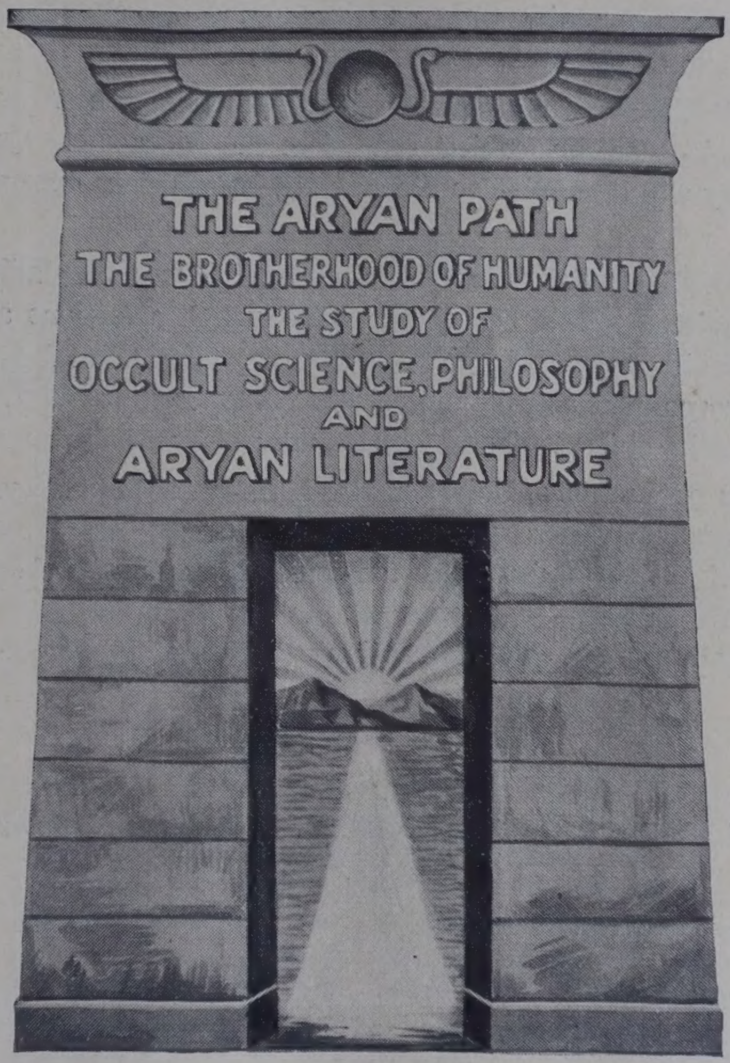
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. X No. 8

June 17, 1940

If we change our ideas, we change our actions. If we see that Law rules, that this Law is inherent in our highest nature and not outside of us, we shall see that it is the Spirit in us—our very Self—that is the cause and sustainer of all our actions; and this Spirit by its very power as the Highest, through false ideas creates for itself false positions and false destinies.

—ROBERT CROSBIE.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th June, 1940. VOL. X. No. 8.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1940. VOL. X. No. 8

ROBERT CROSBIE

"Walk together, speak together, let your minds be all alike.

"May the purpose be common, common the assembly, common the mind : so be your thoughts united. I lay before you a common object, and worship with your common oblation. May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be happy agreement among all."

Rig Veda, X. 191, 2-4.

"The wise gifted with spiritual wisdom worship me ; their very hearts and minds are in me ; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."—*Bhagavad-Gita*, X. 8-11.

Associates of the United Lodge of Theosophists everywhere will benefit themselves by remembering the passing of Robert Crosbie on the 25th of June 1919. For a full decade the Founder of the U. L. T. laboured out of love for his fellow men and in the consecration of the true devotee of the Living Masters. As a token-talisman of his service of the Cause of Theosophy, with which he was intimately associated for thirty-three years, we have two volumes—*The Friendly Philosopher* and *Answers to Questions on "The Ocean of Theosophy"* which are like two lighthouses which flash their signals to those who are tossing on the ocean of *samsara*.

He kindled his heart-light at the Wisdom-Hearth of H.P.B. whom he approached and who directed him to the practical guidance of W. Q. Judge, whose chela Mr. Crosbie became in 1886. In sincere attempts to help his companions after the death of Mr. Judge in 1896 Mr. Crosbie followed the flock like a good shepherd trying his best to guide the sheep to the right place of safety. After a decade of earnest effort he saw almost all of them in captivity of one kind or another. Then a lonely but an undaunted man, he started afresh ; and soon his benignity brought Mr. Crosbie eager learners—friends of old time and of the future. Thus sprang into existence the United Lodge of Theosophists and the magazine *Theosophy* in which the contents of the two above-named books first appeared. Twenty-one years after his passing, in the coming twelve-month period, the following words of his will prove beneficent for the student who aspires to go on with the Work and to attain the strength of spirit Mr. Crosbie attained—strength which makes the heart sincere, the mind simple, the Soul concentrated. He wrote :—

> While students may mentally appreciate and accept the statements made in this book as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

NATURE'S HUMAN MAGNETS

[This article first appeared in *The Theosophist*, Vol. II, for April 1881, p. 154.—EDS.]

If any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.*, that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time, that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugnment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been surexcited, your nerves are hallucinated, a "glamour", has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premiss and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner and Butlerof have ranged themselves, and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wiseacres of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police *Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency", says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the

house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course, —as though priests knew anything of magnetism! —but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

"A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya"—thus speaketh an editorial in the *Novoye Vremya*, January 1, 1881. "The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table." "But",

adds the paper, "the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force."

In the *St. Petersburg Gazette*, a merry reporter gives the following details :—"Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a 'first-class Spiritistic Star' as they call her. And, inded, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura ; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aërial jumps that the terrified spiritists had to take to their heels and left the room in a hurry."

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become "a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side."

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus's dance (*chorea*), various forms of paralysis, hysteria, &c. the patients showed this sensitiveness in a peculiar degree. But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force* ;—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, 'dynamide', 'fluid', vapour, influence, or whatever we may choose to call it ; that it is alike in both sexes ; that it is specially given off at the head, hands, and feet ; that, like the aura from the magnet, it is polar ; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odyllic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of overstepping the limits of exact science, or of being

* We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits",

open to the charge of superstition or credulity. It must at the same time, be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground ; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade" which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. "Slade laid this needle upon a slate, held the latter under the table * * * and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end ; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled."*

Baron Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve ; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows :—"With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force ("Odyle"—the new force he discovered) is associated, with which, in crystals, we have become acquainted." Hence : "*The force of the magnet is not*, as has been hitherto taken for granted, *one single force, but consists of two*, since, *to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals.*" One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand "was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet." (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand "the hand adhered so firmly to it, that when the magnet was raised, or moved sidewards, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been*". This, we see, is the exact reverse of the phenomenon in the American boy Collins's case for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand*. Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says :—"To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger*, even when it had just been in contact with the magnet.....A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation."

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach † proves magnetism to be a compound instead of a simple, force, and that every human being is charged with one of these forces, Odyle ; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone ; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

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* *Transcendental Physics*, p. 47.

† Reichenbach, op. cit. pp. 25, 46, 210.

PANSOPHIA

A STUDY IN THE SECRET DOCTRINE

[The following article first appeared in *Theosophy* (Los Angeles) for August 1926.—EDS.]

> Occult teachings are pre-eminently panspermic . . . supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature ; and, on the other hand, by an implicit faith in the wisdom —we may say, pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.—*The Secret Doctrine,* II, 133.

The whole of Nature is a memorial tablet. Every form of matter is a form of Life ; contains within and on its surface its own life-story. Those who study only appearances, with the aid of the senses, are the men of science. Those who reflect on the processes by which the forms of matter become, with the help of their own reflecting apparatus, or minds, are the speculative philosophers. Those who in reverence and humbleness allow Nature to radiate its Light on their own Being are the practical mystics.

Sense-Knowledge, Mind-Knowledge, Soul-Knowledge are three different kinds of Knowledge, not knowledge about three different things. To the senses the earth is stationary and the sun is continually in motion ; to the mind the earth is spinning round a comparatively stable sun ; to the soul there is continuous exchange, rhythmic and purposive, between the composite parts of the Universe-Lotus whose centre is the sun.

The Wisdom-Religion is Soul-Knowledge of all forms of Life, all forms of Spirit-Mind-Matter. Soul-Knowledge is *vital* Knowledge : it is not knowledge about the matter-aspect of life only, any more than about its spirit-aspect, or mind-aspect only ; it is about all three. It is inherent in Nature, omnipresent. As Spirit it is omniscience itself, as mind it is omnipotent, as matter it is the mirror of both.

Human evolution is the learning of this supreme fact. In each human being the Wisdom-Religion has become manifest to a degree ; that is his degree of initiation. The soul which has become the Great Soul—Mahatma—bears the marks of the full Knowledge of the Wisdom-Religion. The knowledge each soul possesses has bourgeoned from within and reposes within. What an astronomer knows is not contained in the stars and the comets, but in his own mind. Our vision is within ourselves and from within arise its limitations.

The universe is the Tree of Wisdom. Its seven Kingdoms are (1) the seed, (2) the root, (3) the trunk, (4) branches, (5) leaves, (6) flowers, (7) fruits, which contain the seed of futurity. The Seed-Being has within Itself the power and potency of manifesting everything. Correspondentially speaking, the seed is the Atmic Power which puts forth the Buddhic root to become its vehicle, from the two emerge the Manasa-Ego, the trunk, which gives the Tree its individuality. The fourth, the branches, are the skandhic-lives which put forth the green leaves of a personal-lifetime. Only some of the human-trees bear flowers fragrant with sacrifice. Fewer still are fruit-growing. When a human soul in its long march of evolution becomes a devotee of Theosophy he becomes a flower-bearing tree ; the fruits of chelaship are still to follow, and lives of holy striving go by while the seed is forming within its core, pulsating with the vital essence, purified of dross, enriched with experience. Between the first seed and the latest there is no difference of essence ; only in characterization or substance. An additional Tree of Wisdom becomes possible—a whole new Universe, Alaya-soul, where before was but a laya centre.

The Truth-Satya, through its own energy of Compassion-Paramartha, works incessantly in the whole of the manifested universe. After ages of toil the universe-Tree produces the fruits—Adepts—Rishees, embodiments of Paramartha-Satya. These Beings embody all the processes of Nature, codify her laws for the human Kingdom to comprehend—that human Kingdom in which the Divine Urge of Paramartha-Satya is mysteriously working, bringing to birth the hidden Light. This is the second way in which we should understand what is implied in the expression—the Wisdom-Religion.

The Wisdom-Religion expressed in and by Nature becomes the synthesized Knowledge of every Warrior-Soul of every age and clime—the common source of true philosophy which made the eras of antiquity so glorious and which, in ages hereafter, will make humanity a perfect whole. This Universal Wisdom-Religion is focalized in Signs and Symbols, the material photographs of spiritual processes which build and sustain our earth, and whose true and full meaning is understood only by the Adept-Rishees. The third stage in the possession of that Wisdom-Religion is the translation of a portion of it for the salvation of any particular humanity—as seen in the Vedas, the Yasnas, the Pentateuch. The most recent, and fortunately for us the least polluted, as also the least ambiguous and the fullest

transmission, is to be found in H. P. B.'s writings, pre-eminently in her *Secret Doctrine*.

The *Secret Doctrine* is a book of practical occultism. Its study calls for a particular attitude, without which it remains a sealed document. Ere the real task begins, let the student exhaust all doubts as to the *Secret Doctrine* being a record of the Wisdom-Religion's Teachings. Let him question the book, let him cross-examine its varied contents ; let him do this till conviction is born on this point. If the student accepts on mere belief, as many have done before him, he is bound to fail and give up its study. The energy and sincerity with which the book is tested out in the first period will become perception and discrimination in the second. Fearless in searching flaws, when one has failed in finding them, he becomes fearless in perceiving and practicing truth. Again, in approaching the *Secret Doctrine* let us put aside our preconceptions whether religious or scientific. Let the student be clear : the teachings of the *Secret Doctrine* will not substantiate orthodox religious tenets nor many " exact " scientific teachings. The former are too far corrupted, the latter too young, though growing fast.

The power of gaining conviction is locked up in Item I of the *Secret Doctrine*, Vol. I, pp. 272-273. The items following contain the very pith and marrow of occultism. When even some slight comprehension dawns of all that those pages imply, true Faith—Shradda—is born, the faith which opens the Eye of Manas. The words of the *Gita* are applicable to this task of study as to any other :

> Whatever is done without faith, whether it be sacrifice, almsgiving, or austerities, is called Asat and is not of any benefit either in this life or after death.

Before the *Secret Doctrine* can fulfil its mission to the searcher for truth and the striver after perfection, that searcher must arrive for himself at the conviction, or " faith ", that the *Secret Doctrine* embodies, as far as any book can do, the Wisdom-Religion—or Truth. How is this to be achieved ? Many read its statements—and pass on to other books and other statements. Many continue to read it without ever " making up their minds " whether it is to be relied upon, or the reverse. Many accept it on " faith ", as that word popularly means. They " believe " it is true, but they do not know for themselves. Truth has no more power to carry conviction to the curious, the indolent or the contentious than water has power to remain in a leaky vessel—or enter a closed one. The *Secret Doctrine* invites *study*, thought, reflection, comparison, examination, cross-examination, *verification*—philosophically, logically, ethically, evidentially. How else can the Truth be known to us but by testing it out ?

The credibility of the *Secret Doctrine* statements of fact and philosophy will be found the more impregnable the more they are laid siege to. The light they will shed on science, religion, and all the unsolved problems of life is the light of Truth, and will give the student the illumination of Self-knowledge.

INDIVIDUALITY AND PERSONALITY

Robert Crosbie explains :—

" Individuality ", theosophically defined, is the Higher Ego ; " personality " is the false ego : that aspect of the reincarnating Ego which is connected with, and immersed in, terrestrial existence and imagines itself to be the senses, qualities and faculties which it possesses physically. The " personality " is really the working off of defects.

The word " Personality " comes from the Latin word " Persona "—a mask, by means of which we conceal or express our inward feelings. It is the inner ideas and feelings—the general character—that is meant by the word " personality " : the latter is in a constant state of change. The feeling of " identity " that all have is not due to the body or its environment, but to the Egoic nature of each.

The " personality " is in any one life but a temporary aspect and action of the Individuality, and differs in each life. . . . The personality does not reincarnate ; the Individuality at each rebirth projects a new personality, the qualities and tendencies of which are drawn from the sum-total of all past lives—not only the last one. All the past experience is within and behind each personality and can be reached and realized, yet may remain entirely latent or partially so, according to a more or less intensive conception of personality as a thing in itself and of physical existence as the only reality.

" Individuality " is a conscious existence in spirit, whether in or out of the body. " Personality " is a congeries of constantly changing qualities and conditions which the " Thinker ", or Ego mistakes for himself ; thus " the illusion of objects " is self-produced.

The Individuality—the permanent spiritual being, the reincarnating Ego, is the Triad of Atma-Buddhi-Manas. Lower Manas—the personality—is *the outlook upon physical existence* which Higher Manas has, as the result of his thought and action on the physical plane of life. He may change that outlook or he may lose it, and begin a new series of efforts ; or in some cases he may be thrown out for that incarnation or for a great period, and have to incarnate in a new period under conditions of ignorance instead of knowledge.

ABNORMAL AND UNNATURAL

It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature, should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end.

—*The Secret Doctrine*, II. 109.

Where is the student who does not know that the attempt to fight the lower arouses it to fiercer opposition? As if against our very will and determination the beast succeeds in pushing us into doing that which we should eschew and in pulling us away from the higher duties, the performance of which we have undertaken. Practical Occultism consists in learning first to free ourselves from sins of commission and of omission, and secondly to use all the organs and vehicles as channels of the One Self. As, in his innermost nature, each man is Krishna, all hands, all feet, all mouths, all eyes, all ears are His. The ALL-SPIRIT works everywhere incessantly, mending all mistakes, and—"slow grows the splendid pattern that it plans". The Wheel of Life moves on, rarefying the grossness of matter at every stage of its unfoldment. Because with our minds we are unable to perceive the process as a whole we see Nature as red in tooth and claw; we see conflict taking place when in reality Compassion is at work.

But men see red strife in nature because in the process of evolution they have reached a stage where the red of passion and of anger circulates in their own constitution. They see conflict because on their segment of the vast whirling circle of world-process they are enveloped in what seems to them conflict. In their kingdom the Sun of Wisdom is at the nadir and only a few have acquired the art of using fuel and force to make light by which to see. This handful of men are the humble learners of the Occult Science of the Masters of Wisdom who have succeeded in making Themselves the Receptacles of the ALL-SPIRIT.

If we are, or desire to become, one of these few humble learners what particular lesson are we to memorize? Words immediately following the above quotation give us the hint :—

> This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical.

Now, this particular "mystery" can be understood by many more than it is at present. Because it is not understood vice and wickedness flourish, though "vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution". But for the handful who aspire to put vice and wickedness behind, difficulty arises in spite of theoretical knowledge about the triple lines of evolution. Such encounter serious difficulties in applying that theoretical knowledge to themselves. They will find in this whole passage on pp. 109-10 of the second volume of *The Secret Doctrine* an important piece of instruction in practical Occultism.

The basis of that teaching is the division of man in a particular threefold manner. Man is composed of

(1) The Monad, at the upper end, which may be named the Divine Ego : Atma, the Higher Self, the inseparable ray of the ALL-SPIRIT, working through its vehicle Buddhi.

(2) The Personal Self, at the lower end, which may be named the Animal Ego : Physical man in conjunction with animal instincts, passions, desires, etc.; lower manas combined with kama operating through the gross body and its double.

(3) The Inner Ego, between the two, which may be named the Human Ego, inasmuch as it is the source of all reincarnations and is the permanent Individuality which is the root-cause of self-consciousness.

In considering this classification of the three egos we must not overlook that "*man* is nevertheless *one*". H. P. B. says :—

> Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning....The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

Philosophically speaking, the war between the lower and the higher would never cease if they were not aspects of the One Life or the ALL-SPIRIT. The student will do well to note the metaphysical foundation of this ethical teaching—that the Source of Life Physical and of Life Spiritual is one common source. The exoteric language of *The Secret Doctrine* contains an esoteric truth of great practical value; it says :—

> The "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart

to the inner man, or the reincarnating Ego, its immortality.

Life physical is Prana ; Life spiritual is the ocean of Jiva from which Prana rises and into which Prana falls. Prana is the Energy of Atma and in it is contained the key for harmonizing the three aspects and transmuting the disintegrated man into an Integrated Being.

Life spiritual imparts to the Inner Ego, the Individuality, its light and radiance. In proportion as we are able to assimilate this light and radiance do we progress in securing our Immortality.

Life physical, correspondentially, is the real ingredient which makes the health of the Personal Self perfect. That perfect health depends on the Personal Self's capacity to absorb the electrical, magnetic and other currents of pure Prana. Correct absorption makes the body *tejasic* and *ojasic*—shining and radiant with the purity of perfect health.

Next, H. P. B. describes the practical step to be taken ; the interrelation between the three above-tabulated aspects of man should be seen as given on page 110. The function of the Monad is impersonal in character and unless, from below, the necessary effort is made, its real power and influence will not reach the Personal Self. It is said that the Human Ego should gravitate towards its Sun, the Monad. If it does not, the Animal Ego or the lower Personal Self "will have the upper hand in every case". Using the Law of Analogy we might say the good man must gravitate towards the Spirit ; otherwise the good man will become the bad man. The middle position is always critical. When the doctor proclaims the patient's condition critical it means that he may recover or he may die. Similarly every normal human incarnation is a critical condition ; forces of the Divine Ego and of the Animal Ego are exerting themselves on the Human Ego and the technique of both sets of forces has to be understood, as also the relation of the Human Ego to them.

How can the Human Ego gravitate towards the Monad ? There is a phrase used which contains a hint : "The Monad, and its conscious principle Manas". The Monad is

> all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive.

But Manas being the conscious principle can choose and determine to gravitate towards the Monad. Lower Manas is the conscious principle of the Personal Self and correspondentially should gravitate towards its parent, the Higher Manas or the Human Ego.

Now consider the Personal Self, about which H. P. B. says ;—

It is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle", as Buddha calls it in *Dhammapada*.

All those who live without any regard for the spiritual truths, centred in the senses of the body, are living "a Senseless life". *Tanha* is the thirst quenched only by clinging to the bodily sensual activities. The Personal Ego is named the Animal Ego because "animal desire" is the motor-power in it and works up the "fierce Selfishness" spoken of by H. P. B. This "desire" and this "Selfishness" are not all gross or evil ; they include many so-called good feelings and emotions. The "Senseless life" is not that of an idiot, but that of a very intelligent animal whose desire exploits his intelligence. To indicate the special nature of the Selfishness and the Senseless life H. P. B. begins both these words with a capital "S".

The body is intended for the Monad, with "its conscious principle, Manas, to dwell in". When the body is not made to perform that rôle, "Senseless life" is the result. H. P. B. points out that in this cycle it is possible for the Human Ego to reign over and rule the Animal Ego, provided "it is not carried down by the latter". Further H. P. B. makes a statement which has great encouragement for every practitioner of self-control and self-discipline, and which also hints at what is expected of him :—

> Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man.

Now, ordinary men and women of the world are not so selfish as to be spiritually wicked but they are spiritually foolish. The good persons of the world do not suffer from wickedness but from foolishness. In Kipling's poem "The Legend of Evil" Noah got all the animals into his Ark—"all except the Donkey was agreeable to go". But Noah talked to him "fairly", then "sevarely", then "cursed him squarely", till "the Donkey went aboard", and with him the Devil, whom Noah was very much surprised to find in the Ark :—

"For I came in wid the Donkey."

Not the wicked wolf so much as the foolish donkey does the Devil befriend.

We gain a further insight into the above-quoted teaching of H. P. B. by considering the following quotation in the light of what we have been studying in this article :—

> Great intellect and too much knowledge are a two-edged weapon in life, and instruments for

evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

There *are* great intellects in the world and there *is* too much knowledge and these have been so much used "with Selfishness" that

> Mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art.

How far are the practitioners of the Esoteric Philosophy free from the influence of vice and wickedness which flourish in this civilization? Are we erring in regard to our Selfishness and do we call it an ethical characteristic? There is a very subtle side to what is regarded as "unselfishness"; it is a mask hiding subtle, sentimental selfishness.

To obtain the real criterion of practical worth we should not use the terms good and bad, but the term personal, which has both good and bad aspects. Our Esoteric Philosophy teaches that there are Nirmanakayas of evil as well as of good. The starting-point is in the good man of the world possessing intellect, who may proceed towards the Path of Light and Spirituality or in the other direction, towards the Path of Darkness and Materiality. By allowing his Personal Self strongly to infect the real inner man with its own lethal *virus* man approaches the realm of the Brothers of the Shadow. But let him gravitate towards his Spiritual Sun, the Monad, and man nears the Occult World of the Brothers of Light.

From a reflection on what is said above it will be seen that there are Theosophical students and practitioners of the Esoteric Philosophy who are wasting time by mistaking the good for the spiritual. Conventions, propriety, good manners, etc., etc., and qualities—not bad but good qualities —which we share with the animal kingdom are most useful for the men and women of the world, for through them people keep themselves in check; these act as brakes on people's passions, cruelty and egotism. But to mistake them for *spiritual* qualities is an error of judgment for the esotericist. What is his task? To be guided by Higher Manas, the Inner Ego, "the conscious aspect of the Monad". Ordinary people are travellers on earth, but earnest devotees of the higher life are not travellers but pilgrims—Eternal Pilgrims. The travellers go from place to place, from shop to shop, tasting this and seeing that; but the pilgrim has determined and knows where he is going and for what purpose. He is bound for the Ashrama of the Great Gurus and he must guard against waste of time and energy which the unnecessary company of the good people of the world entails. He goes into their midst to fulfil his own object, not to fall into fulfilling theirs. It is not that we do not appreciate the good man—we do; but we should also be aware of the danger he is in, *viz.*, of slipping into error which soon becomes a sin.

As practitioners our task is to do what comes to us, under Karma, but always keeping in mind that we are on a Pilgrimage and are therefore to walk by the guidance of the Inner Ego—"the conscious principle" of the Monad.

To conclude our study of this passage of *The Secret Doctrine* we should note a parenthetical clause H. P. B. inserts in writing about the Monad :—

> The Monad or that which acts in it unconsciously through a force inherent in itself.

This force is the pure Spiritual Will—which works as Fohatic Will manifesting as Natural Impulse in the world-process. This force is latent in what we call our ordinary human will. The awakening of the Monad implies the activating of this force inherent in it. In a footnote (II. 123) H. P. B. states that "the *Monad* is impersonal and a god *per se*, albeit unconscious on this plane". How then to activate the force inherent in it? She explains :—

> Divorced from Manas it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Atma-Buddhi without Manas.

Therefore the starting-point is the incarnated aspect of Manas, which must come under the influence of its parent. The practical lesson consists in learning how to pay heed and attention to the conscious principle of the Monad. The Inner Ego is linked with the Personal Self by that which is called in *The Voice of the Silence* the Antaskarana : "The Path of communication or communion between the personality and the higher *Manas* or human Soul". We have therefore to ascertain in which constituent we are fixed at any hour in performing any action. Unless we separate ourselves from the Personal Self or Animal Ego and centre ourselves firmly in Antaskarana we shall not be able to move towards the Inner Ego.

Let us not turn outside, save and except to perform duties. The Path of Theosophy is not neglect of duties. Safety lies in the performance of duties. Duty offers the needed field for experience and growth. But to turn *more* outside needs great discrimination. For example, take recreation which is necessary for balanced health : to refuse recreation to the Personal Self is a mistake; but what type

of recreation should be given it? Even in recreation we cannot afford to overlook the Inner Man. We should not rush outside even in the name of Theosophy—of rendering service to the Cause. We have to do whatever is necessary to do, and for the rest we have to learn to live in the inner world, "warmed", as H. P. B. points out, by the Monadic radiation.

"PSYCHICAL RESEARCH AND THEOLOGY"

The article on "Psychical Research—Retrospect and Prospect" in our April issue discussed the daring hypotheses to account for hauntings put forward by Prof. H. H. Price in his presidential address before the Society for Psychical Research which appeared in its December 1939 *Proceedings*. Verging as some of his theories did on the explanations of Theosophy, they were on their face too scientifically unorthodox to meet with favour from his colleagues. The next issue of the Society's *Proceedings* contains the Myers Memorial Lecture of the Very Reverend W. R. Matthews, D. D., on "Psychical Research and Theology" in which the Dean of St. Paul's examines incidentally Professor Price's "fascinating hypothesis" of persisting mental images, only to maintain that "there is at least no evidence of the existence of such 'floating ideas'". Referring specifically to haunting, he remarks :—

> These images seem, in some cases, to be charged with emotion, and a feeling which is no longer felt has a mode of existence which baffles me....we have no knowledge of psychic factors except in relation with a psyche.

Have we not? The almost intolerable atmosphere of the séance room, of haunts of vice, of the abattoir and the vivisection laboratory and of other places where dark deeds have been done, is that wholly imaginary? And does the atmosphere of purity, of aspiration and of peace, that lingers where holy men have passed their lives, exist also only in the fancy? Is not the very digestion of our food affected if, while it was being prepared, perhaps a couple of hours before and in another place, the cook was in a towering rage—and that regardless of his having completely recovered from his outburst of temper before the food is eaten?

Dean Matthews passes over in considerate silence Professor Price's indiscretion in suggesting that clues for solving psychical problems might well be sought in the Far East and devotes himself chiefly to examining what contribution, if any, psychical research can make to theology in relation to the existence of God, the miracles of Jesus and the survival of bodily death. From supernormal phenomena, he says, "I do not for a moment think that any direct support for belief in God can be gained", though the phenomena "are much less surprising and disconcerting to one who holds a theistic philosophy".

> Obviously the old-fashioned "argument from miracles" receives no support [from the investigation of modern psychic phenomena]. That depended on the assumption that the miracles of the Gospels were unique, and evidently we shall not help that assumption by finding analogies to them.

But when one has discounted all the deceit, fraud and illusion in the records of psychical research, he believes, "there remains a residuum of established facts which, prima facie, suggest the hypothesis of survival".

That a high official of the Christian Church should admit that "support" for its teachings may be found in this or the other field, speaks volumes for the extent to which blind belief is yielding place to a spirit of open-minded inquiry and demand for a reasoned faith.

> It seems to me that, however firmly persuaded a man might be on other grounds that the soul is immortal, he ought to welcome facts which tend to confirm belief that death is not final.

This is an honest admission by a great dignitary of the Church of the inconclusive supports on which its dogmas rest, and it is a hopeful sign.

Another point which Dean Matthews takes up is the similarities in some respects between the mystic and the mediumistic trance, which incline him to think

> that there are mystical states which are morally and spiritually either indifferent or evil. There are persons who have what we can only call "spiritual power", who are apparently in contact with some source of energy which reinforces their natural endowments and gives them a unification of purpose which makes them most formidable, but these persons are often evil and their mystical experience is a heightening of their will and their capacity for destruction.

It is true, Theosophy affirms, that "there are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good". But while the power upon which such men draw is "spiritual" in its origin, selfishness of intention forbids that it should act as such; to borrow a term from electricity, selfishness of motive acts as a transformer and changes the potential of the force, as a current of electricity may be changed from a higher to a lower voltage.

> Unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane and dire results may be produced by it ....the powers and forces of spirit lend themselves only to the perfectly pure in heart. (*Raja-Yoga*, pp. 18-19)

THROUGH THE GATES OF GOLD

[The following article first appeared in Mr. Judge's *Path*, Vol. I, for March 1887, p. 372.—EDS.]

The most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of "Through the Gates of Gold". Though the author's name is withheld, the occult student will quickly discern that it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path*. The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. Through the Gates of Gold is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of a Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for something "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock—a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure", "The Mystery of Threshold", "The Initial Effort", "The Meaning of Pain", and "The Secret of Strength". Instead of speculating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensation, but to "kill out *desire* for sensation," which is something quite different. "Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape", says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. "If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects."

"The question concerning results seemingly unknowable, that concerning the life beyond the Gates", is presented as one that has been asked throughout the ages, coming at the hour "when the flower of civilization had blown to its full, and when its petals are but slackly held together", the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. "Poets and philosophers, thinkers and teachers, all those who are the 'elder brothers of the race'—have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold".

Those Gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. It needs but a strong hand to push them open, we are told. "The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavour of the man, is found the key which unlocks those great Gates."

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. "We must divest ourselves of the illusions of the material life. "When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it." In this last sentence is indicated the purpose of civilization. It

is the blossoming of a race, with the purpose of producing a certain spiritual fruit ; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting processes of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In the " Mystery of Threshold ", we are told that " only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give ; and he must be capable of denying himself all pleasure, and that without suffering from the denial."

The fact that the way is different for each individual is finely set forth in " The Initial Effort ", in the words that man " may burst the shell that holds him in darknes, tear the veil that hides him from the eternal, at any moment where it is easiest for him to do so ; and most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, " All steps are necessary to make up the ladder ", finds a wealth of illustration here. These sentences are particularly pregnant : " Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether ; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold." Virtue, being of the material life, man has not the power to carry it with him, " yet the aroma of his good deeds is a far sweeter sacrifice than the odour of crime and cruelty."

" To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage. But before this can be reached a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call " the knot of the heart " ! In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot ? is the question we must answer. It is the astringent power of self—of egotism—of the idea of separateness. This idea has many strongholds. It holds its most secret court and deepest counsels near the far removed depths and centre of the heart. But it manifests itself first, in that place which is nearest to our ignorant perceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So we must follow it up if we wish to grasp it at last in its final stand just near the " kernel of the heart ". There it has become an iron bar that holds down the heart ", and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal devil* who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult, for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the centre lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path*, by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man—which is visibly represented by the muscular heart—is the focus point for spirit, for knowledge, for power ; and that from that point the converged rays begin to spread out fanlike, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are fixed. It is beyond it that the glorious golden light burns, and throws up a " burnished glow ". We find in this the same teachings as in the Upanishads. The latter speaks of " the ether which is within the heart," and also says that we must pass across that ether.

" The Meaning of Pain " is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men. " Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as a medicine, as a knife, as a weapon, as

a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user ; what part of ourselves is it that demands the presence of this thing so hateful to the rest ? "

The task is, to rise above both pain and pleasure and unite them to our service. " Pain and pleasure stand apart and separate, as do the two sexes ; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real."

The following passage can hardly fail to startle many good people : " Destiny, the inevitable, does indeed exist for the race and for the individual ; but who can ordain this save the man himself ? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained." But can any earnest student of Theosophy deny, or object to this ? Is it not a pure statement of the law of Karma ? Does it not agree perfectly with the teaching of the Bhagavad-Gita ? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit ; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion ; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in " The Secret of Strength ". " Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinctions." Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion ? He kills each man once in life ; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths ; where then, in The True, can there be any room for such distinctions as right and wrong ? The disciple, must as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question " what am I ? " The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. " The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength ", and we are told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Lytton foreshadowed. " But this power can only be attained by giving the god the sovereignty. Make your animal ruler over your self, and he will never rule others."

This teaching will be seen to be identical with that of the closing words of " The Idyll of the White Lotus " : " He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be ; to retain life in the vigour of manhood, till his entire work is completed, and he has taught the three truths to all who look for light."

There are three sentences in the book which ought to be imprinted in the reader's mind, and we present them inversely :

" Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life, the future and the past."

" On the mental steps of a million men Buddha passed through the Gates of Gold ; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open."

" This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence."

THE GREAT SLAYER OF THE REAL

In his Preface to *The Yoga Aphorisms of Patanjali* W. Q. Judge emphasises the distinction we should draw between mind and Soul. Theoretically all students know this fact ; practically, however, a thoroughgoing application is needed, for which we have to assimilate certain important ideas. Mr. Judge writes :—

> As he [Patanjali] lays down that the real experiencer and knower is the soul and not the mind, it follows that the Mind, designated either as " internal organ ", or " thinking principle " while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens.

To separate body from mind is comparatively less difficult ; but to separate the mind from the Soul or Kama-Manas from Higher Manas is a formidable task. Yet, unless this is done real progress in Occultism cannot be made. We cannot begin to blend mind and Soul, as is recommended in *The Voice of the Silence,* till we learn the nature of the mind and how in its enslavement by desires it is opposed to the nature and course of the Soul and till we cleanse it of its taints and colourings. Then only the other and higher process of the Soul-mind, uniting itself with the human Spirit and realizing the Great Self, can take place.

Every aspirant to the life of pure Occultism has to experience definitely that mind is the organ of the Soul. In ordinary life and action we are so closely identified with our organs of sense and of action that only on very few occasions do we remember to say, " I see through my eyes " ; mostly we say, " I see " ; the same expression is used when we understand something with our brain-mind ; we say, " I see ", meaning " I understand ". In reality we have to attain the position where we can say, " Yes, my mind now sees and understands."

The next step in this practical study of mental experience is to perceive the truth of the important teaching about " the modifications of the thinking principle ". On that Mr. Judge writes :—

> The Mind is a most important factor in the pursuit of concentration ; one indeed without which concentration cannot be obtained. . . . He [Patanjali] shows that the mind is, as he terms it, " modified " by any object or subject brought before it, or to which it is directed.

Our lower manas wanders so quickly, the speed with which it moves is so great and so erratic and the movement is so continuous, that many students jump to the conclusion that they fully understand the teaching about modification. In reality, the wandering of the mind, so graphically called the butterfly-mind which moves in a zigzag course from object to object, does not show how the mind modifies itself, doing what is described by Mr. Judge in *Notes on the Bhagavad-Gita* (p. 141) :—

> Mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thoughts or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncoloured, as we would see if we were able to find one that had not gone through too many experiences. It is movable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes colour, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former colour and shape the moment a different object is taken up.

To have a clear insight into the activities of this octopus-mind which grips the Soul by a hundred tentacles, we need to place the senses correctly on the one hand, and the Soul on the other. We should discern how the mind modifying itself presents a picture to the Soul. As long as the mind wanders and undergoes modifications, its *real* function as the organ of the Soul is in abeyance. Let us note the stages we should mark as students :—

(1) Seeing that the mind wanders.

(2) Tracing the whereabouts of the wandering mind—how it flies to pleasant or to unpleasant subjects and objects. This reveals to us the nature of our attractions and repulsions.

(3) Noting the fact that our attraction-repulsion creates images, which live, for a short or a long time, and which bequeath their legacy in the shape of impresses. In day-dreams and fancies and imaginings we live with our images, re-creating them from those impresses in an internal way, just as in out-turned life we live with and among a variety of objects and things.

(4) Ceasing to create those images we experience their self-reproductive power and

we have to begin to demolish them by deliberate attempts. These internal images cast dark shadows on our Soul-light, as *The Voice of the Silence* points out.

(5) When success is attained in disintegrating the images and dissolving their constituents and make-up, a balanced condition of the mind is attained. What does such a cleansed mind in the condition of balance perceive? It sees ideas which are true—the world of ideas which are the recorded emanations forming the Divine Astral Light or Akasha.

We have purposely tabulated in a concise manner the stages through which the neophyte must take himself, for no lengthy descriptions can make the subject clearer.

Now, just as we live in the world of the senses and their objects but value things according to our likes and dislikes, our feelings and desires, so also we live in the world of mind but surround ourselves with false values and fanciful notions. Out of the world of matter and of objects we fashion a particular world of our own, because of and with the aid of our senses and organs. So with the world of mind: it becomes hidden and obscured by our fancies, our fabricated images. In each state or on each plane we have this duality—the real hidden within the unreal. The unreal is made by our senses and brain; within is the real world of things and objects. (This latter is the field of research of the honest scientist.) Similarly, the unreal is made by our fancy through the modifications of the thinking principle; within is the real world of ideas. (This latter is the field of research of the real occultist.) At each stage we have to learn to discriminate between these two. Only in their unreal aspects are the senses and the mind the enemies of the Soul; in their real aspects they are the friends of the Soul. Therefore it is said that "Nature exists for the Soul's sake". Concludes Mr. Judge :—

> As the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

CONSCIENCE

Mr. A. A. Milne, well-known as the author of *Peace with Honour*, in coming to terms with the war, has had to subject his conscience to a rigorous examination. He writes in "Notes on the Way" in *Time and Tide* for 2nd March :—

> An action is not wrong for me because somebody else, human or divine, has said so; it is only wrong for me if, at the particular moment, and in the particular circumstances, I think it is wrong. Of course I realize that I am putting a good deal of trust in myself, but then I conceive that to be my job. I also conceive my conscience to be *mine*.

This is profoundly true. Each man is the final arbiter of what is right or wrong for him. Any man goes at his peril against his convictions. If he acts mistakenly but from a right motive the very reaction gives him the chance to unfold better judgment, but if he does, with whatever object, what he knows in his heart to be wrong, he takes a step towards perdition. Conscience is not infallible. It differs between man and man. The Theosophical student is at a great advantage in being able to supplement its promptings by knowledge of the laws of being to which he has access in the Teachings. The very limitations of his understanding, however, throw him back upon the guidance and the inspiration that come from within.

Theosophy differentiates between the negative warning based on individual assimilated experience, "the voice of conscience" and the positive direction that comes from a higher aspect of our being "when unhampered by the baser attractions of our dual nature" and is known as "the still, small voice" :—

> that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise.

Without that understanding, Mr. Milne's proposition that "just as there are more important things in the world than my life, so there may be more important things in the world even than my conscience" is confusing and even dangerous.

Very often people mistake for the voice of conscience the claims of conventionality, of ritual observances, of rigid and unreasoned inhibitions, inherited or acquired. If a man's love for purity and righteousness is genuine, not prompted by the selfish wish that *he* may keep righteous and pure, something higher than conscience, namely, "the still, small voice" itself, may prompt him to subordinate the individual to the general good by turning a deaf ear to those spurious claims.

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The United Lodge of Theosophists

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF ; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration", I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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