tell whether there may not be those now living who are in close touch with us and it?

The Great Lodge can never be found by going to Tibet, Egypt, or the Andes, where we have hints that some of the Adepts live, but must be sought for on the inner planes of being, and can only be found as interior faculties develop. The worthy disciple who is supremely devoted becomes a Yogi, indeed. But he seeks to learn only that he may teach. The Chela is only in training to become one of those Great Souls spoken of as Mahatmas. There are stages, as in all other lines. The Adepts have attained the highest spiritual advancement possible on earth, whilst retaining the full possession of their faculties. And it is only by leading the life that this can be accomplished. There have been, in every age, men who have come into the world with greater knowledge of nature than that usually possessed. They have been philosophers, scientists, metaphysicians and founders of religions. Their knowledge can almost invariably be traced to the East, and many of these have lived in Egypt and other Eastern countries. In some incarnation or another they have been where each of us now stands, and only by patiently enduring the trials and sufferings of life, and by becoming as a child to its father in the presence of their teacher, have they reached the plane whereon they are.

It has been supposed by a great many that initiations have to be gone through, as in secret societies, to become a Chela. But this is not so. The Chela has set up causes in previous lives which enable him to find his own Guru in this life. So we must begin in this one to set up causes to bring us in contact with our Guru. We must gain control of the body and its organs, for he who can control them is a Yogi. But we must begin by controlling the mind, and whenever we find it wandering from the subject we have taken in hand, we must bring it back, and the first start in Yoga training will then have begun. As an encouragement let us remember the words of an ancient sage: "I died from the plant and reappeared in the animal; I died from the animal and became a man; wherefore need I fear when I never became less by dying?" So let us not be discouraged by apparent failure.

"If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on, and to the charge return again and yet again. The fearless warrior, his precious life-blood oozing from out his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act, then, all ye who fail and suffer, act like him, and from the stronghold of your soul drive all your foes away, ambition,

anger, hatred, e'en to the shadow of desire, when ever you have failed."

When a caravan in the desert has exhausted its supply of water, a man is sent to try and find some, and before he is out of sight another is dispatched, and before he disappears another, and another, until the first discovers water. When he knows it is sweet, he sends word back to the one behind him, and so on till the very earth, the air, the stars, say "Come to drink of the spring." If we can quell the senses we shall hear the voice of the Savior saying "Come, O, come!" And then we shall have true spiritual illumination, without which there can be no expansion.

We thus realize that the Adepts are perfect men, who have attained the knowledge of all that modern science is endeavoring to discover. Such have been Buddha, Socrates, Jesus, and others, aye, our Teacher, H. P. Blavatsky herself. Though They cannot be seen except by those who have attained the same plane as Themselves, it is just as reasonable to suppose that there are beings above us, as that there are beings beneath us. Mahatmaship consists in the spiritual enlightenment of the Manasic Principle, the whole consciousness being centered in the Higher, which is part of the divine.

We should all, therefore, strive to become Chelas of that Great Lodge, and, whilst we know that "Arhans and Sages of the boundless vision are rare as is the blossom of the Udumbara tree; Arhans are born at midnight hour together with the sacred plant of nine and seven stalks, the holy flower, that opens and blooms in darkness, out of the pure dew and on the frozen beds of snow-capped heights, heights that are trodden by no sinful foot," we should still persevere, remembering that "To live to benefit mankind is the first step."

H. P. B. TRAINING CLASS.

Letters to A Student, No. X.

AND NOW you ask me a question: it is one that each and all of us are trying to answer, not only verbally but in our lives.

How to cure selfishness and how to keep from evil thoughts. I will take the latter first: I was once told this, a long time ago—"If you want to kill desire, or the like, take your mind off it, and you will succeed." That is the secret. Men who wish to avoid evil thoughts, and who wish to overcome desire—no matter what the object of that desire may be—such men often make the mistake of dwelling in thought upon the thing they wish to avoid. They think, "I will not do so and so," "I will not think this way or that." It is foolish; for what they are really doing is to vivify and increase their temptation by turning the force of the mind upon the thing they wish to kill out.

Just take up the mental attitude that such things do not interest you; they are no part of yourself. They approach the mind because they are the result of the Karma of your race and country. But they are not your thoughts, in any case. You are interested in much higher things, and by

keeping the mind constantly occupied, when not engaged with the ordinary affairs of life, with high thoughts about Theosophy, about the work, and the great Lodge of Masters, you will soon starve out those old germs of thought you wish to get rid of, which only can exist within you so long as you allow your mind to dwell upon them either with hatred or with love. Both love and hatred in the thought world are binding forces; they tie you to that towards which those sentiments are turned. Farther: do not allow yourself to be frightened or annoyed by evil thoughts that try to enter the mind. Calmly say, mentally of course,—“No room for you here, you are not mine,” and then at once turn your mind to something that interests it.

Now all this you will find explained in Mr. Judge's “Letters that have Helped Me.” That little book in its turn explains the Bhagavad Gita. I would read the first four chapters of the Gita over and over again. Brood upon their hidden meaning. Take a sentence in the morning, and during the day, whenever you have a chance try to find out how that sentence applies to the affairs and events of life. Try to find out still further and deeper meanings, and when you are sure even of one interpretation then act on it; think as it directs you to think. You have no idea what an immense effect that practice has, if sustained. It affects the inner body, and opens up a channel between you and the Higher Self. Follow that path, if you would get light: it is the one sure road.

This also in large part answers your other question: how to cure selfishness. Think on this—“Work, Devotion, Loyalty:” these three will drive away the shadows round the heart, will force a path for the Sun-light through the gloom. By work for others, by helping our Lodge or centre in every way we can, by trying to enlarge our sphere of usefulness, by educating ourselves in every way possible so that we may the better present the teachings of Theosophy to others—by doing this without any thought of personal development or aggrandizement, we gradually but surely break down the barriers of separateness between ourselves and our fellows. That is what we want to do, to get rid of the old idea of separateness which is the cause of selfishness.

Besides work, there is devotion, both to the Supreme which is in all men and which we should endeavor to see in all men, and to our cause and our Society which is Masters' cause and work, amongst much other work. Devotion to the Supreme, which is our Higher Selves, as I say, can be cultivated by following the teaching of the Gita. It says that we should do all things because it is our duty and therefore right to do them. It is a duty we owe to the Supreme: then do it; if not, leave that action alone. So we cease to do this or that because it merely gives us pleasure, and we no longer cease to act because it might give us pain. We try to do what is right. Of course we fail a hundred times and more, but our duty is to try. That we must never cease to do, no matter how often we fail. We learn from our failures, when rightly considered.

Loyalty too is needed, for "Ingratitude is a crime in Occultism." We have received uncounted spiritual treasure from H. P. B. and also from Mr. Judge, whom you all have the honor to have as your General Secretary, and we should not forget it. If we take and do not give, we shall simply cause the death in ourselves of what we have learned from such people, either directly or indirectly. By "give," I do not mean money, for that many of us have not got. I mean such things as a loyal defense when they are attacked; an effort to give them back in work what they have themselves given in the same way—work for Theosophy and for the whole world.

CHEW-Yew-Tung

Editorial.

The Heart Doctrine.



FROM time immemorial mystics have claimed that the heart was the organ of the higher, spiritual faculties. If the human soul be an entity entirely above the play of passion or desire, and if it can only experience these by associating itself with, or incarnating in, an animal body whose indwelling entities have as their normal consciousness these qualities, then it would logically follow that some special organ should afford the actual point of contact for the inflow of spiritual energy. Evidently the brain is not such an organ. There is nothing in intellectual processes to arouse pity, compassion, or any of the higher, altruistic feelings. Intellect is cold and unsympathetic. Many of the most intellectual men have been the most calculating and selfish creatures imaginable. Any of our modern or ancient statesmen will furnish examples. Let Napoleon serve. Did that magnificent intellect which prostrated the whole world at his feet, cause him to interpose in pity to save a single one of the hundreds of thousands of lives whose murdered bodies bridged the chasm between him and the gratification of his ambition? Was not Lord Bacon, a prince among intellectual giants, also one of the most selfish of men?

A very little attention will enable one to perceive that his higher feelings do not arise in the brain. Does one stop to reason when he hears of a starving family? The consciousness which sways him under such circumstances originates deeper within his being. If the cold intellect be compelled by the will to observe and analyze, the pity or love, the desire to help, may be observed welling up from the heart, while intellect stands apart, a dumbfounded, unsympathetic spectator. How does one check a generous impulse, intruding like an unwelcome visitor into his selfish brain consciousness? By reasoning how absurd, or unnecessary, or undeserved, would be his help.

This fact that the heart does afford a point of physical contact with the

higher spiritual nature is the cause of so much reference to this organ in Eastern literature. And in studying this literature, one must always bear in mind that when the heart is spoken of it is the higher faculties associated with it to which reference is had, and not to the physical organ which is but a symbol of that higher consciousness. Thus "to live in the heart" is to live in one's higher nature; to "concentrate upon the heart" is to bend one's energies towards making this higher state of consciousness dominant in his life; to "form an image in the heart" is to ascend to the source of its divine consciousness, and there to image that ideal perfection towards which one aspires. Remembering this, the symbol of the heart becomes an exceedingly apposite and valuable one, and will often afford a clue by which one may penetrate to the real meaning of an otherwise inexplicable text.

It is far easier to dwell in the heart consciousness than one would imagine. Westerners so associate all life with the intellect alone that to cease to think seems equivalent to ceasing to exist. One of their most famous philosophers founded his philosophy upon the words "I think; therefore I exist." (*Cogito, ergo sum.*) But this is an entirely wrong view, and only shows the shallowness of Western metaphysical thought. Much of the time when we fancy ourselves thinking, we are in reality doing nothing of the sort. The sensitized brain may be occupied with the images presented to it by our differing senses, and a certain automatic form of thought may be present, but forming quite an insignificant undertone to our real consciousness. This may be that of feeling upon the higher planes or of emotion upon lower, and almost or quite dissociated from any mental process. And again, if carefully observed, this lower emotion, even, may be felt to originate in other portions of the body than the brain. Thus, if one will separate himself from his body by an effort of the will when he feels anger overpowering him, he will distinctly recognize this as coming from some point in the abdomen. It will rise, as a tidal wave might, until it floods all his brain-consciousness, and entirely submerges this. An angry man, it is well known, is not a rational one.

The "heart doctrine," then, consists in recognizing that there is in man different principles or vehicles of consciousness. And, further, that he can dissociate his soul from them; that he can live upon a plane distinctly higher and happier than that which he now fancies is the *summum bonum* of material existence, the brain consciousness. Therefore, the Theosophist ought not to appeal to, or encourage, the intellect as the sole arbiter of all problems, or as the true center of existence. These deeper feelings which we recognize within us as love for our fellowmen, as desires to help others, a willingness to suffer for them, and in thousands of other ways, do not belong to the brain consciousness. Their source ought to be recognized, and they, themselves, most carefully encouraged. It is true there is danger of mistaking mere emotion—which belongs to a much lower plane—for the

consciousness which constitutes these—which might be distinguished as pure feeling. A little close observation will enable one to discriminate, partially at least, between the impulses and vagaries of emotion, and the divinely-pitiful and compassionate consciousness which constitutes true feeling. And this aspect of Theosophy ought to be more put forward, more dwelt upon. The intellectual perception of its grand truths is useful only in so far as it prepares the way for the acceptance of this its “heart” doctrine. Cold reason may convince us, perhaps, from an utilitarian standpoint, that the principles of brotherhood ought to be practiced, but it can never accomplish this. The springs of energy must come from the diviner portion of our nature. We must “live in the heart,” in the widest and fullest acceptance of the term, and only apply our intellect to the solution of such problems as have no ethical bearings. Wherever this factor enters into the problem the heart should be given full sway, and the intellect bade to stand aside. For it is only by the recognition of the constant presence in us of this unrecognized, and often undesired, visitor from the land of the gods—this golden stream of energy flowing directly from divinity by means of and through our hearts—that human brotherhood will ever be brought about.

Notes From the Sound.

Dr. Allen Griffiths, the Pacific Coast Lecturer, arrived in Seattle, August 9th, from Victoria, and a rousing meeting was held in T. S. Hall on Sunday the 11th. The hall was crowded. On Tuesday night another lecture was given to a large house; on Wednesday and Friday evenings quiz meetings of the most interesting character took place, and on Sunday evening the 18th, the Theosophical revival closed. It was a week of genuine pleasure and profit to all.

Of all the meetings held by Dr. Griffiths in Seattle the quiz meetings were undoubtedly the most satisfactory and beneficial, as nearly every point of Theosophical teachings were touched upon. Dr. Griffiths will always find a warm welcome in Seattle whenever he comes, both from the public and the members.

Interest in Theosophy in Seattle is as strong as ever and winning its way into the minds of thinking people.

Mr. George Sheffield of the Narada Branch, Tacoma, has gone on a trip to Mount Ranier. It may be of interest to state that some two years ago a number of Theosophists made a trip to the mountain and found and located a stream of water from the glacier which plunged over quite a precipice, making a beautiful fall of water which they there and then named Narada Falls, by which name it is now known. Also a T. S. meeting was held upon the mountain on a Sunday evening.

Mr. Albert C. Thees, late secretary of the Seattle Branch has returned from summer work in Alaska. He will go south to Los Angeles for the winter.

Mr. and Mrs. E. O. Schwagerl of Seattle Branch have passed a week in Fairhaven and in connection with Mrs. Ella Wilson assisted in organizing

a Branch of the T. S. A. in Fairhaven, composed of six members. The foundation for a Branch in Whatcom has been also laid.

Tacoma and Seattle Branches are both getting out new syllabi of lectures and exchanges for the coming winter.

Mr. Paul Henning late of the St. Paul, Minn., Branch is now located in Tacoma, having taken a position with the N. P. Ry. Land Dept.

The Port Townsend Branch has not yet reorganized but will probably do so during the fall and winter.

Olympia branch closed during the summer to open Sept. 1. Mrs. A. R. Shimmions was elected Secretary in place of Mr. Going, resigned.

It is rumored that, Mr. E. T. Hargrove, of London Eng., will visit the coast this fall and speak to the branches. This will be a great pleasure in store for us all.

FIB.

Among the Coast Branches.

At the request of members in the South, Abbott Clark was sent by the Pacific Coast Committee, to visit and lecture among the Branches there. At San Diego he has done splendid work, remaining there over a month, and lecturing each Sunday evening, to large audiences, upon differing aspects of Theosophy. "What is Theosophy?" "Universal Brotherhood," "Karma and Reincarnation," "Proofs of Reincarnation," "Mahatmas," etc., were the titles of some of the lectures delivered. The wave of renewed theosophic interest has reached San Diego; and every one is alive to the importance of resuming active theosophic work. The Branch is studying Anderson's "Reincarnation;" while a beginner's class has been organized which has taken up the "Ocean of Theosophy." A class, also, studies the Secret Doctrine; and, altogether, the Fellows at San Diego are alive to the importance of present work. Mr. Clark also lectured upon Coronado Beach, and before the Longshoremen's Union, upon "Theosophy, Brotherhood and Co-operation." The men were much pleased, and offered their hall for future meetings free of charge. Altogether, the success of Mr. Clark's mission to the South is most gratifying to the Committee, who hope in the future to be able to make these theosophical excursions more frequent than they have done, although numerous lecturers have been sent in various directions in the past. Mr. Clark himself toured the Santa Clara Valley, and Mrs. Harris, Mrs. Thirds and others have made frequent visits to places in the interior. This department of the Committee's work has proven most satisfactory to the Coast, especially as, through its general lecturer, Dr. Griffiths, it has been able to reach even the most distant portions of the territory under its jurisdiction.

The resignation of Mrs. Beane from Secretaryship of the Pacific Coast Committee for Theosophic work has been made the occasion of the passing of the most complimentary resolutions to her, by almost all the Branches on the Coast. If ingratitude be a crime in occultism, it certainly cannot be applied to Theosophists in the case in point, and shows what a warm hold loyal Theosophic workers have upon the affections of Theosophists all over the coast. Mrs. Beane has been indeed a loyal and efficient worker, and these resolutions express no more than is her just due.