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# Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Back numbers, 25 cents each.

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H. W. CLOUGH,

Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

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Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

# Index to Theosophy

VOLUME 2

NOVEMBER, 1913 — OCTOBER, 1914

## A

A Theosophical Education.....	232
About "Spirit" Materializations.....	323
Acquired Habits .....	112
Act, Judge the, Not the Person.....	30
Action, Responsibility for Right and Wrong.....	72
Affirmations and Denials.....	267
"Agents, Men Karmic".....	265
An Ancient Telephone.....	476
Animals, Reincarnation of.....	443
Answered, Some Old Questions.....	519, 572
Answers, Questions and.....	91
Antiquity of the Vedas.....	468
Appendices to Fragments of Occult Truth.....	553
Are We Deserted?.....	148
Argument for Reincarnation.....	188
Aryan, Culled from, Science.....	40
Assumed, The Position.....	241
Aum! .....	3

## B

Bhagavad-Gita, The .....	44, 49, 120, 180, 215, 282, 289, 370, 406, 461, 493, 551
Bhakti—Devoted Faith .....	155
Bible, Reincarnation in the .....	540
Blavatsky, H. P., Prophecies by.....	561
Books, My .....	340
Buddhist Sects, Japanese.....	128

## C

Cagliostro, Prince Talleyrand and.....	110
Christian Fathers on Reincarnation.....	466
Clairvoyance, Shall We Teach?.....	65
Closed or Open Lodges.....	132
"Comes, When the Time".....	337
Coming Race, Kali Yuga and the.....	526
Coming, The, of the Serpent.....	194
Communications From "Spirits;" Their Sources and Methods .....	501
Compendium, From a Lamrin.....	88
Conversations on Occultism.....	41, 78, 135
Criterion, The, of Morality.....	219
Culled from Aryan Science.....	40
Cycle, Our, and the Next.....	160
Cycle, The Signs of This.....	396

## D

Denials, Affirmations and.....	267
Desatir, Karma in the.....	225
Deserted, Are We?.....	148
Desire Made Pure.....	454
Division, The Sevenfold.....	54
Doctrine, Hidden Hints in the Secret.....	89, 138, 156, 235, 277, 321, 378, 411
Doctrine, The Persian Students'.....	375
Dogmatism in Theosophy.....	270
Dont's, Theosophical .....	490
Drift, The, of Western Spiritualism.....	474

## E

Earth, The Skin of the.....	68
Editor's Foreword .....	193
Education, A Theosophical.....	232
Evil, The Origin of.....	506
Evolution .....	404
Existence, The Struggle for.....	55

## F

Facts, The, Mahatmas As Ideals and.....	569
Faith, Bhakti—Devoted .....	155
Fate, Moon's Mystery and.....	526
Foreword, Editor's .....	193
Fragments of Occult Truth .....	97, 172, 196, 256, 293, 351, 398, 445, 485, 553
From a Lamrin Compendium .....	88
From Ostende to London.....	566
Future, The, and The Theosophical Society.....	299

## G

Gita, The Bhagavad.....	44, 49, 120, 180, 215, 282, 289, 370, 406, 461, 493, 551
Give, What Ye, Ye Shall Have.....	158
Great Paradox, The.....	496

## H

Habits, Acquired .....	112
Have, What Ye Give Ye Shall.....	158
Healing, Metaphysical, Once More.....	362
Healing, Of "Metaphysical".....	274
Help, Will Masters', Be Withdrawn in 1898 Until 1975?.....	499
Hidden Hints in the Secret Doctrine.....	89, 138, 156, 235, 277, 321, 378, 411
Hidden Self, Proofs of the.....	472
Higher Self, Mesmerism and the.....	414
Hindu, Some, Legends.....	333, 349
How She Must Laugh.....	492
Hypnotism-Mesmerism .....	76
Hypocrisy or Ignorance.....	236

## I

Ideal, The, and the Practical.....	302
Ideals, The Mahatmas As, and Facts.....	569
If Methuselah Existed, Why So Short Our Lives?.....	229
Ignorance, Hypocrisy or.....	236
Impudence, The, of Modern Philosophers.....	279
India a Storehouse for Us.....	152
Ireland .....	280
Is Poverty Bad Karma?.....	230

## J

Japanese Buddhist Sects.....	128
Judge the Act, Not the Person.....	30

## K

Kali Yuga and the Coming Race.....	526
Kali Yuga, The.....	452
Karma .....	226
Karma in the Desatir.....	225
Karma, Is Poverty Bad?.....	230
Karma, Thoughts on .....	417
Karma, Thoughts on, and Reincarnation.....	17
Keys, Two Lost.....	74

## L

Laugh, How She Must.....	492
Legends, Some Hindu.....	333, 349
Life, The Larger Word of.....	1
Life, The Science of.....	543
Lives, If Methuselah Existed, Why So Short Our?.....	229
Lodges, Closed or Open.....	132
London, From Ostende to.....	566
Lookout, On the.....	46, 94, 139, 190, 239, 287, 335, 381, 429, 477, 574
Love .....	146

## M

Mahatmas As Ideals and Facts, The.....	569
Masters and Their Message.....	385, 433, 481, 529
Masters' Help, Will, Be Withdrawn in 1898 until 1975?.....	499
Materializations, About "Spirit" .....	323
Mediumship and Abnormal Psychism.....	272
Meetings, The Plagues of Our Public.....	310
"Men Karmic Agents" .....	265
Mesmerism and the Higher Self.....	414
Mesmerism, -Hypnotism .....	76
Message, Masters and Their.....	385, 433, 481, 529
"Metaphysical Healing," Of .....	274
Metaphysical Healing Once More.....	362
Methods of Theosophical Work.....	223
Methuselah, If, Existed, Why So Short Our Lives?.....	229
Moon's Mystery and Fate.....	526
Morality, The Criterion of.....	219
My Books .....	340
Mystery, Moon's, and Fate.....	526

## N

Needs, What Our Society, Most.....	360
Never Need to Worry.....	380
Notions, Wrong Popular.....	516

## O

Occultism, Conversations on.....	41, 78, 135
Occult Science, The Synthesis of.....	8
Occult Truth, Fragments of.....	97, 172, 196, 256, 293, 351, 398, 445, 485, 553
"Ocean of Theosophy," On.....	420
Of "Metaphysical Healing" .....	274
On "Ocean of Theosophy" .....	420
On the Lookout.....	46, 94, 139, 190, 239, 287, 335, 381, 429, 477, 574
Origin, The, of Evil.....	506
Ostende to London, From.....	566
Our Cycle and the Next.....	160
Our Sun and the True Sun.....	15

## P

Paradox, The Great.....	496
Past, Vast Works of the.....	464
Persian Students' Doctrine, The.....	375
Personalities .....	62
Person, Judge the Act, Not the.....	30
Pertinent Reflections .....	326
Philosophers, The Impudence of Modern.....	279
Plagues, The, of Our Public Meetings.....	310
Plain Theosophical Traces.....	367
Popular Notions, Wrong.....	516
Position, The, Assumed.....	241
Poverty, Is, Bad Karma?.....	230

## P—Continued

Practical, The Ideal and the.....	302
Present Situation, The, Disconnectedly Considered.....	38
Prince Talleyrand and Cagliostro.....	110
Progress, True .....	86
Proofs of the Hidden Self.....	472
Prophecies by H. P. Blavatsky.....	561
Psychism, Mediumship and Abnormal.....	272
Pure, Desire Made .....	454

## Q

Questions and Answers.....	91
Questions, Some Old, Answered.....	519, 572

## R

Race, Kali Yuga and the Coming.....	526
Races, Why, Die Out.....	150
Reflections, Pertinent .....	326
Reincarnates, What .....	109
Reincarnation, Argument for .....	188
Reincarnation, Christian Fathers on.....	466
Reincarnation in the Bible.....	540
Reincarnation of Animals.....	443
Reincarnation, Theories About, and Spirits.....	243
Reincarnation, Thoughts on Karma and.....	17
Remembered, To Be, by Theosophists.....	64
Repentance .....	83
Responsibility for Right and Wrong Action.....	72
Rishis, Where the, Were.....	28, 118

## S

Science, Culled from Aryan.....	40
Science, Occult, The Synthesis of.....	8
Science of Life, The.....	543
Science, Which is Vague, Theosophy or?.....	125
Scipio, The Vision of.....	314
Secret Doctrine, Hidden Hints in the.....	89, 138, 156, 235, 277, 321, 378, 411
Sects, Japanese Buddhist.....	128
Self, Mesmerism and the Higher.....	414
Self, Proofs of the Hidden.....	472
Serpent, The Coming of the.....	194
Sevenfold Division, The.....	54
Seventeen Years Ago and Now.....	563
Shall We Teach Clairvoyance?.....	65
Signs, The, of This Cycle.....	396
Situation, The Present, Disconnectedly Considered.....	38
Skin, The, of the Earth.....	68
Society, The Future and The Theosophical.....	299
Society, The Theosophical.....	189
Society, What Our, Needs Most.....	360
Some Hindu Legends.....	333, 349
Some Old Questions Answered.....	519, 572
“Spirit,” About, Materializations.....	323
“Spirits,” Communications From; Their Sources and Methods.....	501
Spirits, Theories About Reincarnation and.....	243
Spiritualism, The Drift of Western.....	474
Storehouse, India a, for Us.....	152
Struggle, The, for Existence.....	55
Students', The Persian, Doctrine.....	375
Sun, Our Sun and the True.....	15
Synthesis of Occult Science, The.....	8

## T

Talleyrand, Prince, and Cagliostro.....	110
Telephone, An Ancient.....	476
Theories About Reincarnation and Spirits.....	243
Theosophical Dont's .....	490
Theosophical Society, The .....	189
Theosophical Society, The Future and The.....	299
Theosophists, To Be Remembered by.....	64
Theosophists, What Are the?.....	455
Theosophy, Dogmatism in .....	270
Theosophy, "On" Ocean of.....	420
Theosophy, What Is?.....	422
Theosophy, Which Is Vague, or Science?.....	125
Thoughts on Karma.....	417
Thoughts on Karma and Reincarnation.....	17
"Time, When the, Comes".....	337
To Be Remembered by Theosophists.....	64
Traces, Plain Theosophical.....	367
True Progress .....	86
Truth, Fragments of Occult.....	97, 172, 196, 256, 293, 351, 398, 445, 485, 553
Turn, The, of the Wheel.....	185
Two Lost Keys.....	74

## U

Udgitha, What Is the?.....	7
"U. L. T.".....	145
Upanishads, The .....	329

## V

Vague, Which Is, Theosophy or Science?.....	125
Vast Works of the Past.....	464
Vedas, Antiquity of the.....	468
Vision, The, of Scipio.....	314

## W

Western Spiritualism, The Drift of.....	474
What Are the Theosophists?.....	455
What Is Theosophy? .....	422
What Is the Udgitha? .....	7
What Our Society Needs Most.....	360
What Reincarnates .....	109
What Ye Give Ye Shall Have.....	158
Wheel, The Turn of the.....	185
"When the Time Comes".....	337
Where the Rishis Were.....	28, 118
Which Is Vague, Theosophy or Science?.....	125
Why Races Die Out.....	150
Will Masters' Help Be Withdrawn in 1898 Until 1975?.....	499
Word, The Larger, of Life.....	1
Work, Methods of Theosophical.....	223
Works, Vast, of the Past.....	464
Worry, Never Need to.....	380
Wrong Popular Notions.....	516

## Y

Years, Seventeen Ago and Now.....	563
Yuga, Kali, and the Coming Race.....	526
Yuga, The Kali.....	452

# The United Lodge of Theosophists

## DECLARATION

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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

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THE STUDY OF OCCULT  
SCIENCE AND  
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LITERATURE

*A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man.*

VOL. II.

NOVEMBER, 1913

No. 1

## CONTENTS

The Larger Word of Life	- - - - -	1
Aum!	- - - - -	3
What is the Udgitha?	- - - - -	7
The Synthesis of Occult Science	- - - - -	8
Our Sun and the True Sun	- - - - -	15
Thoughts on Karma and Reincarnation	- - - - -	17
Where the Rishis Were	- - - - -	28
Judge the Act, Not the Person	- - - - -	30
The Present Situation Disconnectedly Considered	- - - - -	38
Culled from Aryan Science	- - - - -	40
Conversations on Occultism	- - - - -	41
The Bhagavad-Gita	-- - - - -	44
On the Lookout	- - - - -	46

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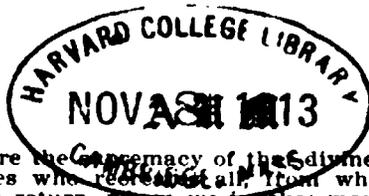
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Let us adore the ~~Supremacy of the~~ ~~Sovereign~~ Sun, the Godhead who illuminates who ~~is~~ ~~at~~ ~~all~~, from whom all proceed, to whom all must return, whom we invoke: may he direct our understanding aright in our progress toward his holy seat.—  
The Gayatri.

The spiritual mind which by study hath forsaken the fruit of works, and which by wisdom hath cut asunder the bond of doubt, cannot be brought back to mortal birth by reason of any human action.—*Bagavad-Gita*, ch. iv.

# THEOSOPHY

Vol. II

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No. 1

*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE LARGER WORD OF LIFE

Everything in the Universe, throughout all its kingdoms, is *conscious, i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. . . .

The Universe is worked and *guided*, from *within outwards*. . . . and man is the living witness to this Universal Law, and to the mode of its action.

—H. P. Blavatsky: *The Secret Doctrine*.

Theosophy is the doctrine of the *indwelling* Spirit, the immanence of the One Life. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy.

Consider these postulates. If true, or if assumed to be true for purposes of arriving at a primary understanding of what Theosophy teaches, they sweep into unrecrudescent oblivion *all* ideas of miracle, of chance, of injustice, of an extraneous God, of revealed religion, *all* the speculations of modern science. They destroy no fact, no experience, nothing in the whole range of the phenomena of consciousness. What is destroyed by the clear apprehension of the fundamental propositions of Theosophy is the myriad-fold explanation of the mysteries of Life that is offered to the men of today by the hordes of blind leaders of the blind.

ALL IS LIFE, says H. P. B. in another place in the *Secret Doctrine*; all is evolution from within outwards; form of whatsoever nature, but the varying *expression* of the Intelligence within,

helped or hindered by the Intelligence without. We are in ceaseless contact: *there is no separateness at all*. One indivisible and absolute Omniscience and Intelligence thrills throughout every atom and infinitesimal point of the whole Kosmos, *which has no bounds* and which people call Space, considered independently of anything contained in it. We are part and parcel of *That Which Is*: we are not studying something else when we are observing what we are pleased to call an ant, a sun, a man, a Master: We are watching the handiwork of the One Life. We are not considering something particular, personal, isolated, when we reflect upon ourselves: we reflect upon the One who is also Universal. Unless Spirit, Life Consciousness, Intelligence *are* in unbroken continuity how *could* there be subject or object. *How could anything exist alone?* If I exist *alone*, if I am actually *separate*, how could I sense anything, experience anything, conceive of anything? If *my* consciousness is *separate* from anything in time, space, substance or causality, how could contact arrive? By what bridge span the void?

The conclusion is irresistible: only in an actual Unity could an idea, even of separateness, arise. The corollary is likewise irresistible: all separateness is in idea. That which separates also unites. If our *attitude of mind* is changed we shall verily soon begin to see all things and creatures in the Self and the Self in all. Nature does in fact exist for the sake of the Soul's experience and emancipation, and down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole.

Light and darkness cannot be reconciled. Light is the reality, darkness the negation. If the Spiritual identity of all beings is the everlasting fact in all Nature and all natures, it never can be recognized by any analysis, any labor, any thought, any aspiration soever that roots in the idea of separateness, but can only be realized from the fundamental assumption that IT IS, with all that that assumption implies. We then by degrees begin to read the larger word of life. But if we accept the abstract idea and do not live it, it remains like seed ungerminated.

The fundamental propositions of Theosophy are of no value unless we apply them in daily life—to our acts, to our desires, to our thoughts, to all our relations to all our fellow beings, animate and inanimate, visible and invisible. They affect us: we also affect them. This we constantly forget. If we would recover the memory of past lives we must begin by recovering the memory of the passing lives. The matter we touch, the food we eat, the air we breathe, the thoughts we entertain and feed or flay as fancy makes the mood—these too are *lives* and our destiny interwoven with theirs, no less than with our fellow humans. Do we think of all these things and creatures that compose the constant total of all *our* activities external and internal—do we think of them as *beings*? Are our thoughts and actions proceeding spontaneously from the basic idea of the effect of *being upon being*?

“Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning.” That *meaning* is Theosophy, not any words or practices. All these are but descriptions or prescriptions—the teaching or the preachment. Only those who live the life may *know* the doctrine.

## AUM!

---

THE most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:\*

Let a man meditate on the syllable OM called the udgitha,\*\* . . . it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: “Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful.”

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana*, a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the

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\*Khandogya Upanishad, 1st Khanda. See Vol. 1, *Sacred Books of the East*. Muller.

\*\*Hymn of Praise to Brahm.

human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says: "The syllable OM is the leader of all prayers. Let it therefore be employed in the beginning of all prayers," and Manu, in his laws ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a trilateral word consisting of a, u, m, it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *deities*—Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener, or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God."\* This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound, *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But

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\*St. John, C. 1, V. 1.

it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending or destruction of speech is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and altogether joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the out-breathing of the first sound of the entire Aum.

This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.\* It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microscopic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya*, *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishies of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. *Nada* Brahma is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the *Pralaya*, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed on the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant

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\*See *Bagavad-Gita*.

undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

“Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness.”\*

AUM !

HADJI-ERINN.

\*Mundaka Upanishad, II. Kh. 2. (Muller's Tr.)

(The foregoing article was first printed by Mr. Judge in *The Path* for April, 1886.)

## WHAT IS THE UDGITHA?

Jamestown, April 16th, 1886.

Dear Brother:—Will you kindly explain, through THE PATH, what is to be understood by the *Udgitha*, or hymn of praise to Brahm? With best wishes for the success of your enterprise, I remain,

Fraternally yours,

L. J.

This is a vital question. It may have arisen from the peculiarity of the word inquired about, or it may be that our brother really knows the importance of the point. We refer him to the article upon OM in the April number. OM is the Udgitha, and OM has been explained in that article. Read between the lines; and read also the “Upanishad Notes” in this month’s PATH.\*

In the *Maitrayana-Brahmana-Upanishad* (Pr. VI). it is said: “The Udgitha, called Pranava, the leader, the bright, the sleepless, free from old age and death, three-footed, (waking, dream, and deep sleep), consisting of three letters and likewise to be known as fivefold, is placed in the cave of the heart.”

This is the Self. Not the mere body or the faculties of the

\*See “Studies in the Upanishads” in April THEOSOPHY.

brain, but the Highest Self. And that must be meditated on, or worshipped, with a constant meditation. *Hymn of praise*, then, means that we accept the existence of that Self and aspire to or adore Him. Therefore, it is said again, in the same Upanishad:

"In the beginning Brahman was all this. He was one and infinite. . . . The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is, like the ether, everywhere, and at the destruction of the Universe, he alone is awake. Thus from that ether he wakes all this world, which consists of (his) thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire. He who is in the fire, and he who is in the heart, and he who is in the sun, they *are one and the same*. He who knows this becomes one with the One."

Now, "to know" this, does not mean to merely apprehend the statement, but actually become personally acquainted with it by interior experience. And this is difficult. But it is to be sought after. And the first step to it is the attempt to realize universal brotherhood, for when one becomes identified with the One, who is all, he "participates in the souls of all creatures;" surely then the first step in the path is universal brotherhood.

The hymn of praise to Brahm (which is Brahman) is the real object of this magazine, and of our existence. The hymn is used, in the sacrifice, when verbally expressed, and we can offer it in our daily existence, in each act, whether eating, sleeping, waking, or in any state. A man can hardly incorporate this idea in his being and not be spiritually and morally benefited.

But we cannot fully explain here, as it is to be constantly referred to in this magazine.—(ED.)

(The foregoing article was first printed by Mr. Judge in *The Path*, for May, 1886.)

## THE SYNTHESIS OF OCCULT SCIENCE

(CONCLUDED)

**I**T has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a philosophy? No, it is *philosophy*. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No

proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. They are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in

full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."\*

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be both conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as an instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken.

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\*Dr. J. Oehorowicz, "Mental Suggestion," p. 291.

Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links;" to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship;" it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet, if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes and dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed," and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix. Introduction to the *Secret Doctrine*: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the

enemies of the T. S. make the most of it. If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic:

“O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive.”

“The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.”

—Crest Jewel of Wisdom.

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In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—“the combination of separate elements of thought into a whole,”—the opposite of analysis, and analysis is the very essence of science.

In the “Outline of the Secret Doctrine,” by “C. J.,” now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky’s *Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolution of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doc-

trine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis for the "New Philosophy." Science today, in the person of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone. For not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form

so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

"He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all."—*The Path*.

"He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato*.

(The foregoing article was first printed by Mr. Judge in *The Path*, for March and May, 1892.)

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Nothing can manifest itself in this Universe—from a globe down to a vague, rapid thought—that was not in the Universe already; everything on the subjective plane is an eternal *is*; as everything on the objective plane is an *ever-becoming*—because all is transitory.—*The Secret Doctrine, Vol. I.*

## OUR SUN AND THE TRUE SUN

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CONSIDERING how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the nineteenth century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.\* On one hand, it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered\*\* objects (or changes) on the photosphere consisting of what he called "willow leaves," 1,000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen-sighted ordinary mortal using a fine telescope. And as to whether these "willow leaves" have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to "cosmic dust," for the want of a better explanation to veil ignorance; and a few other matters of interest.

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\*Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rossetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1.461° and Waterson 9,000,000°, or a variation of 8,998,600°!

\*\*See *Source of Heat In the Sun*, R. Hunt, F. R. S. (Pop. Sc. Rev., Vol. IV, p. 148).

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, *or a stronger centre of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field, where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical center of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should, then, direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTTANDA.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1890.)

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In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower. To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being.—*Voice of the Silence*, p. 32.

# THOUGHTS ON KARMA AND REINCARNATION

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"In man there are arteries, thin as a hair split a 1000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucre (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucre, and accompany it in its passage from body to body."

—UPANISHADS.

JUDGE of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops half-way in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"—as they say; others, thinking with Cicero that no liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions—become *really* converted and join our ranks. But there are those also—and these form the majority—who, while representing themselves as *inquirers*, are in truth *carpers*. Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose*. He has neither the open determination of an avowed materialist, nor the serene coolness of a "Sir Oracle." But—

"You may as well  
Forbid the sea for to obey the moon,  
As, or by oath remove, or counsel shake,  
The fabric of his folly . . ."

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool. As a general rule, he talks reincarnation before he has even learnt the difference between *metempsychosis*, which is the transmigration of a human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into

animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.\*

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The list of queer "investigators" is by no means exhausted with these amiable *seekers*. There are two other classes—Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural "miracles" on *authority*, or "thirty-seventh hand evidence," to use a popular proverb, are often forced to yield in the face of the first-hand testimony of their own reason and senses; and then they are amenable to reason and conviction. They had formed *a priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that *their* religion—like that of the great majority of their fellow men—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would afford; but now, they seek to learn and understand before they believe.

This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new

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\*Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every chain of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior "chain" has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.—*Vide* SECRET DOCTRINE.

ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the pop-guns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo* revelation. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any *past* life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

But what shall we say of our ferocious opponents, the Karcidists, or the reincarnationists of the French school, and the *anti*-reincarnationists, *i. e.*, most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his "spirit," after a few visits of consolation to the mortals he left behind him, may reincarnate at his own sweet will, in whom and whenever he likes. The Devachanic period of no less than a 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists. These object on the highly philosophical ground that "it is *simply impossible*." Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal Avatar, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of question). And "it is so cruel," you see, to tell fond parents that the fancy that a *still-born* child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family seance-room, is an absurd belief, whether reincarnation be true or not. We must not *hurt their feelings* by insisting that every child who dies before the age of reason—when only it becomes a responsible creature—reincarnates immediately after its death—since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also, that as it is irresponsible till the age of, say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic

action. "You hurt our best, our most devotional feelings. Avaunt!" they cry, "we will not accept your teachings."

*E pur se muove!* Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. "How can the earth, forsooth, be round?" argued the saintly wiseacres—the "venerable Bedes" and the Manichean Augustines. "Were it so the men *below* would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!" As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends the *Summerland* theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all?—we are asked. We reply: (1) the testimony of every seer, sage and prophet, throughout an endless succession of human cycles; (2) a mass of *inferential* evidence appealing even to the profane. True, this kind of evidence—although not seldom men are hung on no better than such *inferential* testimony—is not absolutely reliable. For, as Locke says: "To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true." Yet all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of predestination;—that pleasant belief that every human being is pre-assigned by the will of our "Merciful Father in Heaven," to either everlasting Hell-fire, or the "Golden Harp," on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact, that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited a small portion of mankind, and were never heard of before the day of the French Reformer.

These are pessimistic doctrines born of despair, beliefs artificially grafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human *Ego* throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:

"Cast into this life, as it were, into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our

good, for our purification, and, so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the skeptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery and even death. Yea, a divine instinct that always grows in light and strength helps us to comprehend that nothing in the whole world wholly dies and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favorable to our eternal growth in good."

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Writes Professor Francis Bowen, as quoted in "*Reincarnation, A Study of Forgotten Truths*,"\* uttering a great truth:

"The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages."

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today, are almost countless. The Jews had the same doctrine; moreover, whether one prays to a *personal*, or worships in silence an impersonal deity, or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of "God" or "Law" as a synonym of Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins, whether of omission or commission. Our disbelief, credits the Unseen Power instead of equity with fiendish cruelty. It makes of *it* a kind of sidereal Jack the Ripper or Nero doubled with a human monster. If a *heathen* doctrine honors the Deity and a Christian dishonors it, which should be accepted? And why should one who prefers the former be held as—an infidel?

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But the world moves on now as it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really a *fact* based on, at least, inferential evidence. We are told by those special *hobbyists* that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings *a priori*. Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands

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\*We advise every disbeliever in reincarnation, in search of proofs, to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.

of generations of seers and adepts? Do they know anything of the laws of Karma—the great Law of Retribution, that mysterious, yet, in its effects, quite evident and palpable action in Nature which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball, thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this *hybrid* deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent, philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life, they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy—the deepest and profoundest of all the world philosophies—instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the “one living God of Gods.” “We do not want an *impersonal* Deity,” they tell us; “a negative symbol such as ‘Non-Being’ is incomprehensible to Being.” Just so. “The light shineth in darkness; but the darkness comprehendeth it not.” Therefore they will talk very glibly of their *immortal* spirits; and on the same principle that they call a personal God *infinite* and make of him a gigantic *male*, so they will address a human phantom as “Spirit”—Colonel Cicero Treacle, or “Spirit” Mrs. Amanda Jellybag, with a vague idea that both are at least sempiternal.

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It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term *Karma*, how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, “in reality, the A B C of the Wisdom-Religion.” It is very clearly expressed in the January *Theosophist*, “Karma is the sum total of our acts, both in the present life and in the preceding births.” After stating that Karma is of three kinds, he continues:

“*Sanchita Karma* includes human merits and demerits accumulated in the preceding births. That portion of the *Sanchita Karma* destined to influence human life . . . in the present incarnation is called *Prarabdham*. The third kind of Karma is the result of the merits or demerits of our present acts. *Agami* extends over all your words, thoughts and deeds. What you think, what you speak, what you do, as well as whatever results your thoughts,

words and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development (or reincarnation).”

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Karma thus is simply *action*, a concatenation of *causes and effects*. That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as the field of their operation, the *right person in the right place*, is what we call *Karmic law*. What is it? Shall we call it the hand of Providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the *foresight and personal design* of a personal god; and because in the active laws of Karma—absolute *Equity* based on the Universal Harmony—there is neither foresight nor desire; and because again, it is our own actions, thoughts, and deeds which *guide that law*, instead of being guided by it. “Whatever a man soweth, that shall he reap.” It is only a very unphilosophical and illogical theology which can speak in one breath of *free will*, and grace or damnation being *pre-ordained* to every human *from (?)* eternity, as though eternity could have a beginning *to start from!* But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, *Sanchita* Karma. Both are indissolubly bound up, one in the other. Let us get rid of *Karma*, if we would get rid of the miseries of rebirths or—REINCARNATION.

To show how the belief in Reincarnation is gaining ground, even among the un-intuitional Western arbiters, we quote the following extracts from an Anglo-Indian daily:

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#### METEMPSYCHOSIS

“Dissatisfaction with the results of missionary enterprise in India is the most prominent feature of cultivated Christian sentiment in these days, and it must force attention both to the mistake of assailing Hinduism with the mock-culture of cram . . . and to the intellectual weakness of many of the benevolent persons entrusted with the operation. The mistake has already been painfully illustrated in the incidents of the Madras Christian College disturbance, and it is not difficult to find an illustration of the attendant misfortune. In a missionary production of some pretensions an attempt is seriously made to confute the theory of the ‘Transmigration of Souls,’ which betrays an incapacity for metaphysical presentments and an ignorance of psychology that are unfortunate in any person undertaking such a task. Yet this effusion finds admission into a recognized missionary organ, and will perhaps be regarded by young missionaries as a triumphant display of intellectual strength to be coveted for the present and, if possi-

ble, imitated afterwards. And people wonder in the face of this sort of thing that the subtle Hindu mind laughs at Christian assaults on its stronghold! The arguments put forward in the paper referred to are worth looking into one by one.

“The first is that metempsychosis ‘disregards the evidence of memory.’ Proof of this presumption is, of course, not attempted. It so happens that psychologists from Plato downward have called attention to the familiar mental phenomenon in which persons placed, for the first time in their lives, in peculiar circumstances, are suddenly invaded by the conviction that they have gone through the same experience before. Most big schoolboys remember the explanation that this phenomenon may be attributable to the reduplicative property of consciousness resulting from the double lobing of the brain. But even such boys can hardly forget that the phenomenon has also been regarded as evidence of a pre-existent state; and reflecting men must see that one hypothesis is as moral, as reasonable, and as scientific as the other. It may, indeed, be said that the latter hypothesis finds better corroboration than the former in the moral analogies of our nature. There is nothing inconsistent with the highest philosophical teaching, or with the moral lessons or the actual experience of Christ; in the occlusions of memory Christ himself, even in adult manhood, under the stress of physical entanglements, sometimes entirely forgot his pre-existent state, and, what is more to the point, some of its radically inseparable convictions, such as that He had ‘seen the Father,’ and ‘dwelt in the bosom of the Father,’ and held communion with Him ‘before the foundation of the world,’ and had ‘come down from heaven,’ and should ‘lose nothing’. On any other supposition some of Christ’s most forcible sayings, and especially some of his most earnest prayers, would be unmeaning. If Christ, then, because of his temporary incarnation in human nature, sometimes became so oblivious of His antecedent conditions—of His inseparable oneness with God, with its ineradicable accompaniments and its predestined results—as to be able earnestly to cry out, ‘My God, why hast thou forsaken me?’ and ‘If it be possible, let this cup pass from me’; things which *neither could be nor were truly desired by himself—why may not any other human nature, not inlaid with an essential divinity, forget for longer or shorter periods its state of pre-existence, if it had one? Is it contended that such infirmity, unattainable by fallible man, was possible only to the infallible Son of God? Once admit the possibility of occlusion of memory, and the duration of the interval and even its character become matters of detail. Theologians may attribute to immaturity of intelligence that apparent unconsciousness of infants, which a keener insight may recognize as the inevitable hiatus between distinct conditions of a human consciousness. The babe being as perfectly human as any man—and indeed being, according to Christ, in the highest natural moral condition of humanity—the theory of a temporary*

occlusion of memory is not less philosophical, nor is it less moral, than the theory of undeveloped consciousness. No doubt the rank and file of religious teachers, perhaps because they have been so taught and fear to think for themselves, have decided on teaching differently. But this may only show that the rank and file of religious teachers are incapable of balancing philosophical equations and are not qualified for their great office. May it not also account for the melancholy fate of the religion taught by them in its conflict with Hinduism?

“It is gravely urged that ‘spirit exists *only* as it acts or suffers in feeling, thinking, willing. Spirit in any other sense is a meaningless abstraction.’ If this means that while spirit exists anywhere its experience must be registered somewhere, it is superfluous platitude. If it means, either that temporary unconsciousness, in whole or in part, is an impossibility, or that every spirit must in every moment of its existence be fully conscious of all experiences registered in every other moment of its existence, it assumes what is contradicted in the daily experience of all human beings but idiots. Admit the possibility of a hiatus and its width and depth are mere questions of degree.

“The second argument is that metempsychosis involves a ‘libel on divine justice.’ The alleged belief of the Hindus, that suffering in one state of being expiates sin in another, which is not essentially unjust, nor a whit less moral, than the dogma of inherited or imported sin, may or may not be unfounded; but the first question is—is the atonement of Christ incompatible with transmigration? If so, why? A single scripture text in support of this unwarranted assumption would be useful, for if transmigration is not inconsistent with the atonement of Christ, it is a waste of time trying to find out how or why it disagrees with any self-constituted religious teacher’s ideas of divine justice. It is easy for omniscient sages to settle definitely what divine justice ought to be. . . . For any unprepossessed mind there is certainly much in the Christian scriptures which is compatible with, and nothing that contradicts, the doctrine of a pre-existent state. In what conceivable way can the theory of a man’s being a fallen spirit or a risen animal, or both, conflict with what Christ actually said? When, for instance, a group, who evidently believed in a former state of existence, actually asked him (John ix, 2 and 3) whether a particular man was ‘born blind’ because of his own sin or that of his parents, he answered, *not* that they were harboring a mischievous delusion—which was what he did in an unmistakable way when men in difficulty sincerely submitted real delusions to his scrutiny—but that they were mistaken in their opinion in the particular case. His teaching here may be fairly claimed, not merely as not being antagonistic to, but as being in harmony with, and even lending color to, the transmigration of souls. If religious teachers choose to decide

that Christ knew less about 'divine justice' than they, the issue must be left to awakening Christendom.

"The third argument is that metempsychosis 'is contrary to all sound psychology.' Nine out of ten of the religious teachers who glibly dogmatise in this fashion are such indifferent psychologists that they have no intelligent conception even of the scripture teaching—leave alone any more abstruse presentments—on the differing spheres of body, soul and spirit in the three-fold nature of man,\* and would be sorely puzzled to explain in what way many of the higher human responsibilities are adjusted between their own psychic and pneumatic natures; and also what becomes of the unity of individual responsibility in the face of this tri-partite allotment. And yet such persons are put up to grapple with pantheistic Brahmans on the mysteries of Vedantism! The first step in comparative psychology is to show in a reasonable way that Christian psychology (as taught by its former and immediate disciples, and not as ex-cogitated by low-pitched ecclesiastical afterthought) is unfavorable to metempsychosis. This step has not been taken. The difficulty of taking it seems insuperable, and bland assumption of its ease can only be regarded as the audacity of ignorance.

"The fourth argument against transmigration is that it 'is opposed to sound ethics.' This is another of those almost comical assumptions cheerfully made by self-sufficient men, who begin by regarding themselves as the oracles of God and sole repositories of his mind, and naturally end by treating all they feel inclined to say as inspired; but for which, is well to remember, there is no particle of authority in scripture, and no particle of proof anywhere else. All that any system of sound ethics can demand surely is that personal responsibility shall be attached to every intelligent exercise of individual will. How any conflict with this condition or any of its logical inferences can arise from the necessity for a future state of existence, it is obviously incumbent on those to point out who fling forth arbitrary assertions right and left. Every thinking man must be aware of a growth in his own moral consciousness by which a gulf has intervened between his present and his past: while his personality has survived to identify him, he is aware of distinct stages in his moral nature to which very different degrees of responsibility attach. How does this fact militate against sound ethics? Wherein, moreover, does the innocence of the ignorant child, who retains individual identity while sustaining different burdens of responsibility, involve any danger to sound ethics? In what sense, in which such innocence does not also do so, can a pre-existent state, of all whose burdens of responsibility a human mind may not be uniformly or continuously conscious in that region of understanding in which impression and expression constantly re-act on each other, 'annihilate the distinction between virtue

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\*The Christian scripture really teaches a four-fold nature in man—speaking of the natural body, the spiritual body, the soul, and the spirit. It is so far in close accordance with ancient Oriental ideas on the subject.

and vice, right and wrong'? Any mind not determined to retain foregone conclusions must perceive that the words quoted are solemn nonsense. It is hardly a whit more silly to maintain that any hypothesis of the evolution of the photosphere must 'annihilate time and space.' The difficulty of disproving either statement of course arises from the utter absence of any connection between premise and conclusion.

"The fifth contention against metempsychosis is that 'it is not in accord with science.' Religious teachers are for the most part so imperfectly equipped in science that it is amusing to find any of them stepping out of the region of confused and confusing theology, in which detection is not always sure, into the domain of science, where exposure is certain, to lay down the law as from the 'unanswerable pulpit.' Only a generation ago Darwin tickled the scientific world and convulsed the religious by inventing 'natural selection,' by which animals passed on their types, so to speak, to the next of kin. No assumption of recent years partakes more of the character of a metaphysical delusion; nor perhaps does any other scientific fad conflict more with Bible doctrine than every animal and every tree is self-contained, having 'its seed in itself.' Every true physiologist ought to understand this profound truth and its striking confirmation in scientific analogies which cannot be explained here. Nevertheless nearly all the prophets—all but a thinking few—employed what wit the theory of Darwin left them in reconciling their religious sense (it cannot be called a religious conscience) to the unproved hypothesis, apparently for no better reason than that it was greatly affected by clever infidels. But what is there in science that negatives the idea, if it can be sustained by evidence of a natural selection by which, if there be any soul at all, the individual soul of a lower organism may pass by stages into higher organisms? Science, of course, refuses to accept anything unproved, and from this point of view a religious man's begetting another in the spiritual hope, or the spirit of God causing a man to be born from above, are out of the range of physical science equally with the incarnation of Christ. But if such a thing as a physical life independently of a body, or a spiritual life independently of a soul, can exist at all, it is not more unscientific to imagine the soul of a monkey passing at some time after death into some higher type of animal, than it is to imagine either a spiritual birth on the one hand or a mutation of species on the other."—*(Allahabad Pioneer.)*

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for April, 1889.)

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Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you.—*Buddhist Scripture.*

## WHERE THE RISHIS WERE

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The Rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

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THE world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come," as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go;" and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift, intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the

occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea-mountain we had left in the Orient. Flying too high at first, we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend:

“Look below and around and before you!”

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said:

“A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming.”

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn into the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master

as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other; itself, too, is broken and falls on the wave with its victim. Trembling, I gaze down below, but my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest."

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read,

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for January, 1891.)

## JUDGE THE ACT, AND NOT THE PERSON

ADEPTS AND MEDIUMS.

THE past month has given us a lesson in occultism. Its bearings are questioned by aching and bewildered minds. Our private lives repeat today the frequent experience of History—that it is the foe of our own household, the traitor high in trust of nation or corporation, who is able to inflict injuries of a magnitude unattainable by the open enemy.

The theosophical ranks held no exponent more valued than the Editor and Scribe of *Light on the Path*. We gave her the interest and love that attach to the orbit of some bright planet. In the gloom of a material age this gracious personality shone upon us with a chaste and tender splendor. Her gifts prophesied the hidden powers of man. Her influence spanned the globe. The Light that passed along her ray had a glory so serene, a strength

unwavering yet so deeply human, that while thinkers never mistook the vehicle for the Light, nor identified message and messenger;—while, indeed, they saw that the messenger was, for the most part, an unconscious agent who did not assimilate the message, still they felt her in their hearts as we feel the flower shedding fragrance on the summer night, giving, unconsciously, the sweetness passed through it from the Source of all sweetness, to the darkened world. Suddenly she whom we honored rises distractedly before us and proclaims that in claiming an adept's inspiration for *Light on the Path* she had not been truthful, but had made the claim at the bidding of H. P. Blavatsky.

So eager is she to lay the blame of temptation upon a woman once her chosen friend, a woman now dying by inches, who has labored as no one of our era ever labored for Humanity; aye, one she swore in the most solemn of pledges to sustain and defend,—that she has not hesitated to cast herself in the dust at our feet; giving herself as tool to an unscrupulous—because insane—agency. Sick at heart, spent with a tempest of anger and pity, of love contending with outraged faith, what are we then to do? Our Duty. In this and in worse upheavals, our Duty to one and to all. If we are torn from this anchorage, the hope of the race may founder with us.

What is our present Duty? Hear the words of the Master. "Judge the action, not the person. You never know the true motives. Never judge human nature on its lowest level. Every one has a *potential Dugpa*\* in him." We are to separate the deed from the doer. To remember that we all share this Karma; it is that of our common Humanity. To return to our lost comrade the immortal spirit of the message she bore; to cast its veil of charity about her. We dare not turn back her weapon against her own breast. While we remain true to the truest in a comrade, she is never wholly lost to us. If she has departed from her better self, we may hold up that ideal as a beacon to guide her back. If never here, then in that bright day when "we receive the new knowledge," may this and other loved ones lost await us there where Life shall have purified and redeemed us all!

The deed we must unflinchingly analyze. Our duty to all demands this. Its bearings can be shown by analogy. Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed the Service. In his rage at the justice he has called down and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information,—a spy and a traitor,—as a revenge upon his former Chief, and claims that his punishment has released him from his oath of loyalty to a Cause. A pledge, once taken, is forever binding in both the moral and the occult worlds. If we break it once and are punished, that does not justify

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\*Dugpa, a black magician; one devoted wholly to self. This and other quotations are from the private letters of the Adept.

us in breaking it again, and, so long as we do, so long will the mighty lever of the Law react upon us. As for the person who was Mrs. Collin's instrument, and whose wretched tool she has become, not a shadow of doubt as to the immediate cause of his attack upon Madame Blavatsky remains with those who have read his letters to her, demanding an official position which is not within her gift, and threatening to take revenge if his demand was not granted by a certain time. The time elapsed and the attack was instant. There is an eloquent biblical passage which limns the situation. The master is shown as saying: "Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined: but woe unto that man by whom he is betrayed!" (St. Luke, Ch. 21, v. 21-22.) Here is a clear statement of Karmic law, and a no less clear hint that some persons are the weapons of Karma. We can produce an old letter of Madame Blavatsky in which she says that her present betrayer is and will be just such an instrument of Karma. Such an inheritance from his past is of a nature to make any man quail—unless he laughs the laugh of madness.

We then have two similar acts by two different persons. One, a personal intimate friend, suddenly throws forth an accusation against H. P. Blavatsky of tempting to a fraudulent claim for inspiration of a splendid work, the object in view being apparently only that of damaging H. P. B., at the risk of reducing the book to the lowest possible level and the author to a lower. The other actor, believing in no one's truth, rushes into print with the confession of untruth, the object being to damage H. P. B., with the inevitable consequence of lowering the author of *Light on the Path* in everyone's estimation, for when a woman accuses herself of mendacity the world think her mad if they do not believe the accusation.

These acts are untheosophical, no matter who are the actors. They cannot be excused nor forgotten.

These facts are outside the chief teaching of this event, which is that we do not sufficiently discriminate. We judge by the external, by persons and personalities; we neglect the study of laws; we permit the *spirit* of things and deeds to escape us. This spiritual energy can only be touched by the Intuition: what that is, and what the spirit of things material is, we will hereafter attempt in some measure to explain. If it can be shown that abrupt disintegration of the moral forces is not unprecedented and should serve us as a warning and a guide, then we shall not have suffered in vain. It ought to be known, and earnest students have long known it, that the relation of the writer of *Light on the Path* was that of a transmitting medium. The term "transmitting medium" is here divested of all reproach or slur. The colorless term *per se* is used to indicate a person to and through whom something is *given*, and stands in contradistinction to the word Adept, or one who *takes*

what he requires. Adepts, too, are of all grades within the two orders, the Black and the White. A question has been asked by a few students. They say: What difference is there between the instrumentality of H. P. B. and that of any transmitting medium? There is that radical difference which exists between the two extremes called by us poles. H. P. B. is an Adept; the other not. The adept is such by virtue of the active principle. The medium is such by virtue of the passive principle. When the adept is in trance, his spiritual nature is the center of activity. When the medium is entranced, his astral nature is that center. The medium, when he goes into trance (when not hypnotized by another or in the catalepsy of disease), does so because his bodily senses become controlled by an outside force while his soul will remain passive. His vitality and consciousness are then transferred to the astral body. In this condition he is a spectator. What he sees, and the height or depth of his insight, are regulated by the purity of his auric sphere. Truths or falsehoods may be impressed upon him. He may or may not remember them afterwards; he may report them correctly or misinterpret them. If a powerful Force uses him as its agent, that Force can and does stamp its information upon him with a sharpness of outline which his waking brain cannot blur. During this process his consciousness is discontinuous so far as he knows. From the standpoint of his normal condition there are the same gaps in it that there are in the consciousness of the ordinary man.

The adept does not make the outer body passive. He paralyzes it and remains master of all his nature above the body. He retreats deeper within than the medium, and does it consciously to himself. During his volitional and successive transfer of vitality and action from plane to plane, or from seat to seat of force, no breaks in consciousness occur. In all places and states the adept is self-identified. He moves from state to state at will. When he reaches the spiritual center, from it he controls all the rest. *This center is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all? It cannot be done for us by those who *know* unless we first give them the word and sign. Not the word of any order, but *the self-communicated sign.* Who has wakened at midnight and felt the mystic breath within himself; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand? Who, amid thrills of physical terror, has waited till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power *is the man*, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain

it? For him there is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple. It is referred to in Rule 21, *Light on the Path*, Part I. Also in the second pass-word of the T. S. In Becoming, the adept may pass through the phase of mediumship, while still a pupil, and this is why it is better not to enter that astral plane until we can do so with a guide, or, in mystic language, until we can do so "from above." When first the "mysterious event" occurs, we think some power extraneous to ourselves is acting; later we find that this Power is indeed our Self of selves. This all-seeing Power is not answerable to any human rule, or to any law but its own, the Law of laws. The personality governed by It may do much that conflicts with every opinion of men; they cannot expect to understand It, but they may recognize it. It is Itself a cause, and acts only upon the plane of cause, and the body subservient to it is above all Karma. Of course also there are grades of adepts and steps in Becoming. Still, the least among adepts acts with a knowledge of realities far above our own, sees what we see not, and cannot be judged by our rules. His acts have results that we know not, causes that we see not.

We shall be asked what evidence we have to offer that H. P. B. is an Adept, or the other a medium. Our evidence is of two kinds. (A) That which appeals to occultists only. (B) That which appeals to the average man.

To deal first with B. one proof is, of course, the manipulation of natural forces due to the knowledge of them. Putting this proof aside, however, H. P. B. is an active, conscious agent, acting through will power, having attained the power of perfect registration and trained concentration, able *at all times* to give a full account of all she knows, and one fitted to the development of the questioner, one responding to his physical, astral, or spiritual sense. She is learned, acute, profound; disease of the body has not impaired her work, its quality, quantity, or her fidelity to it. The great proof is thorough comprehension, to the fullest depth, of all she has taken or received, and the body of H. P. B. is her own instrument; she even holds it back from dissolution.

M. C. has never understood what was given through her. She is not at any time able to give a full account of it. She has said to many "she knew nothing about philosophy or the laws of occultism, of Karma or any far-reaching theosophical doctrine." Advanced occultists identify *Light on the Path* with an ancient, untranslated and unpublished M. S. S. called "The Book of the . . .," to which M. C. could not have had access, and whose precepts must have been communicated to her through occult methods. The inadequate comments on *Light on the Path*, published by her in *Lucifer*, prove that she spoke the truth in this. She says that the work is "written in astral cipher and can only be deciphered by one who reads astrally." The comments only bear upon the ethical and in-

tellectual part of the Rules; they remind us of false starts made at a race that is finally abandoned. They explain but a little of the surface meaning of the noble original. The deeper meanings are untouched by the Scribe, such as that same astral one, or, again, that bearing upon practical occultism. For there is, within those Rules, a statement of number, of centre, of order of procedure from seat to seat of force. Chela-initiates know this. Subba' Row's able comments on the *Idyll* contain more than hints of it. To illustrate one concealed aspect of the Rules, inclusive in part of the key just alluded to, let us read some remarks from an Oriental Adept which came into our possession many months ago.

"Kill out all sense of separateness." "Union with the Higher Self is the best manner of killing out the Sense of separateness. Therefore man must become a Slave of his Higher Self. No two men pass through the same experiences in effecting the union with the Higher Self. The true Higher Self is the Warrior referred to in *L. O. P.*, and it never acts on this plane where the active agent is the manas, etc. A sense of *freedom* is one of the marked characteristics of the higher consciousness, and the will-effort needed to silence the body is much the same as that needed to forget pain. The Higher Self is shapeless, sexless, formless. It is the perfect quaternary, Nirvana; above which there is the first  $\Delta$ . It is a state of consciousness; a breath, not a body or form. It is always to be sought for within; to look outside is a fatal mistake. The effort to be made is to reach the Highest State of which you are capable and to hold yourself there. Concentrate on the idea of the Higher Self, say for one-half hour at first. Permit no other thought. By degrees you will grow able to unite your consciousness with the Higher Self. . . ." (Here follow rules for concentration.) "The registration of the consciousness of this plane takes place at the last moment of the passage back to the physical, and this, together with the fact that the double is often active, often produces a kind of state of double consciousness, and the latter is a source of error. In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical brain must be made an entire blank to all but the higher consciousness, and the double or astral body must be paralyzed, or error and confusion will result." (Here is developed one allusion to centres of force; the seats of the astral force must be paralyzed and inhibition of the cortex of the brain must be accomplished.) "In the first place, try to put yourself into such a state as not to feel anything that happens to the physical body, in fact, to *separate yourself from the body*—"

Enough has been quoted to let in some light upon the vital grasp of these precepts. Also to show that she who reported them

never understood them. Madame Blavatsky has long been urged to unveil their meaning further, and we trust that she will do so. If M. C. had drawn from her highest centre the knowledge stored in that centre, she would be mistress of it, as H. P. B. is of hers.

Various conditions must combine to render any person a good instrument. There must be a certain mediumistic quality, or, in other words, physical passivity and loose tenure of certain principles or forces. There must be what we may call a Karmic permission, or current. It is desirable that the person should have the power to make himself heard, as, for instance, a literary person. We do not frequently find all these conditions combined in one person. After a time the nervous conditions of natural mediums and their physical passivity break down their health, and a stage is reached where moral disintegration manifests in a centre of hopeless disease and commands our profound commiseration. Colonel Olcott never made a truer remark than when he said the moderns ought to learn from the ancients how to isolate their mediums. *Light on the Path* is a jewel shining by its own light. Its precepts would in any case have been given to the world by the hand of whomsoever was available, it is much to have been that hand, and, for the sake of its deed, let us love it even when it is raised against all that we prize, even while we strike the poisoned weapon from its grasp.

As regards proof A. The case of Madame Blavatsky is *suu generis*. She is not only the messenger; she is herself a part of the message, is herself a revelation and a test. Many of us firmly believe that faith in her is the real test in Theosophy. Why? Because Theosophy primarily teaches the within of all things, the latent divinity. It urges us to look deeper than the apparent, further than the goal of sense. Its first test is made upon our Intuition. By that light we must read the spirit within Madame Blavatsky, or we shall never read her. Clairvoyance, psychometry, and the rest may be false guides. The seer looks outward from within himself, and, if his sphere be clouded, so shall his interpretation be. Such visions are spasmodic, precarious, subject to no rule, unless a course of occult training under an adept has been had. Intuition at all times serves us when once developed. It is always present to be drawn upon. It is sure, because it is the Voice of the Higher Self, Its messenger through which action occurs on this plane. Not that guesswork which some persons call intuition, but that force to which the occultist gives this name. Manifesting in sheeted light within a centre in himself similar to the one in which it has arisen (whether in macrocosm or microcosm), it imparts to him a knowledge of the real spirit or essence of what he hears or sees, through a similar essential and vibratory quality. It is often confirmed by the physical senses, and the conjunction forms a sure guide in ordinary life. But when the senses conflict with Intuition, we must let the senses go and trust to the Voice alone. Modern Science demonstrates the insecurity of the senses. Rules govern-

ing the credibility of testimony show that no two honest witnesses describe a scene alike. We constantly suppose ourselves to have had experiences which never took place. The severance of sense and sign need not cost us too much. Everything bears about it its own password and sign, founded on laws of number. The occultist senses this within himself; it is stamped there, as it were, in a corresponding centre of force; all centres are sub-centres of the universal seat of that force. Once trained and self-initiated, the occultist cannot be deceived. The vibratory ratio (and "spirit") of a given sub-centre outside him registers first in a similar sub-centre within him, together with a peculiar sheet of light through and from a certain organ, and is then conveyed to the brain. The subject is more explicitly stated than is common because it is highly desirable to show that persons governed by Intuition will believe it rather than their ordinary senses. Such persons know that Madame Blavatsky has never deceived anyone, though she has often been obliged to let others deceive themselves. That which she has done has not been correctly reported with those persons who think she has deceived. The vibration of their own sphere was such that direct transmission from hers was impossible. The whole secret of the transfer of nervous vibration to the brain where it *somehow* becomes translated into thought, is locked up in this subject. Untrue thought would be impossible if our specific vibratory ratio did not render synchronous vibration with the universal mind impossible; it impedes and alters that coming to us from the Oversoul, and from any other centre. We believe, on the word of science, that water is a union of gases, though most of us have never seen it. Many believe that color is a thing in itself. All our records teem with the fact that our senses are false witnesses, and we are fools to trust them. The inner centres of force are true witnesses, but we must learn their language. Then and only then can we judge of the forces acting through persons, and whether a force uses a body which is its own habitat, or a body owned by a latent ray. We must also learn the language of the heart. We must love our Intuition and trust it. It must be more to us than our personality. It leads away from personality. When results seem to disprove it, we must remember that results are often incorrectly estimated, that Truth has no compact with results or circumstances. It stands to itself alone.

A comrade writes: "This battle does not seem like the real one. That will come when, for purposes of testing the staying force of her supporters and the influence on them of theosophy, H. P. B. will *seem* to give herself away."

We put it on record now that some of us stand ready to face this event, and that, should it come, we shall intuitively comprehend it. Without some such record, we should not be believed. We are not looking *at* H. P. Blavatsky, but *through* her. What she is, may not be for us to know, but the manifestation through her we do know. By internal, ineffaceable, undeviating testimony, based on

law and number, witnessed by analogy and carrying conviction to the soul, the occultists of every era have known the Power. To it they look and not to the person. What is it she wrote? "Follow the path I show, the masters who are behind. Do not follow me or my path."

We speak to those who read by interior light. Wherefore let every man hearken greatly within himself. Let him catch the winged messengers. Let him trust no event, no circumstance, that conflicts with the swift and shining Voice. Let him not look to see it confirmed by the world, but rather out of itself, out of its own life. Let him know that faith and love open a door for it into the nature. Above all, let him remember its first lesson, which includes every other. We are one in all; there is no real and efficient way in which we can serve Humanity except in seeking that Truth incarnate in us, in holding to It, living it, taking heed lest we deny it while approving ourselves. Eternally the divine Voice repeats: Be true; be true; be true!

JASPER NIEMAND.

(The foregoing article was first printed by Mr. Judge in *The Path*, for July, 1889.)

## THE PRESENT SITUATION DISCONNECTEDLY CONSIDERED

### I.

FROM now on, the advancement of the Theosophical cause depends largely upon individual work in one or more directions. Concentrated action in this respect is at once desirable and necessary. The Enemies of the Society are at present active as never before, and their professed determination to create dissension in its ranks must be met and overcome. The silent defensive policy should be succeeded by positive, aggressive action. Detractors should be met, not on the plane of vituperation, but with clear-cut argument and controversy. The constant misrepresentation and abuse of theosophy and theosophists so often seen of late in the public press arises, it is most charitable to believe, from an entire misconception of the aims and teachings of theosophy. A trifle of effort on the part of members of the Society would set the matter right. Editors are notably fair and impartial, and entrance to the columns of their newspapers in defense of theosophy would not be hard to obtain. It remains for every member of the Society to do what he can in this respect, and the result will be well worth the effort.

## II.

A true theosophist is never a bad man or woman. This axiom is beyond controversy. A pure mind and far-reaching influence for good are part and parcel of the theosophic character. But ability to do good is frequently allowed to lapse into inactivity, and the well-meaning theosophist merges into the *average person*. The rule of averages, it is fair to say, is not conducive to the advancement and healthy growth of the theosophic cause. The *average person* moves in a rut—travels in a path previously pointed out by the custom of precedent. By simply making a detour and coming back to the old way at the same or another point, a trifle of intelligence may be grasped of what is going on in spheres outside of the accustomed common round. The greatest progress will be made and the largest degree of enlightenment secured, however, in boldly branching out and bidding farewell to all preconceived ideas as to utility, aye, even pseudo respectability; in proclaiming the social outcast, the criminal, the rich and the poor as of one family; in seeking to raise all to the common level of Universal Brotherhood. That is radical Practical Theosophy.

## III.

Every walk of life contains elements that may be theosophically solidified. Wealth, position, or attainments are not a bar that need be considered in the theosophic arena; they are ephemeral, personal. On the other hand, theosophic thought and theosophic teaching are for all mankind and are eternal. It has been mistakenly said that theosophy is not for the masses; that intellectuality is the open sesame to the camp of Universal Brotherhood! Monstrous idea! Even a child can grasp with perfect understanding the wholesome truths and noble teachings of theosophy—those truths and teachings that appeal to the common sense of the multitude rather than to the intellectuality of the few.

## IV

All great movements have, of a necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living, and right action. The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

EXETER.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1889.)

# CULLED FROM ARYAN SCIENCE

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## RAIN CLOUDS.

In the Vishnu Purana it is said:

“During eight months of the year the sun attracts the waters and then pours them upon the earth as rain;” and,

“The water which the clouds shed upon the earth is the ambrosia of the living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured and become the means of maintaining life.”

## JUPITER'S SATELLITES.

In the Vishnu Purana Jupiter is named Brihaspati, and is described as having a golden car drawn by eight pale-colored horses. This refers to his satellites.

## ORIGIN OF PLANET MERCURY.

The Puranas have a legend that the moon was originally in Jupiter's house, but was seduced into living with Tara (the present path of the moon), the result of which was the birth of Mercury, meaning that Mercury was withdrawn from its original orbit into its present one nearer the sun.

## THE END OF THE WORLD.

This event is brought about, the Puranas state, by the rays of the sun dilating into seven suns which then burn up the world.

## THE EARTH'S SPHERICITY.

The earth, situated in the middle of the heavens and composed of the five elements, is spherical in shape. *Aryabhattiyam*.

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Some fancy that those on the other side of the earth have their heads hanging down. Just as we live here, so do the rest, and feel in no way uneasy.

Those at the north have for their zenith the north, and those at the south, the south, pole; the equator forms the horizon for both, and both find the heavens move from left to right and right to left, respectively.

*Goladhyaya.*

**THE ATMOSPHERE.**

The atmosphere surrounds the earth to the height of 60 miles, and clouds, lightning and the like are all phenomena connected with it. *Ibid.*

**POLAR DAYS AND NIGHTS.**

For the period when the sun is north it is visible for six months at the north pole and invisible at the south, and *vice versa*. *Ibid.*

**PLANETARY LIGHT.**

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each. *Laghvayabhattiyam.*

**CURRENTS IN EARTH AND ITS OCEANS: AND BLOOD CIRCULATION.**

Just in the same way as there are arteries for the circulation of blood in the human body, the earth has undercurrents lying one over the other. *Varahasamhita.* (We find now that the gulf-stream is a well-defined current in a great body of water, and in the Mediterranean two currents run out and in over one another. On land are many well-defined rivers running all their course underground.)

(The foregoing article was first printed by Mr. Judge in *The Path* for April, 1889.)

**CONVERSATIONS ON OCCULTISM****MANTRAMS.**

*Student.*—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

*Sage.*—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

*Student.*—Are the words taken at haphazard?

*Sage.*—Only by those who, knowing nothing of mantrams, yet use them.

*Student.*—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are de-

pendent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

*Sage.*—The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

*Student.*—You do not now infer that they are used by Europeans for the controlling of elementals?

*Sage.*—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

*Student.*—Do these men know the rules governing the matter? Are they able to convey it to another?

*Sage.*—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmerizer knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

*Student.*—Under what head should we put this unconscious exercise of power?

*Sage.*—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the color of his money.” There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those

to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantram quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

*Student.*—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

*Sage.*—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages—especially among English-speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

*Student.*—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

*Sage.*—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

*Student.*—Is there no way in which we might, as it were, imitate those adepts in this?

*Sage.*—Yes, you should study simple forms of mantram quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

*Student.*—I thank you for your instruction.

*Sage.*—May the Brahmamantram guide you to the everlasting truth.—OM.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1888.)

## THE BHAGAVAD-GITA

---

**I**F the title of this sacred Hindoo poem were paraphrased, it would read:

The Holy Song of God Himself, who, at the beginning of Kali-Yuga, or the dark age, descended upon earth to aid and instruct Man.

*Gita* means song, and BHAGAVAD is one of the names of Krishna. Krishna was an Avatar. According to the views of the Brahmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better Age will begin.

The composition of this poem is attributed to Vyasa, and as he is also said to have given the Vedas to men, a discussion about dates would not be profitable and can well stand over till some other occasion.

The Bhagavad-Gita is a portion of the Mahabharata, the great epic of India. The Mahabharata is so called because it contains the general history of the house Bharat, and the prefix *Maha* signifies *great*. Its more definite object, however, is to give an account of the wars of the Kooros and Pandoss, two great branches of the

family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Krishna with Arjuna, on the eve of a battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra," a strip of land near Delhi, between the Indus, the Ganges, and the Himalayan mountains. Many European translators and commentators, being ignorant of the psychological system of the Hindus—which really underlies every word of this poem,—have regarded this plain and the battle as just those two things and no more; some have gone so far as to give the commercial products of the country at the supposed period, so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internecine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiritual planes; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the small or great occurrences of man's progress; but in another, and one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanscrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought is important, as well as are also the very rivers and mountains by which it is bounded. And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Mahabharata in which this episode is inserted has deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyasa or Krishna took the Sacred Plain of Kuru-Kshetra and the great battle as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gita is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries, because on the one hand I am not a Sanscrit scholar, and on the other it would not tend to great profit. Many of them are fanciful, some unwarrantable; and those that are of value can be consulted by any one anxious

to pursue that line of inquiry. What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishna in the Bhagavad-Gita—the song Celestial.

WILLIAM BREHON.

(TO BE CONTINUED)

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1887.)

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“When it seems that the end is reached, the goal attained, and that man has no more to do,—just then, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and scepticism which is death,—then it is that in fact, if he will but look, the Golden Gates are before him. With the culture of the age within him and assimilated perfectly, so that he is himself an incarnation of it, then he is fit to attempt the great step which is absolutely possible, yet is attempted by so few even of those who are fitted for it. It is so seldom attempted, partly because of the profound difficulties which surround it, but much more because man does not realize that this is actually the direction in which pleasure and satisfaction are to be obtained.—*Through the Gates of Gold.*”

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## ON THE LOOKOUT

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Professor Edgar Lucien Larkin, who furnishes a scientific column to the San Francisco *Examiner*, tells us that he is receiving numerous requests for an explanation of the term Cosmic Consciousness. Four such letters have reached him in one day, and the learned professor is naturally inclined to wonder at so sudden a display of interest in so abstruse a topic. The writers, so he suggests, may be laboring under the delusion that Cosmic Consciousness is a new invention or discovery, like microbes, or perhaps the latest and most learned disclosure of the Rockefeller Institute. The professor tells us that he has not only received letters upon Cosmic Consciousness but that he has also read articles about it “written by happy folk laboring under the exceedingly common hallucination that they were giving to a waiting world something new.”

As a matter of fact, says the Professor, there is nothing new in any of these pratings about Cosmic Consciousness nor in the hundred and one supernormal powers that are supposed to depend upon it. Not a single new philosophic thought has come into the world for at least three thousand years. And as for such abnormal developments as clairvoyance, clairaudience, levitation and a score of others of a like kind they are well-nigh as old as humanity itself and were common among the ancient cults and throughout the

ancient world. Modern research is now beginning to recover some faint traces of archaic wisdom, and as usual it raises a cackle of self-approbation of its own exploits. There were once mighty hierophants who knew all about the Cosmic Mind and were willing to teach those who were worthy to receive.

Now that is all very true so far as it goes, but does Professor Larkin really suppose that the mission of the ancient hierophants was to teach mesmerism, clairvoyance, levitation and all the other contents of the bag of tricks associated with the seance room. We have searched the extraordinarily long list of occult attainments enumerated by the Professor but without finding the greatest of them all. Nowhere does he mention the union with the Soul that was the one thing that the hierophants professed to teach, all other phenomena being but milestones upon the road, useful and valuable as milestones, but only utilities when they are regarded as the destination itself. Professor Larkin seems to suppose that these ancient hierophants constituted a sort of society for psychical research, somewhat more successful, it is true, than the modern investigator but with very much the same aims and ambitions.

But Professor Larkin has something more to say along the same lines and in a subsequent issue. A correspondent writes to him to ask how the ancients obtained their scientific knowledge so many thousand years before modern research was even thought of. In his reply he says that the great nations of the most remote antiquity "drew all of their wisdom from the one great ocean of wisdom, the spring, the flowing fountain of the centuries, the supreme, the magnificent, the wise, World Order of Melchisedec, the secret lodge of the ages."

Now this is a very interesting reply, but we wish it had been longer and more detailed. It whets the curiosity but fails to satisfy it. We should like to know what is this Order of Melchisedec, since Professor Larkin is surely not using a terminology to which he attaches no definite meaning. How did that Order come into existence? Precisely what did it teach, and to whom? And is it still to be found on earth? And if so, where and how?

We might further ask the sources of the Professor's information about this Order of Melchisedec. Was it from Theosophy that he first learned of adepts and spiritual teachers who are always ready to impart their knowledge to those who have the courage to claim it? We suspect that it was and that Dr. Larkin may have reasons of his own for concealing the fact.

There is still another point that may be opportunely urged. A quarter of a century ago it would have been impossible to secure insertion in any newspaper whatever of a column of ruminations about occultism, even from so learned a source as Dr. Larkin. How comes a change in public opinion that makes such an article not only admissible but popular? And yet there are people so blind that they will turn to the pages of the religious census in order to ascertain the strength of Theosophy and in order to estimate its influence upon thought. But for H. P. Blavatsky it would have been impossible for Professor Larkin to write for the *Examiner* his speculations on Cosmic Consciousness. But for H. P. Blavatsky he would never have heard of occultism.

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The modern clergyman dearly loves to dabble in a little unspecified Theosophy. In no better way can he acquire a reputation as a "bold and original thinker." For example here is the Rev. R. J. Campbell of London, who is deservedly famed as an eloquent and earnest preacher, and who speaks from the pulpit as follows:

How many times have there been worlds before ours in which the same questions have been asked and the same things done—worlds and men with their newspapers, telegraphs, railways, Parliaments, labour troubles, omnibus strikes, pearl necklace robberies, and all the rest? Why shouldn't there be? The same course is being followed in our case as was followed ages before the earth came into existence. It is not a very comforting thought, but how are you going to get away from it? Quintillions of planets must have rehearsed our cosmic drama before we ever came to it.

Perhaps this may better be described as theosophic than as Theosophy, but why does not Mr. Campbell go a step further? If the drama of human problems has been played again and again, as of course it has, we may suppose that the object of that drama is an educational one. But, if that be so, there must be an identity between the actors of today and those of past ages. In other words we must have reincarnation. The boy who fails to graduate must return to school after the vacation and it must be the very same boy. It will be of no use to send another boy. Of course, it is easy to understand that there are limits to the toleration of Mr. Campbell's congregation, who may appreciate what they would call a fine flight of fancy, but who would resent a direct and acknowledged adoption from Theosophy. But all these many pulpit and religious imitations of the ancient wisdom are pointing infallibly in one direction. Louis Agassiz once said that there were three stages in the adoption of a new idea: (1) It is all lies. (2) It is the work of the devil. (3) We knew all about it all along. We may suspect that the main Theosophical teachings are now in the third of those stages. Before long we shall be told with the customary theological arrogance that reincarnation, for example, is a distinctively Christian doctrine and that it has been a part of the Christian faith from the beginning. And it will be true, too.

And speaking of the approach of the Churches to Theosophy there is a curious book by Charles Watson Millen entitled "The Ministry of Evil and a Study of the Future Life" (Sherman French & Company, \$1 net). To the first glance the work seems to be of the most orthodox kind. Its pages bristle with the usual religious formulas, the catchwords of a conventional piety. But it becomes quickly apparent that there is something more than all this. The author has thought out for himself a system of reincarnation possibly with some few extraneous aids that it would be inconvenient to mention. He asks himself what becomes of the soul after death, and with a magnificent courage he renounces the golden harps and the monotonies of the orthodox heaven. He asks what does the Bible mean when it says that "God breathed into the nostrils of the body which he had formed from the dust of the ground the breath of lives."

Its meaning must be, not abundance of life . . . but a living Soul, presenting a succession of unlike bodies; a single life continued through many separate and consecutive lives; a man, or living soul, finding his discipline and development and preserving his immortality through an indefinite succession of different yet related bodies, each new body being a resurrection of the preceding body. It is the continuity of complex man through a succession of different human organisms, each organism being a more refined and delicate vehicle than its predecessor, and the period of the continuance of each, probably ever lengthening, being properly termed a life.

Now if Mr. Millen will only go on thinking he will probably arrive somewhere in good time. And the process would be much more speedy if he would only throw overboard the cargo of dogma which he is now carrying so painfully. So long as he continues to be terrified by any new idea for which he fails at once to find chapter and verse in the Bible his progress will probably be slow, although it is surprising what can be done theosophically by those who will really and truly think about what they find in the Bible. There is evidently hope for Mr. Millen.

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From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives on, the unrevealed Deity was recognized and considered under its only philosophical aspect—Universal Motion, the thrill of the creative Breath in Nature. Occultism sums up the One Existence thus: *Deity is an arcane, living (or moving) Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture,*—this trinity including and being the cause of, every phenomenon in Nature.—*Proem of The Secret Doctrine.*

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## DECLARATION

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.

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

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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.

---

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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THE BROTHERHOOD OF  
HUMANITY.



THE STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

*True concentration is the attitude of the Perceiver,  
constantly maintained.*

**Vol. II                      DECEMBER, 1913                      No. 2**

## CONTENTS

The Bhagavad-Gita	- - - - -	49
The Sevenfold Division	- - - - -	54
The Struggle for Existence	- - - - -	55
Personalities	- - - - -	62
To Be Remembered by Theosophists	- - - - -	64
Shall We Teach Clairvoyance?	- - - - -	65
The Skin of the Earth	- - - - -	68
Responsibility for Right and Wrong Action	- - - - -	72
Two Lost Keys	- - - - -	74
Hypnotism—Mesmerism	- - - - -	76
Conversations on Occultism	- - - - -	78
Repentance	- - - - -	83
True Progress	- - - - -	86
From a Lamrin Compendium	- - - - -	88
Hidden Hints in the Secret Doctrine	- - - - -	89
Questions and Answers	- - - - -	91
On the Lookout	- - - - -	94

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# Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

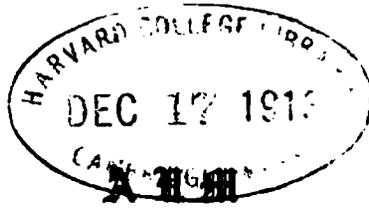
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



If anyone worshipping with faith desires to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—Bhagavad-Gita, ch. 7.

# THEOSOPHY

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## THE BHAGAVAD-GITA

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**I**N the few introductory lines with which I took up this subject, it was stated that not being a Sanscrit scholar I did not intend to go into the commentaries upon the poem in that language. The great mass of those commentaries have looked at the dialogue from various standpoints. Many later Hindu students have not gone beyond the explanations made by Sankaracharya, and nearly all refuse to do more than transliterate the names of the different personages referred to in the first chapter.

But there is the highest authority for reading this poem between the lines. The Vedas themselves say, that what we see of them is only the "disclosed Veda," and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. Did we not have this privilege, then surely will we be reduced to obtaining true knowledge solely from the facts of experience as suffered by the mortal frame, and fall into the gross error of the materialists, who claim that mind is only an effect produced by the physical brain-molecules coming into motion. We would also have to follow the canonical rule, that conscience is a safe guide only when it is regulated by an external law such as the law of the church, or of the Brahminical caste. But we very well know that within the material, apparent—or disclosed—man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy

scriptures, Christian or Pagan. And in the poem itself, Krishna declares that He will feed the lamp of spiritual wisdom so that the real meaning of his words may be known; so, too, the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. Indeed there is a school of occultists who hold, as we think with reason, that this power may be so developed by devoted persons, that even upon hearing the words of a holy book read in a totally unfamiliar language, the true meaning and drift of the strange sentences become instantly known.<sup>1</sup> The Christian commentators all allow that in studying their Bible the spirit must be attended to and not the letter. This *spirit* is that *undisclosed* Veda which must be looked for between the lines.

Nor should the Western student of the poem be deterred from any attempt to get at the real meaning, by the attitude of the Brahmins, who hold that only Brahmins can be told this real meaning, and, because Krishna did not make it plain, it may not be made plain now to Sudras, or low caste people. Were this view to prevail, then the whole Western body of theosophists would be excluded from using this important book, inasmuch as all persons not Hindus are necessarily of Sudra caste. Krishna did not make such an exclusion, which is only priestcraft. He was himself of shepherd caste and not a Brahmin; and he says that any one who listens to his words will receive great benefit. The sole limitation made by him is that one in which he declares that these things must not be taught to those who do not want to listen, which is just the same direction as that given by Jesus of Nazareth when he said, "cast not your pearls before swine."

But as our minds work very much upon suggestion or clues, and might in the absence of any hints as to where those clues are placed, be liable to altogether overlook the point, we must bear in mind the existence among the Aryans of a psychological system that gives substance and impulse to utterances declared by many Orientalists to be folly unworthy of attention from a man of the nineteenth century civilization. Nor need we be repulsed from our task because of a small acquaintance with the Aryan psychology. The moment we are aware of its existence in the poem our inner self is ready to help the outer man to grasp after it, and in the noble pursuit of these great philosophical and moral truths, which is only our eternal endeavor to realize them as a part of our being, we can patiently wait for a perfect knowledge of the anatomy and functions of the inner man.

Western Sanscritists have translated many important words into the very lowest of their real meanings, being drawn away from the true by the incomplete Western psychological and spiritual

(1.) We have in mind an incident where a person of some slight development in this direction, heard read several verses from the Vedas in Sanscrit—with which he had no acquaintance—and instantly told what the verses were about—B.

knowledge, or have mixed them up hopelessly. Such words as *Karma* and *Dharma* are not understood. *Dharma* means *Law*, and is generally turned into *duty*, or said to refer merely to some rule depending upon human convention, whereas it means an inherent property of the faculties or of the whole man, or even of anything in the cosmos. Thus it is said that it is the duty, or *Dharma*, of fire to burn. It always will burn and thus do its whole duty, having no consciousness, while man alone has the power to retard his "journey to the heart of the Sun" by refusing to perform his properly appointed and plainly evident *Dharma*. So again, when we read in the *Bhagavad-Gita* that those who depart this life "in the bright half of the moon, in the six months of the sun's Northern course," will go to eternal salvation, while others "who depart in the gloomy night of the moon's dark season, while the sun is in the Southern half of his path," ascend for a time to the moon's region, to be reborn on this earth, our Orientalists tell us this is sheer folly, and we are unable to contradict them. But if we know that the Aryans, with a comprehensive knowledge of the vast and never inharmonious correspondence reigning throughout the macrocosm, in speaking thus meant to admit that the human being may be or not in a state of development in strict conformity to the bright or dark moon, the verse becomes clear. The materialistic critic will take the verse in the fourth chapter which says that, "he who eats of the ambrosia left from a sacrifice passes into the supreme spirit," and ask us how the eating of the remnants of a burnt offering can confer salvation. When, however, we know that Man is the altar and the sacrifice, and that this *ambrosia* is the *perfection of spiritual cultivation* which he eats or incorporates into his being, the Aryan is vindicated and we are saved from despair.

A strange similarity on one point may be noticed between our poem and the old Hebrew record. The Jews were prepared by certain experiences to enter into the promised land, but were unable to do so until they had engaged in mighty conflicts with Hivites, Jebuzites, Perizites and Amalakites. Here we find that the very opening verse signalizes a war. The old, blind king, Dhritarashtra, asks his prime minister to tell him what these opposing forces of Pandoos and Kooroos have been doing assembled as they are resolved upon war. So, too, the Jews assembled upon the borders of the promised land, resolved on conflict, and sustained in their resolve by the declarations of their God who had brought them out of the darkness of Egypt, carried on the fight. Egypt was the place where they had, in mystic language, obtained corporification, and stands for ante-natal states, for unformed chaotic periods in the beginning of evolution for the gestation in the womb. We are on the eve of a gigantic combat, we are to rush into the midst of "a conflict of savages." If this opening verse is understood as it was meant, we are given the key to a magnificent system, and shall not fall into the error of asserting that the unity of the poem is destroyed.

Dhritarashtra is blind, because the body, as such, is blind in every way.

Some one has said—Goethe, I think—that the old pagan religions taught men to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered eyes, in the presence of his God. In approaching the “jealous God” of the Mosaic dispensation, it is not permissible to assume an erect position. This change of attitude becomes necessary as soon as we postulate a Deity who is outside and beyond us. And yet it is not due to the Christian scriptures in themselves, but solely to the wrong interpretation given them by priests and churches and easily believed by a weak humanity that needs a support beyond itself on which to lean.

The Aryans, holding that man in his essence *is God*, naturally looked up to Him and referred everything to Him. They therefore attributed to the material of the body no power of sight or feeling. And so Dhritarashtra, who is *material existence*, in which thirst for its renewal inheres, is blind.

The eye cannot see nor the ear hear of themselves. In the Upanishads the pupil is asked: “What is the sight of the eye, and the hearing of the ear?” replying, that these powers reside solely with inner organs of the soul, using the material body as the means for experiencing the phenomena of material life. Without the presence of this indwelling, informing, hearing and seeing power—or being—this collection of particles now deified as *body* is dead or blind.

These philosophers were not behind our nineteenth century. Boscovitch, the Italian, Faraday, Fiske and other moderns, have concluded that we cannot even see or know the *matter* of which these bodies and the different substances about us are made up, and that the ultimate resolution is not into atoms finely divided, but into “points of dynamic force”; and therefore we cannot know a piece of iron, we only know the *phenomena* it produces. This position is an ancient Aryan one, with another added—that the real perceiver of those phenomena is the *Self*.

It is only by an acceptance of this philosophy that we will ever comprehend the facts of nature which our science is so laboriously noting and classifying. But that science ignores a large mass of phenomena well known to spiritualists here and to ascetics in Asia, because the actual existence of the Self as the final support of every phase of consciousness is denied. “The disappearance of the ascetic is a possibility.” But the West denies it, while it is doubtful if even spiritists will admit that any living man can cause that phenomena known as “form” to disappear. They are, however, willing to grant that a “materialized spirit form” may disappear, or that some mediums are living who have disappeared while sitting in a chair, either

as an actual dissipation of molecules or by being covered as with a veil.<sup>1</sup>

In those instances the thing happened without knowledge or effort on the part of the medium, who was a passive agent. But the Eastern ascetic possessing the power of disappearing is a person who has meditated upon the real basis of what we know as "form," with the doctrine ever in view, as stated by Boscovitch and Faraday, that these phenomena are not realities, *per se*, and adding that all must be referred to the Self. And so we find Patanjali in his compilation of Yoga aphorisms stating the matter. In his 21st aphorism, Book III, he says that the ascetic being aware that form, as such, is nothing, can cause himself to disappear.<sup>2</sup> It is not difficult to explain this as a species of hypnotism or psychologizing performed by the ascetic. But such sort of explaining is only the modern method of getting out of a difficulty by stating it over again in new terms. Not until it is admitted that the Self eternally persists and is always unmodified, will any real knowledge be acquired by us respecting these matters. In this Patanjali is very clear in his seventeenth Aphorism, Book IV, where he says: "The modifications of the mental state are always known, because the presiding spirit is not modified."

We must admit the blindness of Dhritarashtra, as body, and that our consciousness and ability to know anything whatever of the modifications going on in the organism, are due to the "presiding spirit."

So this old, blind rajah is that part of man, which, containing the principle of thirst for existence, holds material life. The Ganges bounding his plain on one side typifies the sacred stream of spiritual life incarnated here.

At first it flows down unperceived by us, through the spiritual spheres, coming at last into what we call matter, where it manifests itself—but yet remains unseen, until at last it flows into the sea—or death—to be drawn up again by the sun—or the Karma of reincarnation. The plain is sacred because it is the "temple of the Holy Ghost." Kuru-Kshetra should then read: "The body which is acquired by Karma." So the King does not ask what this body itself has been doing, but what have the followers of material existence—that is, the entire host of lower elements in man by which he is attached to physical life—and the followers of Pandu—that is, the entire set of spiritual faculties—been doing on this sacred plain.

It follows, then, that the enumeration of generals and commanders gone into by the prime minister in reply to the King must be a catalogue of all the lower and higher faculties in man, containing also, in the names adopted, clues to powers of our being only

1. For an instance see Olcott's "People from the Other World," respecting a female medium.—W. B.

2. The Aphorism reads: "By performing *Sanyama*—restraint (or meditation)—about form, its power of being apprehended (by the seer's eye) being checked, and luminousness, the property of the organ of sight, having no connection with its object (that is the form), the result is the disappearance of the ascetic."—W. B.

at present dimly guessed at in the West or included in such vague terms as Brain and Mind. We find these generals given their appropriate places upon either side, and see also that they have assigned to them various distinctive weapons, which in many cases are flourished or exhibited in the preliminary movements, so that our attention may be drawn to them.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1887.)

## THE SEVENFOLD DIVISION

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### WHY NOT CHANGE THE DESIGNATION?

MR. SINNETT'S book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh. Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of "a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation.

carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*.

The scheme will then stand thus:

*Atma* (spirit), one principle, indivisible.

Its vehicles are,

<i>Buddhi</i> .....	Spiritual Soul
<i>Manas</i> .....	Human Soul
<i>Kama Rupa</i> .....	Animal Soul
<i>Linga Sharira</i> .....	Astral Body
<i>Prana or Jiva</i> .....	Vitality
<i>Rupa</i> .....	The Body

Names have power, and if we go on talking of seven principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1890.)

## THE STRUGGLE FOR EXISTENCE

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THE mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and, having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents,

the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet, though the why of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously overpopulated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded

by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inter-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them and expand our souls toward the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts rage madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their

forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bond, not free! Let us, therefore, inquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution, which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and, approaching them in friendship, gain a practical knowledge of their wretchedness and endeavor to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking:

"Does this or this tend to the realization of universal brotherhood?"

If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their

proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race and humanity; and ever keeping in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbor. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so is it necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lectures provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately, there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favor healthy thought; the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labor, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labor would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labor. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of

meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty, who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labor, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane co-operative system whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labors till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practiced by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of

artistic tastes would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawingroom of the modern style, with its heterogeneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever-widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labor establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual

help and on a basis other than that of self interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical text-books of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international co-operation which, in its turn, would be extended to racial co-operation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavoring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or color; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labors of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for April, 1889.)

## PERSONALITIES

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**I**T cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy

they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the pledged disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself and away from that tolerance for and union with others which it is the aim of the theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not to be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small

repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

A. P. RIL.

*Bangkok, June, 1890.*

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## TO BE REMEMBERED BY THEOSOPHISTS

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**K**ARMA. Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not "interfere" with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to "interfere," and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise.

Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

**SEVENFOLD CONSTITUTION OF MAN.** It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma*, indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

**THE ILLUSION OF "I" AND "MY."** There is no greater illusion than that which leads us to say "my Karma," "my spirit." No being on earth has *his* spirit separate from others, nor any Karma disassociated from the Karma of his race, nation, and Humanity. Remember these words from a letter to the U. S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. \* \* There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

AUGUST WALDERSEE.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1890.)

## SHALL WE TEACH CLAIRVOYANCE?

### A NOTE OF WARNING.

**M**Y attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practice given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and, Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us nowadays among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits.” But they are not. They are caused by the ethereal fluids from within us making their

way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is gradually getting negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.

WILLIAM Q. JUDGE.

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## THE SKIN OF THE EARTH

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THE cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then—another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge that has now been replaced by impudent scorn for aught save the empiric classification of a few facts; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the

symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seem to roll across the floor, while on them rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning, I saw him just as he stood when he called me to the gallery.

"Do you not know this picture?" said he. "No. All is dark to me."

"It is the sign that you are to come to the earth's hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see."

These words seem to come not from the man's lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

"It is time," said the sounds from all about the impassive being. "That is the signal. We will go." And he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through it; it was but a cloud, or a vapor—and I was on the other side. Turning expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger's voice said:

"Such is the skin of the Earth to those who live below it." With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the door-way, now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the center along well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious

Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every color and form; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated; in their real essence the creatures were centres of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit and satellites circled about them. Of such systems the place was full, and all owned obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendor and brightness approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the under-world growth as the lambent touch of flame awakens flame.

Guided by the Unseen Power in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer, I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface; faithful fulfilment of these functions comprised an evolution into higher service and a higher form. The malign influence often prevented this. It seemed like a dark mist full of noxious vapor that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing, throbbing, pausing, a

huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim, cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth-cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked toward my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"*It is the thoughts of men.*" I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN.

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Understanding this great lord the Self, bodiless in bodies, stable among unstable, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by ingenuity, nor by much hearing. Whom this chooses, by him it is gained, and the Self chooses his form as its own.—*From the Upanishads.*

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The term "knowledge" as used here implies full identification of the mind, for any length of time, with whatever object or subject it is directed to.—*Yoga Aphorisms of Patanjali.*

## RESPONSIBILITY FOR RIGHT AND WRONG ACTION

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Look not mournfully into the Past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—Hyperion.

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**A** FUNDAMENTAL teaching of Theosophy is man's responsibility to himself alone for his actions, good, bad or indifferent. It is at once a wise and truthful teaching, and calculated to inspire one with lofty thoughts and higher aspirations. It presupposes a positive knowledge on the part of man of the difference between good and evil in their relative capacities. Even the lower strata of humanity, surrounded by every form of vice and wickedness, *know* from observation and intuition that there is a higher degree or form of life on the plane of humanity, although they may choose to walk in the path of animalism and wrong-doing. The dulled life they lead is theirs from choice; it cannot be said, however, that by a superhuman effort the criminal, the debauchee, or the self-imposed outcast from society may not lift himself by degrees from his low station to one of truth, refinement, and spirituality.

Because of the teachings of Theosophy on this point, Theosophists are, perhaps more than any others, unusually receptive to the voice of the Higher Self. The study of Theosophy is well calculated to lend to the individual an enlargement of comprehension in respect of humanity that is unattainable through any other process of reasoning. Individual opinion as to what is right and what is wrong will ever be the rule, and the *intention* the guide of judgment. A man may, with the hope of future reward, do right; a man may, because of some apparent timely advantage of right over wrong, do right; or he may be a passive doer of right for the sake of appearances and because right action is reputable and the aim of the majority. But the Theosophist, provided always that he is consistent, will look upon the question of right and wrong from a higher standpoint,—from the standpoint of Universal Brotherhood. For the good of humanity; for an example; because right is right, not because it is customary, will the Theosophist walk in the higher round.

Now, because of this teaching of responsibility, the idea arises of a still equally important phase of the question, and that is, every man is a law unto himself. Taken as it stands, this conception is, it must be admitted, startling; but it is nevertheless true. The laws of Karma and reincarnation demonstrate its truthfulness:

"\* \* \* \* each man's life  
 The outcome of his former living is;  
 The bygone wrongs bring forth sorrows and woes,  
 The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!  
 The sesamum was sesamum, the corn  
 Was corn. The silence and the darkness knew!  
 So is a man's fate born.

He cometh, reaper of the things he sowed,  
 Sesamum, corn, so much cast in past birth;  
 And so much weed and poison—stuff, which mar  
 Him and the aching earth.

If he shall labor rightly, rooting these,  
 And planting wholesome seedlings where they grew,  
 Fruitful and fair and clean the ground shall be,  
 And rich the harvest due.

If he who liveth, learning whence woe springs,  
 Enduring patiently, striving to pay  
 His utmost debt for ancient evils done  
 In Love and Truth alway;

If making none to lack, he thoroughly purge  
 The lie and lust of self forth from his blood;  
 Suffering all meekly, rendering for offense  
 Nothing but grace and good;

If he shall day by day dwell merciful,  
 Holy and just and kind and true; and rend  
 Desire from whence it clings with bleeding roots,  
 Till love of life have end:

He—dying—leaveth as the sum of him  
 A life-count closed, whose ills are dead and quit,  
 Whose good is quick and mighty, far and near,  
 So that fruits follow it.<sup>1</sup>

To draw a line of demarcation between right and wrong will not be a difficult task for the student of theosophy; and if the faculty of closely distinguishing the spurious from the true is latent in the student, the still smoking ember may be set aflame by a touch from the torch of Karma. The doer of good for the sake of good itself—he who sees wherein good may be evolved from presumptive evil, for the two are at times closely allied); he who, for the sake of the good that is embedded therein, walks boldly into the monster's lair, caring nothing for physical or mental scars and unheeding the scoffings of the super-holy in order to extract the true and put away the false, is surely working on the Theosophic plane.

When men are led to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap—not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race.

1. The Light of Asia.

It is with no pessimistic eye that the members of the Theosophical Society need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man. EXETER.

(The foregoing article was first printed by Mr. Judge in *The Path* for April, 1890.)

## TWO LOST KEYS

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### THE BHAGAVAD-GITA—THE ZODIAC.

IT has never been admitted by orientalist that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern star-gazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed tomorrow, the materials for their reconstruction are near

at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter, no doubt, would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a Zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly educated scientific person of today the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atman is the sun,  
The moon also it is;  
And the whole collection of stars  
Is contained within it.

WILLIAM BREHON, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path* for August, 1890.)

# HYPNOTISM—MESMERISM

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## SCIENCE TAKES A STEP

THE encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopædias, yet today the most eminent physicians in Europe declare that Mesmer was right and that mesmerism is not a superstition, but it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the "Hidden Self," and the April *Forum* admits an article by the eminent Dr. Charcot upon "Hypnotism and Crime."

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam Houston, Henry Clay and others, who invited Dr. Dods to lecture before them in Washington. He delivered his Lecture, went on with his experiments and published a series of lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals, whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the "science" about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is today thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before a long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self—using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in the *Secret Doctrine*, “ \* \* \* \* and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface.”

RODRIGUEZ UNDIANO.

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True Knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate into the depths of the all-pervading Absoluteness.—*The Secret Doctrine*.

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*Those of us who think knowledge can be acquired without pursuing the path of love mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing.—William Q. Judge.*

## CONVERSATIONS ON OCCULTISM

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*Student.*—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

*Sage.*—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from point to point.

*Student.*—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

*Sage.*—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God” has become the utterances of our scientific leaders.

*Student.*—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly

all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

*Sage.*—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life, but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

*Student.*—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

*Sage.*—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

*Student.*—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

*Sage.*—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

*Student.*—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to

hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

*Sage.*—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

*Student.*—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

*Sage.*—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he has lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

*Student.*—Can you make any application of all this in the realm of ethics?

*Sage.*—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures

for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

*Student.*—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

*Sage.*—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

*Student.*—Is there not also some effect upon animals, and through them upon us, and *vice versa*?

*Sage.*—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

*Student.*—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

*Sage.*—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits

makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

*Student.*—What determines this? Is it due to a desiring of gold and silver, or it is congenital?

*Sage.*—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

*Student.*—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

*Sage.*—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

*Student.*—I thank you for your instruction.

*Sage.*—May you be guided to the path which leads to light!

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## REPENTANCE

### I.

**R**EPENTANCE, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sor-

row for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences: it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not fear, not hope; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning away in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man,—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefited not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

## II.

Be master of yourself, and I do not mean by that merely "Control the *expression* of your emotions and feelings." but I mean "Be so master of yourself that you can control not only the outward expressions, but the realities themselves." Recognize this—which is

but an enlargement of the teaching that "Evil is Evil, though but thought"—that your thoughts and wishes, your desires, your emotions,—in fact, your state of mind—are actualities, entities, having effects as your actions have effects, though you cannot see them or realize them, that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a judging of your heart. Your question must be, not "What sins have I *committed*, but what *thought*? What manner of man am I? Do I, not alone *do*, but do I *think* evil?"

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done*, but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect, but only indirectly, if at all. On the reality, on your true character, will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motivated.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

F. A. C.

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## TRUE PROGRESS

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### IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

**P**ERHAPS those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

"Beware of the illusions of matter."

"But," said I, "is this matter into which I gaze?"

"Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived."

"How," replied I, "am I to know aught about it unless I investigate it?"

"It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see."

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers—and hardly even that. One could hear astral sounds, but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual, everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enabled me

to clear up the thousand doubts that assail those others who are peering into the Astral Light. This, too, is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words: "Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for July, 1890.)

## FROM A LAMRIN COMPENDIUM

BY TZON-KHA-PA.

*Arguments, from the consideration why Buddha's teachings should be explained on three planes; i. e., intended alike for the lowest, the mean or middle, and the highest capacities, since each man must believe according to his mental qualifications.*

1. Men of vulgar capacities must believe, that there is a (personal) God, and a future life, and that they shall earn therein the fruits of their work in this, their earthly life.

2. Those who have an average intellectual capacity, besides admitting the former position, must know, that every compound thing is perishable, that there is no reality in things; that every sin is pain, and that deliverance from pain or bodily existence is bliss.

3. Those of the highest capacities must know, in addition to the above enumerated dogmas, that from the lowest form to the Supreme Soul nothing is existent by itself. Neither can it be said that it will continue always (eternally) or cease absolutely, but that everything exists by a dependent or casual concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of belief (blind faith) and the practice of the ten virtues (Ten Commandments). Those of average intellectuality, beside believing, by reason endeavor to excel in morality and wisdom. Those of the highest capacities, besides the former virtues, will evercise the six transcendental virtues (practical Occultism).

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for May 1888.)

# HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 67 to p. 128, Vol. I.\*)

By W. Q. J.

**Matter During Pralaya.** It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

**Electricity an Entity.** *V. I, p. 76, line 6;* it is an emanation from an entity of power, *p. III note;* and is co-existent with the one life, *p. 81;* it is primordial matter of a special nature, *p. 82.*

**Pulsation of the Heart and the Tides.** Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat external in every atom" *id.*

**Two Sorts of Fire or Heat.** One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

**Magical Potency of Words** is in the vowel sounds and not in the numbers. *94, V. I.*

**The Term "Human"** is not to be confined to this Globe. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2nd para.*

**Buddhi** as compared with Spirit is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *V. I, p. 119, line 7.*

**The Human Monad** is the union of the ray from the absolute with the soul. *V. I, p. 119, para. 1.*

**Symbolism and Numbers.** They are intimately connected with the hosts of the Dhyān-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyān Chohans referred to. In other places the author says that, as the Dhyāni are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *V. I, p. 119 (h).*

**The One Fundamental Law of Occult Science** is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyān Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually and physically. *V. I, p. 120, last para.*

**Karma Needs Material Agencies** to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not

\*The references are to the paging of the original edition of the **Secret Doctrine.**

merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman, of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

**The Three Groups of Builders.** These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

The Lipika as compared with the Builders are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours, and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

Note Well. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1891.)

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Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous for he has judged aright. Such a man soon becomes of a righteous soul and obtains perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth.—*Bhagavad-Gita.*

## QUESTIONS AND ANSWERS

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Although a Lodge of the T. S. of which —— is at present the head, we are trying to stand on a broader platform than most of the other Lodges, and hope that our example may be followed by some of them. We feel that we ought to be able to do better work in the way of purification by being within the Society, which after all is said, is the "Theosophical Ship" which H. P. B. launched, than being outside—but it is not an easy thing to do. Our work would be greatly helped if our existence and principles were better known to students in sympathy with us. I have thought that you probably know of many in this vicinity, and that you could furnish me with their names and addresses, so that I could send them our literature and perhaps get some of them to use our platform—or at least come to our meetings and help beginners to get the right views of the value (?) of the unfortunate later statements and teachings—which, in my opinion, are doing the movement so much harm. I am almost convinced that a reaction must soon come, and I want to seize every opportunity to help in its arrival. Anything you can do for us will be much appreciated.

ANSWER. The above query shows an awakening to the fact that Theosophy is the basis of any theosophical organization, but unfortunately takes the position—so very common and so clearly untenable—that any organization whatever is of value *as such*. A Theosophical organization is a body of people of all shades of opinion, banded together to study, apply and promulgate Theosophy; the average intelligence and power of application of the body is determined by that of the units which compose the body; these units are in a constant process of change for better or worse; new units are added; others leave the body. The analogy between an organization and the human body is a complete one; it is born, grows, has its period of usefulness and gradually disintegrates. What then? Undoubtedly a new birth, the universal process. When a body no longer serves the purpose for which it came into existence, it cannot be kept intact; any attempts to do so are but wasted energy so far as that body is concerned.

Or, if the querent's statement that the particular organization to which he belongs "is *the* Theosophical Ship which H. P. B. launched" be considered. Ships are but ships. A builder and designer may provide in every way possible with the means at hand for a serviceable vessel to be launched, and all that he can do is done; the future of the vessel depends upon the captain who commands it and the crew that mans it, as well as the dangers of the sea. Ships become unseaworthy. What then? Build a new ship; it is folly to waste time and energy on an unseaworthy vessel.

A new organization or body, or a new ship are best improved by learning from the weaknesses, mistakes, and faulty construction of the old ones. Basic principles have to be perceived, and care taken that no constructive material be used that in any way conflicts with those principles.

In the matter of a theosophical assemblage of students, what is the first desideratum? Surely that Theosophy be studied, applied and promulgated; the less machinery there is to further that purpose, the better, for machinery requires much attention, and is very apt to absorb the greater part of the energy of those who depend upon it.

What is the object of an assemblage of students? Unquestionably united effort, mutual assistance and encouragement. There is no sanctity attached to the fact of assemblage, but there is to high purpose, and unity of thought, will and feeling in carrying that purpose forward.

The best help that we can afford anyone is that which we ourselves have found to be best, and which finds expression in the assemblage known as the United Lodge of Theosophists. It is the fruit of thirty years' thought, effort and experience in theosophical work, and furthermore is directly in line with the indicated purpose of the Messenger who brought Theosophy to us. We stand ready to abandon our present form of assemblage at any time a better one is presented, but we stand firm by our motto, "similarity of aim, purpose and teaching," and declare that "teaching" to be Theosophy pure and simple as it was given by Those who brought it.

Will you allow me to make a suggestion? Would it not be better not to use capitals for the pronouns "she" and "her" when writing H. P. B., and "he" and "him" when writing of Mr. Judge? . . . It naturally makes a prejudice as to what we claim for them. I have had to do so much with mistaken first-hand impressions and prejudices, in my work both here and in America, and with the obstacles and hindrances involved in them, that I have learned the wisdom of avoiding anything which might produce them, so far as possible. Do you not think, also, that, with the spirit of true humility and self-effacement which actuated both H. P. B. and Mr. Judge, they would both have preferred that this should not be done in their case?

The above extract from a letter written by an esteemed subscriber and associate merits careful consideration. It seeks to remove anything that may arouse prejudice in the minds of enquirers, intimating that there are enough obstacles in the way of presenting Theosophy without adding any not absolutely necessary, and considers that the use of capital letters for the pronouns when referring to H. P. B. or W. Q. J. would better be dispensed with.

Certainly the use or non-use of capitals in that relation could be of no importance whatever to either H. P. B. or W. Q. J., and no doubt, were either of them inhabiting a body at the present time the question would not have any occasion to arise; not that such distinction was not merited during life, but because of the general inability to perceive anything but externalities.

The disappearance of the external forms, however, removes many obstacles in the way of a higher appreciation of the nature of the beings who used the bodies.

Contemporary opinion of Jesus of Nazareth was not very high; what he advanced was contemptuously thrown aside by the savants of the day, yet it came to be accepted as the best and highest by Western peoples, and he himself accorded the highest place *because of what he brought to the world*. A few of his disciples appreciated the grandeur of his mission, but they were only able to go about from place to place within a very small radius and tell what they knew. It took centuries for the ideas they promulgated to take general effect upon the minds of men.

In these days events move quickly, and ideas are spread before the minds of men with wonderful rapidity and in many ways. If the message of Theosophy is an analogous case and an amplification of the teachings of Jesus rendered possible by the spread of intelligence of the present time; and if there are any of the disciples of Those who brought Theosophy to the Western world who are able to appreciate the nature of Those who brought the message as being far above those to whom that message was brought, should not every means possible be taken to point to that fact? Convention, usage, prejudice and preconception still prevail among the masses; there is no way to overcome them save by overstepping them in such manner as will cause the least offense.

If the capitalization of the personal pronoun in regard to H. P. B. and W. Q. J. points to an unavoidable deduction in the minds of those who use these, and permits them to do reverence to an acknowledged superiority, it also indicates to others the possibility of a fact, which if correctly perceived, places the fact of the presentation of Theosophy in a better and stronger light, and does away with much of the tendency to divagation which now prevails. A great benefit from a very small technical offense.

How do you reconcile the tone of your anonymous editorial attacks . . . with the Brotherhood to which you are always drawing attention? . . . If the United Lodge of Theosophists really is, as it apparently claims to be, the solitary exponent of the truth made known by H. P. B., it would seem a pity that some less aggressive and more conciliatory brothers are not enthroned in its editorial chairs; in my own case, and I dare say it is no solitary one, the divergence between precept and practice in the conduct of the magazine does little to encourage reliance upon its advice.

Having made this protest, which I have meditated doing ever since I read the first number, it is only fair to say that you are printing excellent articles, and doing service by rescuing valuable contributions from oblivion.

Our correspondent takes exception to the tone of our editorial articles, some of which he considers to be attacks upon persons, and he asks how we reconcile our course with brotherhood; the fact that our articles are unsigned is also part of our offending. It is unfortunate that he did not give

us chapter and verse of those statements that he refers to as attacks, for this would have enabled us to reply directly to the points in question; as it is, we can only reply in general terms.

As to anonymous articles we would say that they are not at all unusual in magazines, nor considered improper so far as we know. The statement that the Editors will be accountable for all unsigned articles appears on the first page of each issue and the Editors can be reached through the office of the magazine, so that the full measure of responsibility is complied with. The value of any statement does not lie in the name of the one who wrote it, but in the truth or error of the statement itself. We are of the opinion that if more attention had been paid to ideas presented and little or none to personalities, the course of the Theosophical movement would have been far other than it has been, so we elect to follow that course which promises the best results.

This magazine avows devotion to the Brotherhood of Humanity, which means the best interests of all. These interests are not served by condoning error, however sincere the one in error may be. To point out error in the interest of right knowledge can hardly be called an attack upon the person who spoke, wrote or acted erroneously. The whole process of evolution is a process of correction. Theosophy is a corrective to the thought of the period. To know Theosophy is to be in possession of the basis for right thinking; it is of vital importance then that Theosophy pure and simple should have attention drawn to it. To point out error on the part of Theosophists or others in the understanding or application of the philosophy, or in regard to facts concerning it, is far from an attack; on the contrary, it is a *defense* of Theosophy against misrepresentation.

The United Lodge of Theosophists has never claimed to be the solitary exponent of the truth made known by H. P. B., nor to be even an exponent at all in the sense of explainer or interpreter. It is making a sincere effort to point to Theosophy itself as it was given by Those who brought it; this effort brings into prominence the names by which Those who brought it were known, not as persons, but as indices of where Theosophy may be found. The fact, however, that the persons so named were in a position to know Theosophy, and when, where and how to present it, places Them in an entirely different category from all others.

If those who assume to be theosophical leaders are found belittling Those who were the original teachers, what does that fact disclose? Just this—an assertion of superiority, a desire for personal prominence. And if in furtherance of this same assertion gross misrepresentation of recorded fact is made, should those who know keep silent for fear of having their motives misunderstood? Or should they point out the error, giving citations in order to show that it is not a matter of opinion, but one of fact? The Editors answer these questions by taking the latter position. Why do they do it? It cannot be for personal fame, because no names are given. It cannot be for profit, for the publication is a continued expense. As far as we know ourselves, it is from a sincere desire to benefit others. It has been said "to whom much is given, of him much will be required." Some of us have been active in the Theosophical movement for nearly thirty years, hence had the great good fortune to have known H. P. Blavatsky and Wm. Q. Judge and to have had Their direct teaching; we have a personal knowledge of the movement; have witnessed the crises and disintegrations that have occurred, and have studied out the causes that led to them. We have besides a complete record of the movement since its inception in 1875, and a first-hand knowledge of the principal persons who have been connected with it or are now actively engaged in it in their several ways. It is on this knowledge and experience that our articles are based, from it our deductions drawn. We desire only to present the truth and the facts before those who seek to know. Criticism we will always take kindly, and will reply to as best we can; we can be readily reached for this; praise we do not want, nor fame, nor recognition, and in this as in other ways "no name" serves best.

## ON THE LOOKOUT

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It may be appropriate to make some further reference to the now famous skull recently discovered in the gravel deposit near Piltdown Common in Sussex, England. It will be remembered that discussion of an unscientifically acrimonious kind arose between certain learned authorities as to the origin and purport of *Eoanthropus Dawsonii* as this interesting relic was called in honor of its discoverer. Dr. A. Smith-Woodward followed the usual and accepted scientific method of approach to a new phenomenon. Having a theory with regard to the earliest evolutionary ages he proceeded to twist and torture the facts into the necessary conformity. He reconstructed the fragmentary bones that had been found and produced a skull that was ape like in character and of small brain capacity. Since man had evolved from the ape it was evident that the earliest humanity must have the form and characteristics of its source, and if the facts were found to be inimical to the theory—then so much the worse for the facts. Theories, as we all know, are immutable, whereas facts are conveniently plastic and malleable.

But Professor Arthur Keith of the Royal College of Surgeons took a different view of *Eoanthropus Dawsonii*. He said that the bones were not in the least ape like, but man like. He said that they indicated not a low order of intelligence but a very high order. He said that their owner must have been a being equal to ourselves in mentality, and he then proceeded to reconstruct the head, not in accordance with a theory, but with the facts. And then he added insult to injury by pointing out that a head like the one reconstructed by Dr. Smith-Woodward would be unable either to breathe or eat. It was a daringly heretical proceeding, but scientific opinion seems to be veering in its support. Incidentally we may wonder what is the actual value of these "reconstructions" that produce such diametrically opposite results.

Now let us see the bearing of the ancient wisdom upon this discovery. A correspondent draws our attention to the following extract from H. P. Blavatsky's "Secret Doctrine," Volume II, Page 729:

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then Science may be right (*argumenti causa*) in basing its present Anthropology—as to the date and mode of origin of *Homo sapiens*—on the Darwinian theory. But if the skeletons of man should at any time be discovered in the Eocene strata, while no fossil ape is found there, and the existence of man is thus proved to be prior to that of the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. Moreover, it is said in well-informed quarters that the twentieth century will be still in its earliest teens when such undeniable proof of man's priority will be forthcoming.

Let the reader italicize for himself the concluding sentence of this remarkable passage. The "well-informed quarters," into whose identity we need not enquire, were evidently very well informed indeed. Here indeed is the century still in "its earliest teens" and here is the "undeniable proof of man's priority" to the ape in the form of bones that are pre-Eocene seeing that their age is given as one million years at least and possibly half as much again. To expect that such startling evidence of the reliability of the "Secret Doctrine" will attract the attention that it deserves would be futile, but at least Theosophists may note the fact with an unsurprised satisfaction while awaiting other confirmations of a like nature that are upon their way.

But there is still another gratifying item of news to be recorded in the same connection. Evidently there are some scientists who are honorably prepared to sacrifice their theories at the bidding of inexorable fact. A news dispatch dated on November 14 from New York is as follows and it speaks for itself:

Dr. J. Leon Williams of London, an eminent authority on anthropology and geology, arrived today from Liverpool with fifteen skulls of prehistoric man, one of which he estimated to be 500,000 years old. This skull was found by workmen near Folkestone, England, in strata that dated back before the pleistocene era, and its existence and discovery have confirmed Dr. Williams in the belief that mankind is at least half a million years old. Dr. Williams said the finding of these ancient skulls and other human bones did not disprove, in his opinion, the theory of evolution, but altered it in some degree. Instead of man being a descendant of the ape, Dr. Williams said, these skulls tend to confirm the belief that the anthropoid ape was an offshoot of primitive man. One of the chief distinctions between these skulls and those of apes, he said, was to be found in the teeth.

Readers of the "Secret Doctrine" will remember the space given by H. P. Blavatsky to a disproof of the current theory that the ape antedated man. It brought against her the titter of scientific laughter, and more than one scientific critic said that she had thereby forever disposed of the claims of occult wisdom to a knowledge of evolutionary processes. And now we have a frank admission from Dr. Leon Williams that "these skulls tend to confirm the belief that the anthropoid ape was an offshoot of primitive man." But, once more, we may have to wait awhile for an equally frank admission that H. P. Blavatsky was precisely right in the statements that she made a quarter of a century ago.

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If we had more students with the necessary leisure, enthusiasm, and knowledge—and it is the leisure that is the chief lack—they might profitably employ their time in a presentation of the various scientific contentions put forward by H. P. Blavatsky and ridiculed at the time, and that have now been proved. They are far more numerous than one might suppose.

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Miss Kathleen Schlesinger must be some one of importance in the world of science or she would hardly be entrusted with the delivery of public lectures in the British Museum. One of these discourses has just been given in the Assyrian Gallery and its topic was the close connection between the science of numbers, music, and ancient magic. Miss Schlesinger quoted from St. Augustine's translation of Ecclesiastes in which the writer is made to say, "I have turned in all directions to seek out wisdom and the science of numbers." This sacred knowledge of numbers, said the lecturer, was the connection between music and magic. If a deceased man's name consisted of certain numbers or numerical values, and these numerical values could be uttered in song or played on an instrument, then the performer came into possession of the power to call up the spirit of the deceased man and thus become his master. A numerical value was assigned to every sound and letter, and to know the number of a man and to be able to produce it in rhythm placed the possessor of the knowledge in the position of being able to do incalculable good or incalculable injury.

Now all this is true enough although we may suspect that Miss Schlesinger obtained her information of the doctrine of correspondence less from a study of Assyrian documents than from a study of H. P. Blavatsky, who is the only one who has ever written freely upon such a topic. But the object of the old Chaldeans and Assyrians in their study of correspondences was not that they might exercise power over other persons, and certainly not over the dead, but rather that they might establish the unity of the universe and the existence of one law acting in countless ways upon every plane of manifestation. In other words, it was a part of the world-old search for the Soul.

A new volume of the Home University Library now in course of issue by Messrs. Henry Holt & Co. is devoted to "Psychology," and the author is Mr. William McDougall, M.B., F.R.S. The author is to be congratulated not only upon a scholarly presentation of his subject—a subject usually identified with a sort of glorified physiology—but upon a highly suggestive concluding paragraph on "Abnormal Psychology." He says that the study of abnormal

psychology has usually been received with derision even by those who are quite prepared to tolerate a whole lifetime spent in classifying beetles or minutely describing the skeletons of microscopic animalcules. But the phenomena of abnormal psychology are now so startling in their nature as to arrest the attention and to compel some attempts at explanation.

Into the author's digest of these phenomena we need not enter. They are of the usual kind with which various research societies have made us familiar. But there is one paragraph that calls for something more than casual attention and that illustrates the extent to which Theosophy has been annexed by modern thinkers who thereby receive an applause for originality of thought that they hardly merit. The author says after an enumeration of various phases of an abnormal psychology:

More than one attempt has been made to devise an hypothesis which will bring all these supernormal effects under one explanation. Of such attempts the most interesting, perhaps, is that of William James. He suggested that we may regard all minds as connected in some immediate fashion which permits of their reciprocal influence and of the conjunction of their powers; or, to put the notion in another way, that all mind, human and infra-human as well as super-human mind, is one, and that our individual minds are but partial manifestations of the one mind, conditioned by the peculiarities of our bodily organisms. All the supernormal effects of mental action, including the extremest instances of control of bodily processes, the expression of knowledge not acquired by any normal means, the supreme achievements of genius, religious conversion, and the ecstatic sense of absorption of the self in a larger all-comprehensive whole, which seems to be the extreme form of the specifically religious experience—all these effects might then be attributed to a partial or temporary suspension of the conditions which commonly isolate the individual mind.

Now here we have an almost exact statement of the theosophical position and it is a statement that has been made a hundred times and elaborated from a hundred platforms. If Professor James had lived another ten years he might have amplified a theory that he doubtless supposed to be original to himself. He might have gone on to suggest that the "peculiarities of our bodily organisms" which thus condition the manifestations of the one mind are themselves the result of thought processes which give transparency or opacity to those bodily organisms which enveil the one mind. And then, who knows? The learned professor might have gone on to discover that the "bodily organisms" that are thus obviously changed and modified by thought must also have been created by thought, and so he might have arrived at some entirely novel theory of reincarnation and of an ethical causation that he would have been very careful not to call by the name of Karma.

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Sir Oliver Lodge's presidency of the British Association meeting seems to have been marked by a certain determination to reject even the terminology of materialism and to forbid the use of titles that might be considered to "beg the question." Upon the announcement of a paper on "The Origin of Life" the president refused to accept such a title and asked that it be changed. He said that the proposed paper was not upon the subject of life at all and that such a description was therefore illegitimate. The paper was upon the subject of certain forms of matter that may be supposed to have had an origin but that the speaker had no right thus to identify life and matter as though they were convertible terms. The title of the paper should indicate that it was a discussion of certain forms of matter and of their origin and that to speak of any form of matter as being identical with life was unproven and unscientific.

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The one ruler, the inner Self of all being, who makes one form manifold; the wise who behold him within themselves, theirs is happiness, and not others'.—*From the Upanishads.*

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## DECLARATION

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.

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

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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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The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,

*United Lodge of Theosophists,*

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HARVARD COLLEGE  
JUN 12 1914

# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL  
MOVEMENT.  
THE BROTHERHOOD OF  
HUMANITY.



THE STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

*Be Theosophists. Work for Theosophy. Theosophy first and Theosophy last,  
for its practical realization alone can save the Western world.*

**Vol. II**

**JANUARY, 1914**

**No. 3**

## CONTENTS

Fragments of Occult Truth	- - - - -	97
What Reincarnates	- - - - -	109
Prince Talleyrand and Cagliostro	- - - - -	110
Acquired Habits	- - - - -	112
Where the Rishis Were	- - - - -	118
The Bhagavad-Gita	- - - - -	120
Which is Vague, Theosophy or Science?	- - - - -	125
Japanese Buddhist Sects	- - - - -	128
Closed or Open Lodges?	- - - - -	132
Conversations on Occultism	- - - - -	135
Hidden Hints in the Secret Doctrine	- - - - -	138
On the Lookout	- - - - -	139

**THE UNITED LODGE OF THEOSOPHISTS**  
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# Theosophy

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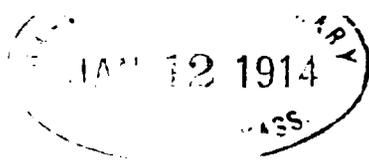


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



## A H A

There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self, here in the world, and whatever has been or will be, all that is contained within it.—Chandogya-Upanishad.

The Kingdom of Heaven is within you.—Jesus of Nazareth.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## FRAGMENTS OF OCCULT TRUTH

WE have received from our esteemed Australian Brother Theosophist, W. H. Terry, Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso*, or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

### SPIRITS EMBODIED AND DISEMBODIED.

"Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

"Asserting that 'man is a spirit' and that WILL is a function of the spirit in fact its executive (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them). It cannot be assumed that the physical body has anything to do with the production of these phenomena. They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who

have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

"Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their Intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a trance. A voice differing from his normal one speaks through his lips and says he is C. D., who died in a neighboring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or of the persons whose names he gives; all that is stated by him proves correct; the names of his friends, the address—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away; this form which professes to be identical with the one that appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said gentleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it, and his name even had not been in the mind of the only person present who knew him.

"In these instances which are not at all singular, but rather representative of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive, of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be a disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomena are taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomena together with the *modus operandi*. Subsequently on describing the form to the only one who had known her in the body it is immediately recognized as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I rely upon my a priori argument that the phenomena are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy."

It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent, enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defense—but as a matter of courtesy to our correspondent.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena" are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little,—if at all. Indeed, our members may be divided into five principal classes and described as follows:—

- (1) Men profoundly concerned in the revival of their re-

spective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy." And finally,

(5) Occultists, who do not number half a per cent. in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apparent irreconcilable divergence is due. "Words" as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquiae* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquiae* as mere *eidolons*, or astral *simulacra*, of the real spirit.

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions.

but we give them in the least obscure phraseology that we can command.

- Divisions of the  
Spiritualists.
1. The Body.
  2. The Animal Soul  
or  
*Perisprit.*
  3. The Spiritual  
Soul or Spirit.

- Subdivisions of the  
Occultists.
1. The Physical body, composed wholly of matter in its grossest and most tangible form.
  2. The Vital principle—(or *Jiv-atma*),—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.
  3. The Astral body (*Linga Sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *kama rupa*.
  4. The Astral shape (*kama rupa*) or body of desire, a principle defining the configuration of—
  5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionately higher in degree than, the reason, instinct, memory, imagination, etc., existing\* in the higher animals.
  6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5.
  7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

Now the change we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate

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\*Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they **do** possess an animal consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh

new organisms, and the astral human form (*Linga Sharira*) dies with the body.

There remain four principles. As a rule (we except the cases of higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life, material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it forever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully *its* course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfill its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-ward (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then it will cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry on rebirth into the higher objective world of causes

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principles, even while the combination of the other five principles is still intact, i. e., even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno," though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—ED. THEOS.

can the Ego re-enter this present world. During the first period it is so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however etherial and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of séances-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is that *can* appear?

We reply—merely the animal souls or perisprits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Ego-ship, grows. How finally on re-ascending the circle, step by step, they regain on

reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousness which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Ego which developed on this earth: if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the two other principles that remain of the perispirit or animal soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherialized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the more impure the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiae*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at same time to disturb the foetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportioned to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is proportioned to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiae* of the good and pure should ever appear in the séance-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood;

no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in séance-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in the séance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To those *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the séance-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has forever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

But let there be no mistake as to what they *are*; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, etc., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

Now probably Spiritualists will admit that our views will explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many

of these, good and honest to begin with, gradually grow into immoral imposters. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of the matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, everything that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way, or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out Neoplatonism *cum* sentimental Christian philosophy, and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wickeder and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in séance-rooms "devils," than are the Spiritualists who call them *Spirits*. We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often

heard in séance-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue this after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence, and as the men were, so are the elementaries, their *reliquiae*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at, and we return to the subject of high or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever imposters. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at-times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor*, has ever found response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums,

who in a trance pass entirely under the influence of their own seventh principle, the *augoeides* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus anything higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of —, etc., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure, to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit

of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives, leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the mediums and of the sitters who employ them.

“Evil communications corrupt good manners” is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the séance-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe, is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and *we* KNOW that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the séance-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions, that we must, however unwillingly, close, for the present, this interesting discussion.

(The foregoing article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1881.)

## WHAT REINCARNATES

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WITH reference to the recent discussion as to how much of the personality, if any, accompanies the divine individuality in its passage from death to birth, the Bhagavad Gita speaks with no uncertain sound. The following is Mr. Subba Row's reading of the 8th verse in chapter 15.

"When the lord Jiva quits one body and enters another, he carries with him the mind and the senses, as the wind carries the fragrance of flowers from their source."

However necessary a fresh revelation may have been to bring before the Western mind in a definite form the truths we recognize under the name of the Occult Philosophy—and much that has been written on the subject, notably, the little book called "Light on the Path," may be regarded as such a new revelation—yet nothing can take the place of the older scriptures, and among these none stand on such a supreme height as Bhagavad Gita, containing, as it does, in its instruction on the Sacred Science, the very essence of all the Vedas.

It may sometimes speak in mystic language not always fully interpretable by the Western scholar, but where it states a thing definitely, it may be said to settle the question—and the above would seem to be a case in point. There is not much room for difference of opinion as to what is meant by the mind and the senses. To the writer it seems that not only the "Manas," but the Kamarupa is included in the totality of the entity that reincarnates (see Editor's note), and this only bears out the logical conception that there are no great leaps in nature, and that the man or woman takes up at each re-birth the threads of his or her character—alteration of sex should there be such notwithstanding—pretty much where he or she left off. The occult law which teaches that before a man can attain knowledge he must have passed through all places, foul and clean alike, will thus have to be accounted for by the gradual alterations of character during each lifetime.

PILGRIM.

(EDITOR'S NOTE.—Our correspondent is mistaken. Nothing of the "Kama-Rupa" reincarnates. As well imagine that a locket and chain we had worn all our life, or our reflexion in the mirror—reincarnates. Such is not the teaching we believe in. However similar, our philosophy is not that of the Vedanta.)

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for June, 1888.)

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The deluded despise me in human form, being unacquainted with my real nature as Lord of all things.—*Bhagavad-Gita*.

## PRINCE TALLEYRAND—CAGLIOSTRO

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A GOOD deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an imposter, and a very cheap one at that. This has been pushed so far that his name in the encyclopaedias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow-student, Helena P. Blavatsky, and for similar reasons, with just as little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great imposter, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an imposter, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopedias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name, but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary, M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly everyone was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says

himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed imposter. The Prince produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst, who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER.

(The foregoing article was first printed by Mr. Judge in *The Path*, for October, 1890.)

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Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.—*The Secret Doctrine*, Vol. I.

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As fire, being one, on entering the world, is assimilated to form after form; so the inner Self of all being is assimilated to form after form, and yet remains outside them.—*From the Upanishads*.

## ACQUIRED HABITS

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In attempting to deal with problems which only find their solution worked out to the full on planes and in terms incomprehensible to our ordinary senses, it would seem possible that illustrations drawn from the science of physiology should serve to explain these problems somewhat more fully than those illustrations which are drawn from physical science alone. Physiology is at least the science of life, and though, when pressed, we must admit that we know very little indeed of the main factors which lie behind the phenomena of life; and that, with all the means of research which we possess, we know nothing of even the physical forces *in themselves*, but only study their manifestations and correlations, yet we may, at all events, argue from the little we do know, and attempt to correct our conclusions by comparison with the analogies which we can draw from every science. The principle involved in the "as above, so below," is shown to be true in all departments of science, and has formed a most valuable means of verifying the results obtained by pushing a theory to its legitimate conclusion. Thus by correcting the phenomena of vital force by those of physical, we may arrive at many more or less just conclusions. Therefore, it is probable that by proceeding a step further, and drawing analogies from physiology, we may form an idea of what, for want of a better term, may be called the life of morality, and the forces whereby it is governed. By the term moral, I do not mean to convey any idea of that which underlies what is ordinarily known as morality, but a very much wider idea than that, namely, the force which really lies at the base of and inspires all our *motives* of action. Of course these are indirectly also at the root of our physical and what may be called our animate life, in which we men are in contact with the life of animals; but at present we need not endeavor to make a distinction between man and the animals, which are endowed with the physical and animate life force, but in whom the moral life is entirely latent, save in the case of a very few of the higher species, such as dogs and elephants. Though, even in these cases, it may be argued with good show of reason that this "moral life" of the higher animals is the result of education.

Now in man and animal alike there are great nervous centres which govern the vital phenomena, and hence, as a consequence, the physical phenomena of life. These centres, as they are called, are formed by collections of nerve cells, which occupy a very fairly defined area. They are found in the brain and the spinal cord for the most part, and to a lesser degree in the great vital organs themselves. Further, there is what is known as the sympathetic system of nerves, with its closely meshed network of nerves and ganglia, which lies outside, but in front of, the vertebral column, the whole

length of the body; this system is closely connected in its whole extent with the brain and spinal cord, and the branches therefrom, which are known as the cerebro-spinal system of nerves. Again to some extent the control of the nerves lies with the Will of any man, and the actions which result are termed "voluntary," but a very large majority of the processes and functions of the animal body are what are called "Reflex." These "Reflex" processes for the most part take place thus: An impression is made on what are called the nerves of sensation; these conduct a stimulus to one of the nerve centres above mentioned, and from this centre the stimulus is reflected along a motor nerve, and the action or function ensues. Thus the sensation is "reflected" into motion independently of the consciousness of the individual. Perhaps the best example of a limited reflection is in the case of the eye, when, in response to the stimulus of light, the iris alone, of all the muscles in the body, moves. Now all reflex actions are essentially involuntary, although they in great part admit of being controlled, modified, and prevented by the will. They, most of them, are directed for the preservation of the well-being of the body, and markedly show how the nerve centres combine and arrange in order the action of the muscles, so that they may unite for this common end. Among "Reflex" actions there is a large class called "Secondary," which require for their first performance, and for many subsequent performances, an effort of the will more or less intense, but which, by constant repetition, are habitually and almost mechanically performed, and in many cases almost without the intervention of consciousness and volition; such are reading, writing, and walking. This capacity of the nervous system, which consists in "organizing conscious actions into more or less unconscious ones," is that which makes education and training possible. It is by "association" of the reflex actions frequently repeated in a definite order that these actions come to take on a species of "automatism." To such an extent is this carried that we are all familiar with instances of persons, when in the somnambulic condition, writing and playing the piano in a state of complete unconsciousness to physical surroundings:

In fact "automatism" is a very important point in the argument. It is employed by physiologists to indicate the origination in nervous centres of impulses and their conduction from those centres independently of the reception of a stimulus from another part. And in this sense it is not possible in the present state of physiological knowledge to say what actions are "automatic." But the nearest examples are certainly the functions of respiration and the rhythmic action of the heart, which will be considered later on. Suffice it at present that it is a very important point that actions, which are distinctly reflex at the beginning, may be organized into unconscious actions which have a very strong character about the mod automatism, and that the two above-mentioned functions are those which are at the foundations of all vital phenomena, and hence, by the passage of time and by education, would necessarily most nearly approach to being automatic.

We may now consider the sympathetic system of nerves. This system of nerves at first sight appears to be automatically too complex to be understood. In reality, however, it is much more simple in arrangement than the cerebro-spinal, and its complexity is due to the manner in which each part is linked to the neighbouring and distant part and to the cerebro-spinal system as well. When dissected out it is found that the essential parts of this system consist of a ganglion, or nerve centre, and two nerves—afferent and efferent—leading to this centre, and from it to one of the organs. Thus the sympathetic system is made up of an enormous number of small systems, and the whole are united into the greatest complexity. But there is one essential difference between the two systems. In the case of the cerebro-spinal system, the majority of the actions taking place under its guidance are voluntary actions; in the case of the sympathetic system not only do the majority of actions take place without a voluntary effort, but they are never controlled by the mind save under the strong excitement or depressing influence of some passion; or secondarily, through some “voluntary movement” with which the involuntary region of the body is “associated.” But in this latter case the action is really involuntary. Thus, in exceptional instances only does the mind control the action of the sympathetic nerves, and then only under undue excitement or depression; while for the most part the various centres of the sympathetic system, and also of the spinal cord, are reflex centres, which, subject to the “inhibiting action” of the brain, or more highly-organized centre, possess an independent action of their own that, aided by custom, habit, and frequency of use, almost amounts to automatism.

In the consideration of automatism we find that there is a nervous region of very great importance situated at the top of the spinal cord and immediately below the brain, and which, roughly speaking, is just within the skull about an inch behind a line drawn horizontally through the lobe of the ear. This region is so important that it has been experimentally found that the entire brain and spinal cord with this sole exception may be removed and still the heart will continue to beat and the animal will go on breathing. But when this region is injured, death ensues at once. Now the most important of the functions of the Medulla Oblongata, as the region in question is called, is that of respiration, and this one function may serve as the type of automatic actions, although there is some dispute about it. Like all the functions which are necessary to life it is essentially involuntary, but its action is also, to some extent, under the control of the will, for otherwise man would be unable to speak or to sing. It is argued that the act is a reflex one owing to the stimulation of nervous fibres which are distributed to the lungs; on the other hand it is stated that respiration takes place by direct stimulation of the Medulla Oblongata by the increasingly venous condition of the blood. Probably both functions exist, but the nerves leading from the lungs to the “respiratory centre” may be cut or may be paralysed by chloroform, and still

the complicated muscular movements which constitute respiration take place in an orderly manner. As said above, respiration can to some extent be controlled by the will, and the breath can be "held" for a varying length of time which increases with practice. But the need of breath eventually overcomes the strongest opposition, and even the most determined attempts to commit suicide in this manner have failed. Still there is no doubt that by practice persons have increased the time during which they can hold their breath, as in certain well-authenticated cases of suspended animation, which have occurred in various parts of the world and especially in India, and thus there is shown to be a power which may be exercised in control of the natural automatism of the body and which, so far as the bodily frame is concerned, is independent of it. Were this not the case the instances of sudden death which occur through shock, and without injury to any part of the body, would be impossible, for there is no reason why the functions of respiration and of the heart should be interfered with, and the body would go on breathing and the heart beating under the stimulus of the Medulla Oblongata.

Thus, then, it is this "organizing conscious actions into more or less unconscious ones," but which may still be under control of some force that we may call the will, which is of the highest importance to the occultist, as will be seen later on. Speaking in terms of planes it enables a man to do two or perhaps more things at the same time. Starting an original impulse to walk from point to point, a man may take the necessary steps with no other guidance than the reflected sensations of one step to make another, and during the time occupied his mind may be engaged on matters of a totally different character. But waiving these considerations and the assumption that the brain is physically a registering "organ of mind" it is evident that to a considerable extent the brain has the control of the body.

To those who have studied metaphysics the term "personality" is a very familiar one. In reference to the present subject it would seem to stand to the "higher self" in very much the same relation as the body does to the brain—or rather to the brain only as the organ of mind; that is to say that the personality is, on the moral plane referred to previously, the outer covering, more or less gross, of the real man within—the higher self. This latter is the gradually increasing product of ages and is added to by the "personality" only when it carries out the spiritual aspirations which arise beyond, but which are communicated to the personality by the higher self. Consequently we may compare the actions dictated by the personality to those physical ones which are governed by the lower reflex centres and which have no concern whatever with the brain.

And this brings into prominence a curious fact in physiology and pathology that if either a nerve centre or nerve leading from that centre be stimulated without the impulse passing *to and through* that centre, the actions which result are tumultuous and disordered. This fact has a very important bearing by analogy on those actions which are dictated, reflexly or not, by the "personality" only, for,

as regards the higher self or brain, they are found tumultuous and disorderly and are, as a rule, not "directed with a view to the welfare of the organism," and more especially of other organisms. It would be impossible to enter on an elaborate analysis of what the personality really is—and as tedious as if one were in these pages to enter on a detailed description of the minute anatomy of the brain and spinal cord. Man is a compound, in his personality, of "desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgments of others, likings and dislikings, affections, and ambitions, public and private." For the most part this personality constitutes the horizon of man, and identifies him with this narrowed circle of interests. In other words he becomes exceedingly "Selfish." Of course the circle is very frequently enlarged, as in the case of family, of a society, of a church, or a state, and other individuals esteem men in proportion as their circle enlarges. Now the enlargement of the circle to and beyond these limits is a process of extreme difficulty, and especially when the circle is enlarged beyond these limits. But there is also another element which has to be eliminated—the thought of Self must not enter into the consideration at all. That is to say that the personality as a source of motive must be entirely eliminated and destroyed; and this is the process which occupies ages and is accompanied by such pain and suffering that it can only be faced by the aid of a consciousness of the higher self, and that this work is the only work worth doing. It is not very difficult to understand why this should be so difficult, and why it should take ages to accomplish, for we have to remember that it is the accentuation of personality against personality—the competition to live—which is at the base of all our modern education. In every age the strong man has kept his citadel against all comers until a stronger than he came, and the question is whether he can find a deeper and greater source of strength. To some extent that has been found, for "union is strength"; and the only problem has been amidst the clashing of personalities to make union possible. The parallel in physiology is seen in the difficulty, only obviated by long practice, experienced by divers in holding their breath. Murder will out, respiration will recommence and the educated personality reasserts itself, as the body insists upon the breath it is accustomed to have. But again it is possible for man to lay aside the limitations of his personality and merge his living interests with those of the world in which other personalities have an equal right and share. He can force himself to no longer feel separate from them, and to live in companionship with that which in them is beyond their personalities—their individualities, their Higher Selves. But this is a process which needs an enormous strength of will and an application to which most men are unequal. The ordinary senses have to be stilled and quieted before—if one may misapply a term—the sense of the higher self is felt and realised. Thus then the analogy of physiology is maintained; the bodily functions are reflexly fulfilled, and by long education, in some cases, automatically, but are subject, in proportion as

another education has trained the mind and will, to the brain. Equally so on the moral plane, the desires and tendencies of the personality act more or less reflexly and automatically without other control. But in proportion as the limitations of Self have been transcended so also is the extent of the power increased which controls the personality. The brain in one case, the higher self in the other, being trained and educated to send down impulses sufficient to control the physiological needs of the animal mechanism, or the desires of the personality.

But a further and yet more interesting problem now presents itself for discussion. We have seen that it is rational to conclude that conscious acts are by education organized into unconscious, and that the two functions most important to the physiological health of the body, viz.: respiration and the action of the heart, have been rendered automatic and independent almost of any voluntary conscious effort, although this control may be, in some instances, recovered. Consequently, by analogy, the control on the moral plane may be vested in the higher self as against the personality, by an effort to unite the consciousness with that higher self. That is, the higher self, or brain, will be able to control the physiological personality, or a higher centre dominate a lower. But a still further point would seem to consist in this. Why should it not be possible to make of the higher self a reflex centre, and finally an automatic one, which shall control the personality absolutely. On the physiological analogy it would certainly seem reasonable that this should be so. Let the personality send up a suggestion for action to the reflex centre, which may be in or below the level of the higher self, as is the case in the relative positions of the cerebral hemispheres and the Medulla Oblongata. Supposing that the motor point be in the higher self, it would only seem natural that the corresponding motion excited by the suggestion of the personality will either be in accord with the higher self, and be accomplished, or will be nullified. If, however, the motor point be below the higher self, then the communication must be handed on in order that the higher self shall have the control, and the personality not allowed to exercise sway.

Finally, however, the real importance of the argument does not rest with the higher self, but with the spiritual life beyond: or, as "Light on the Path" states it, "the life beyond individuality."

Let us grant for the moment that it is possible for the consciousness to be identified with the higher self, and that the personality as militating against that better part of man, and consequently interfering with "the life beyond individuality," is entirely subjected and controlled by a centre of force, certainly reflex, and, if possible, automatic, which is vested in the higher self. What, then, is the consequence? The personality as a source of separateness is done away with, and only used as an instrument in the same way that the physical body uses a finger. The real life is centred in the higher self, which maintains an automatic action over the personality, and prevents it from becoming a source of mischief. The force which is vested in the higher self or individuality, is derived from

that united Spirit of Life which is beyond individuality, and the man is left free to concentrate his attention and aspirations on that Spirit of Life, and draw more and more of its influence through his higher self into the world around him. Just as the physiological needs of the body are controlled by an unconscious, involuntary mechanism, so the personality becomes a conquered instrument, used for ends greater than it knows of. Man, as man, is no longer swayed by his changing and temporary desires, and has reached the happy "Waters of Oblivion."  
A. I. R.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for May, 1888.)

## WHERE THE RISHIS WERE

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The rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

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THE world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say,

"Would thou know of all this? Then come," as he turns agains to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go;" and I felt that the past and the present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift, intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first, we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the nightly dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an intrushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his

car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giant, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling, I gazed down below, by my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest."

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read:

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1891.)

## THE BHAGAVAD-GITA

(Continued from December number.)

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Salutation to Krishna! the Lord of Devotion, the God of Religion, the never-failing help of those who trust him.

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**W**E have now discovered that the poem is not disfigured by this account of a conflict that begins in the first chapter; to be then dropped while the two great actors retire to their chariot for a discussion. This description of forces, and the first effect on Arjuna of his survey, show us that we are now to learn from Krishna, what is the duty of man in his warfare with all the forces and tendencies of his nature. Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see

that the fight is to be fought by every human being, whether he lives in India or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

In the Sanscrit, the first chapter is called "Arjuna-Vishad," which in English means, "The despair and despondency of Arjuna." Some have called it "The Survey of Army"; but while truly an Army is surveyed, that is not the essential meaning intended. It is the result of the survey we are to consider; and that result upon Arjuna, who is the person most interested—the one who is the chief questioner and beneficiary throughout the whole action of the poem—is despondency.

*The cause of this despondency is to be inquired into.*

Arjuna, in the flush of determination, and before any analysis of either the consequences to himself or to others who might become involved, entered the conflict, after having chosen Krishna as his charioteer. The forces are drawn up in line of battle, and he rides out to survey them. At once he sees ranged against him, relatives of every class, in their turn preparing to destroy others, their relatives, friends and acquaintances as well as Arjuna's, who are enlisted on his side. Turning to Krishna, he says that he cannot engage in such a war, that he perceives only evil omens, and that even if the oppressors, being ignorant, may be willing to fight with such dreadful consequences in view, he cannot do so, but must give up the battle ere it is begun. Thereupon:

"Arjuna, whose heart was troubled with grief, let fall his bow and arrows, and sat down on the bench of his chariot."

Every student of Occultism, Theosophy or true religion,—all being the one thing—will go through Arjuna's experiences. Attracted by the beauty or other seductive quality, for him, of this study, he enters upon the prosecution of it, and soon discovers that he arouses two sets of forces. One of them consists of all his friends and relations who do not view life as he does, who are wedded to the "established order," and think him a fool for devoting any attention to anything else, while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. The other opponents are far more difficult to meet, because they have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life. By the mere force of moral gravity, they fly to the other side, where they assist his living friends and relatives in their struggle against him. They have more efficiency in producing despondency than anything else. In the poem it is referred to in the words addressed by Arjuna to Krishna:

"I am not able to stand; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides."

All of us are brought to this study by our own request made to our Higher Self, who is Krishna. Arjuna requested Krishna to be his charioteer, and to drive him forth between the two armies. It does not matter whether he now is consciously aware of having made the request, nor whether it was made as a specific act, in this life or in many another precedent one; *it was made and it is to be answered at the right time*. Some of us have asked this many times before, in ancient births of ours in other bodies and other lands; others are making the request now; but it is more than likely in the case of those who are spurred on to intense effort and longing to know the truth, and to strive for unity with God, that they have put up the petition ages since. So now Krishna, the charioteer of this body with its horses—the mind—drives us forth so that we may stand with our Higher Self and all the tendencies connected with it on one side, and all the lower (but not all necessarily evil) principles on the other. The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. Every elemental that he has vivified by evil thinking now casts upon him the thought,

“After all, it is no use; I cannot win; if I did, the gain would be nothing; I can see no great or lasting result to be attained, for all, all, is impermanent.”

This dreadful feeling is sure in each case to supervene, and we might as well be prepared for it. We cannot always live on the enthusiasm of heavenly joys. The rosy hue of dawn does not reach round the world; it chases darkness. Let us be prepared for it, not only at the first stage, but all along in our progress to the Holy seat; for it comes at each pause; at that slight pause when we are about to begin another breath, to take another step, to pass into another condition.

And here it is wise, turning to the 18th, and last, chapter of the poem, to read the words of the Immortal Master of life:

“From a confidence in thine own self—sufficiency thou mayest think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will compel thee. Being confined to actions by the duties of thy natural calling, thou wilt involuntarily do that from necessity, which thou watest through ignorance to avoid.”

In this Krishna uses the very argument advanced by Arjuna against the fight, as one in its favor. In the chapter we are considering, Arjuna repeats the old Brahmanical injunction against those who break up the “eternal institutions of caste and tribe,” for, as he says, the penalty annexed is a sojourn in hell, since, when the caste and tribe are destroyed, the ancestors being deprived of the rites of funeral-cakes and libations of water,<sup>1</sup> fall from heaven, and the whole tribe is thus lost. But Krishna shows as above, that

1. This reference by Arjuna is to the immemorial custom of the son, or descendants, offering to the departed, at stated times, funeral-cakes and water, called “Shradda and Pinda”—one of the so-called superstitions of the Hindus. It has always been a grave question with me, whether the boasted “freedom from superstition,” of Western nineteenth century civilization is an un-

each man is naturally, by his bodily tendencies, compelled to do the acts of some particular calling, and that body with its tendencies are merely the manifestation of what the inner man is, as the result of all his former thoughts up to that incarnation. So he is forced by nature's law—which is his own—to be born just where he must have the experience that is needed. And Arjuna, being a warrior, is compelled to fight, whether he will or no.

In another chapter, the institution of caste is more particularly referred to, and there we will have occasion to go into that subject with more detail.

As stated in the last paper, the substratum, or support, for the whole Cosmos, is the presiding spirit, and all the various changes in life, whether of a material nature or solely in mental states, are cognizable because the presiding spirit within is not modifiable. Were it otherwise, then we would have no memory, for with each passing event, we, becoming merged in it, could not remember anything, that is, we would see no changes. There must therefore be something eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable. All objects, and all states of what western philosophers call Mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of these changes is the inner man—Arjuna—Krishna.

This leads us to the conviction that there must be a universally presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, IT formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes

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mixed good, or any evidence of real progress. All such ancient forms have been swept away, and with them nearly every vestige of true religious feeling, leaving only an unquenchable thirst for money and power. In the present ignorance of the true reason at the bottom of these forms, the assertion is made that they mean nothing whatever. But in the Catholic church it is continued, and to some extent believed in, as is shown in their masses for the dead; surely these masses would not be offered if supposed to have no effect on the state of those for whom they are offered.

Although greatly corrupted and debased, it is in this church alone that these old practices are preserved. Shradda and Pinda are now neglected, because the inner constitution of man, and the constitution of the Macrocosm, are not understood in such a way as to make the ceremony of the slightest use.—W. B.

to itself—as a cover, so to speak—the human body<sup>1</sup> and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

This *Self* must be recognized as being within, pondered over and as much as possible understood, if we are to gain any true knowledge.

We have thus quickly, and perhaps in an inadequate way, come down to a consideration of Arjuna as composed of all these generals and heroes enumerated in this chapter, and who are as we said, the various powers, passions and qualities included in the Western terms, "Brain and Mind."

Modern, physical, mental and psychological sciences have as yet but scratched the surface of that which they are engaged in examining. Physical science confessedly is empiric, knowing but the very outposts of the laws of nature; and our psychology is in a worse state. The latter has less chance for arriving at the truth than physical science, because scientists are proceeding to a gradual demonstration of natural laws by careful examination of facts easily observable, but psychology is a something which demands the pursuit of another method than that of science, or those now observed.

It would avail nothing at present to specify the Aryan nomenclature for all the sheaths—as they call them—that envelope the soul, because we as yet have not acquired the necessary ideas. Of what use is it to say that certain impressions reside in the *Ananda-maya sheath*. But there is such an one, whether we call it by that name or by any other. We can, however, believe that the soul, in order to at last reach the objective planes where its experience is gained, places upon itself, one after the other, various sheaths, each having its peculiar property and function. The mere physical brain is thus seen to be only the material organ first used by the real percipient in receiving or conveying ideas and perceptions; and so with all the other organs, they are only the special seats for centralizing the power of the real man in order to experience the modifications of nature at that particular spot.

*Who is the sufferer from this despondency?*

It is our false personality, (as it has been called in Theosophical literature) as distinguished from Krishna—the higher self—which is oppressed by the immediate resistance offered by all the lower part of our nature, and by those persons with whom we are most closely connected, as soon as we begin to draw them away from all old habits, and to present a new style of thinking for their consideration.

For Arjuna, sinking down upon the seat of that chariot which is his body, fell back upon his own nature, and found therein the elements of search and courage, as well as those previous ones of gloom which arise first, being nearer the natural man. Reliance

1. It is also, of course, Inherent in all nature.—W. B.

and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.

*The first consequences of the despondency*

Are, to make us feel that the battle we have invited ought not to be carried on, and we then are almost overwhelmed with the desire to give it up. Some do give it up, to begin it again, in a succeeding life, while others like Arjuna, listen to the voice of Krishna, and bravely fight it out to the end.

Thus, in the Upanishads, in the holy Bhagavad-Gita, in the science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy Krishna and Arjuna, stands the first chapter by name:

“THE DESPONDENCY OF ARJUNA.”

Salutation to the God of battles, to the charioteer, to him who disposeth the forces aright, who leadeth us on the victory, with whom alone success is certain: that he may guide us to where the never-dying light shineth: Om!

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1887.)

## WHICH IS VAGUE, THEOSOPHY OR SCIENCE?

**I**T is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, “All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp.”

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity.

Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day act the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little

or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that there is such a thing as the soul, "for," he says, "no man has ever seen it, and none ever can; it cannot be demonstrated." With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is today as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with

mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man*, says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly*, or we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of evolution. \* \* \* *A mechanical origin of the earliest living form was held as the necessary sequence of Darwin's teaching.*" Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the smallest form we can see. There is not a single proof in present life, whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahman and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahman is no more vague than motion, or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for November, 1890.)

In the heart is the Self. Here are a hundred and one channels. From them a hundred each, and in each of these, two and seventy-thousand branch channels. In these the distributing life moves. And by one, the upward, rises the upward-life. It leads by holiness to a holy world, by sin to a sinful world, by both to the world of men.  
—*From the Upanishads.*

## JAPANESE BUDDHIST SECTS

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**I**N Japan there are twelve principal Buddhist sects, all of them having different names and with different reasons for their inception. The chief priests of these met with Col. Olcott last year in friendly union for the purpose of seeing what could be done in the way of healing the differences which exist between the two great divisions of the church, and a short account of them it is thought will be of interest and value to the American theosophists.

I will name them in order and then tell of their different ideas in small space. They are :

The Ku-sha-shu, the Jo-jitsu-shu, the Ris-shu, the Hosso-shu, the San-ron-shu, the Ke-gon-shu, the Tendai-shu, the Shingon-shu, the Jo-do-shu, the Zan-shu, the Shin-shu, the Nichi-ren-shu. Many of these rely upon a certain book or books which give them their names.

The Ku-sha-shu is so called from the Book of the treasury of metaphysics which was composed by Vasubandhu or Se-shin. They have several other books, among which may be mentioned one which it is said was composed by five hundred Arhats or perfect men and is by name Dai-bi-ha-sha-ron. The various divisions of the inner man are given, and among them is a very peculiar property assigned to him and called Mu-hyo-shikin, which means "unapparent form." Though it is said to be formless, yet it is called form, and it means that when an action is done something relating to it is formed in the actor. The analysis of the faculties and other parts of man is very detailed. They say that all things are brought about by Karma except two, which are Space and Nirvana. It is also said that those who wish to be enlightened fully may be so in three births if they are assiduous, but if not, then it will take them sixty kalpas.

The Jo-jitsu-shu has a book entitled "The perfection of the truth." It has explanations of the Tripitaka as preached by Buddha, and is said to have been written by a Hindu who was a disciple of Kumarila Batta. The book is said to unite the best of many other schools of Buddhism. One peculiar view which deserves notice is that the past and future are unreal, but that as to things the present only is real. By meditation on the unreal character of things, even including the person himself, one claims enlightenment upon the destruction of passion. They have many books, and of these there is one commentary of 23 volumes and another in two.

The Ris-shu was founded about 617 A. D., it is said, by Do-sen from China. Its basis may be understood from a quotation taken from one of the works of the founder. He says, "If a man does not practice the Dhyana and Samhadi, that is, meditation and contemplation, he cannot understand the truth."

The Hosso-shu divides the whole mass of the doctrines of the

Buddha into the following: "existence, emptiness, and the middle path," and they say that the doctrines of the Mahayana school to the number of 80,000 can be put in these divisions. The sect is said to study as to the real nature of things, and its divisions are so very numerous as not to be admitted here. According to them a man has to live for countless kalpas in the right way before he can become a Buddha.

The San-ron-shu is named from their having three shastras or books which cover the whole teachings of Buddha during his life. They think that, as the object of Buddha was to teach people according to their several and different abilities to take the truth, therefore any shastra that will teach them may be preached from. But of course they only use the Buddhist shastras.

Next comes the Ke-gon-shu, and it like some others takes its name from a book, the Ke-gon-gyo. They think their sutra was preached by Buddha soon after his enlightenment, and that by right thought on perfect enlightenment a man will reach it. Other rules are those common to all Buddhism. The name of the sect may be also Great-square-wide-Buddha-flower-adornment.

Ten-dai-shu, or the sect founded on the mount of Tendai in China, preaches the doctrine of "completion and suddenness." This of course sounds singular to ears not accustomed to these terms, but it means the completion of enlightenment and the immediacy of that state to all men. They say that if the disciple properly understands the secrets as to form and reason, he will become Buddha in this life even.

Shin-gon-shu sect also teaches that a man may reach to perfect enlightenment even in this life if he follows their doctrine, which is called the secret mantra. This latter is in respect to body, speech, and thought. A very notable method of this sect is this: if the doctrines are read lengthwise from top to bottom as in the writing of that country, then the apparent doctrine is known; but if the table of doctrines be read across the lines of writing, then the secret doctrines become known. This seems to be a very peculiar sort of cipher. This hidden doctrine is communicated to the disciples by the teacher. Lengthwise the gradual improvement of thought is explained, and crosswise the circle of the state of things is fully explained, and this is the secret doctrine. Without going into this it may be said to be a method of teaching very like that of Patanjali, in which the several sorts of thought are classified and directed to be got rid of, one by one, until the state of pure thought is reached. Thus the apparent doctrine drives away the dust of outer thought, and the secret one shows the inner truth. The final object is to know the source and bottom of one's thoughts, and thus to be able to reach the state of Buddha. There are many secret and curious things in the doctrine of this sect which it would be impossible to set down here from their great length.

To continue about the sect of Shin-gon. It would not be possible to fully explain their doctrines in one book, much less in one article. These are merely notes. They speak of three secrets and

call them those of "body, speech, and mind," that is, the actions of these. The apparent form of all things is that of the five elements, and that is the secret of body. In the Hindu school of Patanjali we find an aphorism relating to the disappearance of the body, or, more properly, of the power to make another unable to see it, and this comes when one has found out the secret of form.<sup>1</sup> The Shin-gon-shu say that this secret is only understood by a Buddha.

Nichi-ren-shu was founded by Nichi-ren, who gave out for his followers the doctrines found in the *Suddharma-pundarika*. They believe that Buddha taught people gradually by expedients and different methods, although he had all the time but one means or vehicle. They have three great secret laws which have reference to the three great bodies of Buddha, and those are by name, *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*.<sup>2</sup> The chief object of worship is the great Mandala of the ten worlds, and it represents the original Buddha of remote times. The wisdom, virtue, and knowledge of all men and sages of every region are the powers of this Buddha, who dwells in every place, is free from birth and death, and is the Buddha of performance. Sakyamuni said he was this original Buddha and also that we ourselves are the same, and thus we are to meditate on this chief object of worship for our salvation.<sup>3</sup> A man should remember that his own body is that of the original Buddha, that his dwelling place is the Pure Land of constantly calm light, and his thought the Good law. The weak man may enter on the path by this teaching.<sup>4</sup>

The Shin-shu calls itself the True Sect of the Pure Land. The object is to be born in the pure land of Amitabha, a Buddha who in the very remote time made a vow and prayer like this: "If any of the living beings in the ten regions who have believed in me with true thoughts and desire to be born in my land and have even to ten times repeated the thought of my name should not be born there, then may I not obtain the perfect knowledge." With this prayer in view he lived for many kalpas for the purpose of perfecting his merit, so that any one who made use of his name might be thereby eventually saved. It is held that men in general have not enough power of their own to enable them to reach over death, yet at the same time it is allowed that there are some such men out of whom at last come the Buddhas. The common man who repeats this name will at last be led to virtue, and from that to wisdom and finally perfection.

The Jo-do-shu is also a sect of the pure land, and I cannot perceive much difference between it and the other of the same view, as the differences which exist between them are small. They had a teacher who taught about the belief in Amitabha, and Ryu-ju said

1. On page 705 of the 2d vol. of the *Secret Doctrine* is this: "Till our human form came into being, in which all things are comprised and which contains all forms," and in the note to it: "This sentence contains a dual sense and mystery which if and when known confer tremendous powers upon the adept to change his visible form." (Ed.)

2. See the *Voice of the Silence*, where these are explained. (Ed.)

3. In the *Bhagavad Gita* the same is said in effect. (Ed.)

4. This sect certainly preaches the doctrine of non-separateness. (Ed.)

that "in the great sea of the law of Buddha faith is the only means to enter."

Zen-shu is the sect of contemplation, and is thought to derive its name from the Sanscrit word Dhyana, or contemplation. They think that besides all the various and great doctrines there is as well another which may be called the secret doctrine, and that comes through one line of transmission and is not dependent on any one's utterances. This must mean that the truth comes to one as the result of his own thought.

After all this it must be plain to any one who may read this that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all well know, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess. For one man will have a mind that by nature is always in the state of contemplation, and another will not be able to do more than have a great longing for the things of the spirit, and hence this latter sort of man would not be able to understand the abstruse parts of the doctrines of the great Lord. And so in the history of the life of Buddha we find that the time came when he made up his mind that he would tell the disciples that there was really only one way in which to look at the problems of life, although he had taught them in many another way for many years. Then some of the disciples who were not able to understand this rose, and, after saluting him, left the assembly. The learned Buddhist knows that it is Karma which makes these differences, working together with the law of reincarnation, so that one man has only reached to a certain place in his spiritual learning, and is not in any way able to understand those things that relate to a longer practise of right thought in other lives. Other men, however, have gone through all of this and are fitted to clearly grasp even the most abstruse doctrines of the Master. And yet, indeed, there is a great mystery here which will be apprehended by some, and that is that there is no man in any region who may not, if he will, grasp even the most difficult part of the law, but he has to have a faith which is perfect and live a life which is pure in all its parts.

The doctrine of the Pure-Land sect is one that is meant to help all the common men, for it looks like a way of being freed from sin by the virtue of another being, yet it also is capable of another interpretation, and it is only one of the expedients of the great Lord to make men take advantage by an easy way of their own hidden natural powers. It is quite true that if any one will call on the name of this Buddha he will be saved, for the act of so calling and aspiring has the effect of bringing to the surface the whole spiritual life and experience of the man from out of the dim and almost forgotten past. So even with this doctrine the man does in fact save himself, which is the true law of the Buddha and the one that underlies his whole teachings. As the years roll by and as the Kali yuga rushes further on, it will be found that the teachings of Buddha are great, wide, square, full of adornment, all comprehend-

ing, easy to understand, capable of taking us out of the ocean of re-birth in any of the ten different ways, and that in the course of time the Buddha will come again and will make perfect the imperfect renderings of his law which he alone is able to give to the world in a perfect state.

Let us remember the mystery of body, speech, and thought!

KYO-RYO-YA-SHA.

(The foregoing article was first printed by Mr. Judge in *The Path*, for November and December, 1890.)

## CLOSED OR OPEN LODGES?

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THE Theosophical Society has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable,—as where there is exceptional local bitterness against Theosophy, or where the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible,—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F. T. S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently-closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words, "Private Branch." A "Branch" is an offshoot of a parent tree, not

under-ground but above-ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life,—altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-tyled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humor keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital.

The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussions does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T. S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays in the fields rather than in church said that he "preferred sermons from stones to sermons from sticks"; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and the essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to

bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance.

HARRIS P.

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## CONVERSATIONS ON OCCULTISM

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*Student.*—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

*Sage.*—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

*Student.*—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

*Sage.*—Not only so, but also that they have not even a shadowy, vague, astral form, such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

*Student.*—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

*Sage.*—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

*Student.*—Is this how we may accept as true the story of Luther's seeing the devil?

*Sage.*—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the

old image reared and solidified in his mind; and he called it the Devil.

*Student.*—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

*Sage.*—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

*Student.*—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

*Sage.*—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.<sup>1</sup>

*Student.*—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

*Sage.*—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

*Student.*—In what way should I figure to myself the essence of an elemental and its real mode of existence?

*Sage.*—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

*Student.*—Is it not just as if we were to say that gunpowder

1. See *Ials Unvelled* in the chapter on Teratology. (ED.)

is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

*Sage.*—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

*Student.*—What next?

*Sage.*—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

*Student.*—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

*Sage.*—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

*Student.*—Do they perceive these objects obstructive for us, through which they thus float?

*Sage.*—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

*Student.*—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air.

*Sage.*—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamant front.

*Student.*—I thank you for your instruction.

*Sage.*—Strive to deserve further enlightenment!

(The foregoing article was first printed by Mr. Judge in *The Path*, for October, 1888.)

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All the past shows us that difficulty is no excuse for dejection, much less for despair; else the world would have been without the many wonders of civilization.—*The Gates of Gold*.

## HIDDEN HINTS IN THE SECRET DOCTRINE

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(From p. 128 to p. 160, Vol. I.\*)

Nirmanakayas. First reference to these on p. 132, *note*, where they are called "the surviving spiritual principles of men," and in the text they are those who *reincarnate for the good of the world* if they choose.

Electricity again is mentioned as *Life*, p. 137, 4th line; also p. 139, line 17; also a form of "Fohat"; also p. 145 (b).

Ether only partially manifested, and not to be fully so until the 5th round, p. 140.

That entities are constituted of many units, each an entity. Thus that "Fohat," elsewhere called "an Entity," is not one undivided entity, but is made up of others; and that there are as many Fohats as there are worlds. *Note 2*, p. 143, and p. 145 (b).

Elixir of life. A hint thereupon. *Note 2*, p. 144.

Elementals concerned in all forces, *e. g.*, that electricity, magnetism, cohesion, and the like, are made up of elementals. These, of course, are not all of one class, but of several, p. 146. Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to p. 143 a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux." Is this *efflux* through the transforming being?

The Moon. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, p. 149, *note 1*. And her spiritual principles have been transferred to this earth, p. 155, *note*, and p. 156, line 6.

Disappearance of the Moon will have occurred before this earth has passed through her 7th round, p. 155, *note*.

Archetypal Man on Globe. A. p. 159, *last para*. Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of worlds—say the moon's chain—become human beings on Globe A. But in the 2d round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: "on globe A man rebecomes a mineral, a plant, an animal, on globe B, C, etc. The process changes entirely from the 2d round, but—" This abruptness is to give the

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\*References are to the paging of the ordinal edition of the **Secret Doctrine**.

hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

## ON THE LOOKOUT

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Mr. George Santayana in his new volume, "Winds of Doctrine," confesses himself to be ill at ease as he watches the mental drifts and currents of the day. The boundaries of the schools have been swept away by a new order of thought that refuses alike to be classified or catalogued. There was a time when the religionist, the scientist, and the philosopher lived each in his own water-tight compartment and consumed his own dogmas in contemptuous isolation, but now, says Mr. Santayana, "a bishop may be a modernist, a chemist may be a mystical theologian, a psychologist may be a believer in ghosts." Labels no longer mean anything at all, and orthodoxy has become a thing of the past. It is all very disquieting.

But Mr. Santayana is specially concerned at the misfortunes of science. It was only a few years ago that science promised to tell us exactly what we ought to believe and seemed ready to enforce its own particular methods upon every department of research. The test tube alone was to confer the insignia of true knowledge and whatever refused to be weighed and measured was to be declared as non-existent. But now it seems that a change has come over the spirit of our dream. The science that was to capture philosophy has itself been captured by philosophy. Promising to supply a new and solid foundation for philosophy—a foundation of weights and measures—it "has allowed philosophy rather to undermine its foundation and is seen eating its own words, through the mouths of some of its accredited spokesmen." What could be more perplexing?

We may reasonably believe that Sir Oliver Lodge is responsible for the perturbations of Mr. Santayana. For Sir Oliver has shown himself to be a stubborn and obstinate heretic for whom no *auto da fe* fire could be too hot. Speaking as an "accredited spokesman" of science he has dared to say that there are means of knowledge of which the laboratory knows nothing. He says that mysticism is one such means of knowledge, and that "If the voices of Socrates and of Joan of Arc represent real psychical experiences, they must belong to the intelligible universe." They must be a part of the scheme of things, a part pregnant with significance for the human race. And then this "accredited spokesman" of science continues: "The prescient insight of genius—of poets and prophets and saints—was of supreme value, and the access of these inspired seers to the heart of the universe was profound." Was there ever before such a heresy as this? Imagine the audacity of it—the assembled scientists of the world invited to consult the poets, prophets, saints, and seers for information as to the "heart of the universe," not for flights of fancy or of frenzy, but for information. And yet there are those who would measure the success of Theosophy by a reference to the United States religious census or by some similar statistical process of head counting, seemingly unaware that Theosophy now holds the field. By whatever name it may be known it is the unseen steersman alike of philosophy and of science.

And we are by no means confined to Sir Oliver Lodge when considering the position of the scientists who have seen a great light. Opportunely comes

a letter published by the London *Spectator* and written by the late Alfred Russel Wallace. The letter was addressed to a correspondent who had difficulties of his own on the subject of consciousness and its sources, and who had appealed to Dr. Wallace for aid. The reply contains the following passage: "I can realize that at a certain epoch when the physical form and the brain had been sufficiently developed, some spiritual being by mental impression and will power gave the offspring a portion of his or her own spirit nature. This, too, may be incredible to you, but it is not so to me. The spirit or 'immortal soul,' thus begun, developed and was transmitted to all succeeding generations."

Now putting one on one side a certain dubiety of terminology incidental to the language we have here an epitome of many cosmogonical chapters of the *Secret Doctrine*. The reader can find them for himself. Let him read what H. P. Blavatsky has to say about the Solar Gods, the Agnishwatta Pitris, the War in Heaven, about Prometheus, and Christ, and the Divine self-sacrifice that gave Mind to the Mindless and so made self-sacrifice the law of life. It is all there, and it was written many years before Dr. Wallace found that "it may be incredible to you but it is not so to me."

Dr. Wallace seems to have read not only the *Secret Doctrine* but also Patanjali. In the same letter he goes on to say that he is interested in the foregoing theory because it accords with another view of his "that the earth exists for the development of man." Patanjali says that the universe exists for the purposes of Soul, that is to say, for the coming to self-consciousness of the one life of Kosmos. It is the one supreme ideal, the "thought divine" of Occultism, and the grain of sand and the mind of a Plato alike are milestones upon its way.

---

But signs of the spiritual revolution are now so numerous as to be almost embarrassing. A report in an English newspaper tells us of a speech recently made to the students of Edinburg University by Lord Chancellor Haldane, whose visit to America a month or so back aroused so much sympathetic interest. Lord Haldane told his auditors that cynicism and indifference toward philosophy were marks of small minds and not of great ones. But there had been a shifting of position during the last few years. "We look nowadays," he said, "to mind for the interpretation of matter, rather than to matter as the source of mind." And so we are reminded once more of the practical extinction of materialism in the world of intellect. Unfortunately it has percolated downwards to metal strata, from which it is not so easy to dislodge it. Science, disowning materialism, now finds that it has saturated the collective mind of the masses and bids fair to work unutterable havoc therein. It may be remembered that Francis Grierson, musician and essayist, who is now visiting America, said recently that the day is not far distant when the governments of the world will have to combine against materialism just as they have combined against tuberculosis, which is by far the lesser evil of the two. Anarchy and murder, said Mr. Grierson, are the logical sequel of materialism. If my adversary is no more than a body, why should not I kill that body if I wish to? Why should not he kill me? Materialism and civilization cannot exist side by side in the same humanity. They must destroy each other, and we seem to be now watching the dawn of that Homeric struggle.

---

Dr. E. A. Wallis Budge announces a new facsimile edition of the Egyptian Book of the Dead. There is already a facsimile edition of the Papyrus of Ani in all its beautiful colors, but it is of an unhandy size, and now we have this smaller issue with its ingenious system of folded plates.

Our Egyptian commentators seem still to labor under their old and fatal disability. The religion and philosophy of Egypt must still be considered as the "lispings of an infant humanity." No matter how majestic the panorama of Egyptian attainments it has now become a fixed rule to apply to it certain accepted formulas consistent with a theory of human growth that has now be-

come impossible and absurd. Thus we are informed that the "Book of the Dead" is the collection of "spells or charms which the wealthy Egyptian had buried with him to assure his welfare in the next world." It may be that in a few thousand years' time the archaeologists of that day will be saying the same thing of the tombstone inscriptions of the present time that they will then be unearthing. They may come to the sapient conclusion that Christians worshiped doves and lambs, just as we are told now that Egyptians worshiped crocodiles and cats because they found in crocodiles and cats come fitting emblems of spiritual truths. Now here is one of the "spells or charms" to be found in the "Book of the Dead." It is part of the plea of the "dead men" before the judgment seat of Osiris.

I bring unto you truth! I have destroyed the evil within me! I have committed fraud and evil against no man! I have oppressed no man! I have never diverted justice in the halls of human judgment! I have committed no wickedness against my brothers upon earth! I have never caused any man to work beyond his strength! I have not been anxious! I have not been weak nor wretched! I have never caused a slave to be ill-treated! There is not through fault of mine a suffering one, nor a sinful one, nor a weeping one in all the world! I have deceived no man! I have never given false measures! I have not added to the weight of the balance! I have never failed to give bread to the hungry, water to the thirsty, clothing to the naked, succor to him who was in need! I have never harmed a child nor injured a widow! I have neglected neither the beggar nor the needy, nor did I allow anyone to be ahungered, and for the widows I cared as though their husbands were alive! I never refused shelter to the traveler nor closed my door to him who would enter from without! I have purified myself by love, and my heart is pure, pure, pure!

Now if these are "spells and charms" it would be well for us to have more of them. How many of our religionists of today could make such "spells and charms" as these? How many are even conscious of the need of them?

---

A biography of the first Lord Lytton by his grandson, the Earl of Lytton, gives us an authoritative statement as to the beliefs of the great novelist in Occultism and the psychic phenomena that were first coming into notice some half a century ago. Into the opinions of the author we need not enter. They are of the conventional kind, but we may be grateful for the actual letters of the novelist himself since these are necessarily authoritative and conclusive. Writing to Mr. Hargrave Jennings, who is so often quoted by H. P. Blavatsky, he says:

There are reasons why I cannot enter into the subject of the Rosicrucian Brotherhood, a society still existing, but not under any name by which it can be recognized by those without its pale. But you have with much learning and much acuteness traced its connection with early and symbolical religions and no better book upon such a theme has been written, or indeed could be written, unless a member of the Fraternity were to break the vow which enjoins him to secrecy.

In 1853 we find Lord Lytton writing to his son on the subject of the "spirit communications" that were then coming into so much attention. He had witnessed many of them and they failed to impress him except as a scientific curiosity. He says:

They profess to be the spirits of the dead, but I much doubt, supposing they are spirits at all, whether they are not rather brownies or fairies. They are never to be relied on for accurate answers, though sometimes they were wonderfully so, just like clairvoyants. . . . It does not inspire awe, but rather heightens the spirits and produces a gay humor.

Writing again to his son during the same year, Lord Lytton says that he has been continuing his investigations but with an increase of scepticism, not in the reality of the phenomena, but in the explanations that were given by those who produced them. He writes:

Still, whatever these communicants be, as yet they "palter with us in a double sense," do not enlarge our knowledge, and I doubt if any practical end can be gained. I shall now, therefore, in all probability dismiss forever these researches. . . . But enough proves that there are wonderful phenomena in our being all unknown to existing philosophy.

In the same year Lord Lytton writes to Lord Walpole a brief note that may be reproduced in full. He says:

I have been pursuing science into strange mysteries since we parted, and gone far into a spiritual world, which suffices to destroy all existing metaphysics and to startle the strongest reason. Of this when we meet. O poor materialist!

Lord Lytton writes to Lady Combermere on October 3, 1854, replying to some questions put to him by that lady on the phenomena of spiritualism. He says:

I see no reason to suppose that the phenomena recorded, strange though they be, are necessarily occasioned by spirits without this world; and the usual retort, "What else can they be?" seems to be a very childish and irrelative question. We can only answer as yet, as a sensible savage would answer of communications by the electric telegraph, "We don't know yet." We have no business to conclude that whatever we can't account for is therefore supernatural on the one hand, or a trick on the other. . . . From the most attentive enquiry I can give to the subject, I believe that these communicants, whatever they be, whether impressions which science may hereafter account for (as I think most probable) or imperfect, fragmentary and dream-like communications from agencies, distinct from humanity, they serve no useful purpose, nor will conduce to any higher knowledge. They may be very injurious to ordinary understandings, and very disappointing to the highest.

A still more important communication is addressed to John Forster and dated December 3, 1861. Lord Lytton writes:

I do believe in the substance of what used to be called Magic, that is, I believe that there are persons of a peculiar temperament who can effect very extraordinary things not accounted for satisfactorily by any existent philosophy. . . . The mystery of dreaming is the vexed question to this day between materialists and immaterialists. Spectral phenomena are dreams turned inside out.

There is much more of the same kind, but the above will suffice as showing the extent to which Lord Lytton had sensed the fallacies of an order of psychic phenomena that were to be so fully elucidated a few years later by H. P. Blavatsky. How much Lord Lytton actually knew must remain undetermined. Perhaps more than we suppose. In the *Secret Doctrine* (1.626) we find a reference to the Dhyani Buddhas with which the initiate comes face to face at his last and supreme initiation, and H. P. Blavatsky asks, "How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoices?"

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*God is invisible and undefinable; what we can define or see is not God. Men desire in their speculations to apprehend God: they apprehend in His place—the devil, who would also pose as God.—*  
MARTIN LUTHER.

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The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly.—  
*Letters That Have Helped Me, Vol. II.*





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## DECLARATION

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.

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

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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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The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,

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# THE THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL  
MOVEMENT,  
THE BROTHERHOOD OF  
HUMANITY.



THE STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

*This is the aim of all life: Seek the spirit within thee; then thou art sure. But seek thine own spirit; not that of another.*

**Vol. II                      FEBRUARY, 1914                      No. 4**

## CONTENTS

"U. L. T." - - - - -	145
Love - - - - -	146
Are We Deserted? - - - - -	148
Why Races Die Out - - - - -	150
India a Storehouse for Us - - - - -	152
Bhakti—Devoted Faith - - - - -	155
Hidden Hints in the Secret Doctrine - - - - -	156
What Ye Give Ye Shall Have - - - - -	158
Our Cycle and the Next - - - - -	160
Fragments of Occult Truth - - - - -	172
The Bhagavad-Gita - - - - -	180
The Turn of the Wheel - - - - -	185
Argument for Reincarnation - - - - -	188
The Theosophical Society - - - - -	189
On the Lookout - - - - -	190

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# Theosophy

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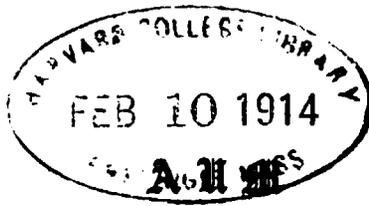


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



I know that great Spirit of sunlike lustre beyond the darkness. A man who knows him truly passes over death; there is no other path to go.

Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the Great Person.—Svetasvatara-Upanishad.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## “U. L. T.”

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**T**HEOSOPHY, pure and simple, has called forth another exponent. In San Francisco, on Saturday, January 3, 1914, appeared the first number of “U. L. T.,” which bears the sub-title: “A weekly Magazine, Devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science, and Aryan Literature.”

The harvest is great and the laborers are few. So we hail with gratitude and joy the appearance of this new servant of the great Theosophical Movement, which is greater than persons, societies, organizations, forms or other fetishes.

Readers of “THEOSOPHY” are invited to send direct to the publishers of “U. L. T.” for sample copies of the new weekly. Address letters to The United Lodge of Theosophists, Publishers “U. L. T.,” 346 Pacific Building, San Francisco, California, U. S. A.

The subscription price of “U. L. T.” is \$2.00 per annum, 5 cents per copy. Old or new subscribers to either “U. L. T.” or to “THEOSOPHY” who may like to have both publications may remit \$3.00 to either publication and a year's issues of both will be sent.

This is an opportune occasion, perhaps, to announce that in the very near future “THEOSOPHY” will commence the republication in book or pamphlet form of all the precious writings of H. P. B. and W. Q. J., that are either out of print, or that are now issued only from sectarian presses, and that sequential studies of the

original teachings will be undertaken for the aid and furtherance of all efforts to spread the Message of Theosophy.

The effort and intent is and will be to help all students to a better and richer understanding, in order that they may be the better able to help and teach others. "Be Theosophists. Work for Theosophy. Theosophy first and Theosophy last, for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done."

## LOVE

---

**I**T is to those who show dislike to us that we must make constant effort in sympathy, patience, and self-sacrifice. Towards all those who love us these things flow from us spontaneously; they are the natural return for what we receive. Yet in their case also constant effort must be made to excel all our previous experiences in unselfishness.

These highest standards attainable by us, with those who love and trust us, and whom we in our turn can love and trust, become bright beacons, guiding us in our efforts towards attaining the same attitude to all mankind.

There is no limit to love; that is to say, the divine, unselfish love which we may have for our fellows; its intensity towards one does not limit it in regard to another; rather does this fervor stimulate us to further effort to stand in this high regard towards as many of our fellow creatures as possible.

And this also is the test whereby we may know divine from human affection; the former has no jealousies, no exclusiveness; its intensity towards one individual, *whether of the same or opposite sex*, does not draw off attention from our constant duty in seeking the weal of all other persons with whom we may come in contact.

In him who is lighted with this divine love we do not find the one theme, the one form, constantly in mind, and causing abstraction from other surroundings which should also claim the attention, but it burns deeply and calmly, is ruffled by no anxieties, questions not whether it is returned by the one or many upon whom it is bestowed; takes ingratitude or deep appreciation with equal satisfaction. It is complete in itself, and is its own perfect reward to him who knows it.

We often deceive ourselves in this love towards individuals, mistaking the human for the divine; we have to sit aside with ourselves and answer many searching questions before we can know ourselves upon this point. The more especially is this a danger where the person in question may be of the opposite sex. There the self-deception is deepest. What true human lover but falls under the marvellous glamour of believing that the object of his devotion is partly divine, and in some direction is exalted above all other women!

Apart from the fascination of sex, where this factor has not to be considered at all, we have to ask ourselves whether it is not with some special cast of mind, even of feature and expression, with which we are in love, which conforming with our ideal earns our admiration and devotion. Or whether, again, it is not because we have received some strong proof of the individual's interest in *us*, and which thus stimulates to a return; or again, through having been able to help, have we not raised feelings of affection and gratitude within that person, which finding and liking we again reciprocate.

The combinations are endless, and these are but elementary studies in regard to the question—Towards whom, of all those we meet, do we express a love which is wholly unselfish and divine?

We shall probably find that to no individual do we hold a love which is unalloyed, but that it has always something of the human element in it, and this signifies a selfish element. It is a sad discovery to make, yet we surely find this if we sink deep enough into ourselves. It is a discovery which when proclaimed makes many people, who think on the surface, very indignant.

Human love being founded upon selfishness, upon possession, upon exclusiveness, is the exact reverse of the divine element: hence it follows that the transmutation of human into divine love is a long work.

It is *the* work of humanity.

The road from one to the other of these opposites in love is covered with snares and pitfalls, with sophistries of the most subtle kind, and few there are who discern them. Innumerable have been the earnest men, founders often of sects which had much of good in them, who have come to grief themselves and led astray their followers upon this point. Amongst them may be taken as examples the Oneida Community, and that other founded by Lake Harris in California.

Calm and critical indeed must be the mind which delving down into itself can separate the wheat from the chaff, the divine selfless love from the human and selfish.

E. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path*, for September, 1891.)

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Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.—*The Voice of the Silence*.

## ARE WE DESERTED?

---

**F**OLLOWING on the departure of H. P. B. from the scene of action, some weak voices in the Society have asked "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas," "Brothers," "Masters."

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts—once admitted as existing—have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have,—in fact, wavering.

Those who think that the T. S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts—whom she was pleased to call her Masters—directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T. S. Among these persons we may mention Mr. A. P. Sinnett, who has never abandoned that position, and who to-day possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has

but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T. S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral—and hence external—progress of humanity, and Their method to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H. P. B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H. P. B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for anyone save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work should be helped, so it has been; no other reason can be given for the increase of the work in America, since the personal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay.

W. Q. J.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1891.)

# WHY RACES DIE OUT

## A THEOSOPHIST'S REASON FOR IT

**I**N our own time we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepi-

tude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfills the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating egos continue in families that suit their mental progress just so long as is needed; and if no more egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysm, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE.

(The foregoing article was first printed by Mr. Judge in *The Path*, for October, 1891.)

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Karma-Nemesis is no more than the spiritual dynamical effect of causes produced, and forces awakened into activity, by our own actions.—*The Secret Doctrine*.

## INDIA A STOREHOUSE FOR US

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**H**INDUSTAN has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled. And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of Christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of to-day, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous mind of the West.

Max Müller in his Cambridge Lectures upon India said, "But what I feel convinced of, and hope to convince you of, is that Sans-

krit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. \* \* \* There are other things, and, in one sense, very important things, which we too may learn from India. \* \* \* If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. \* \* \* I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concerns all of us, even us in this Europe of the nineteenth century.”

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of to-day, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of to-day cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be

its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalists and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,<sup>1</sup> which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single Semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the Semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularize true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought

1. See *Current Literature*, January, 1890, p. 48, "Nirvana," by Carrie Stevens Walter.

not the year 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

(The foregoing article was first printed by Mr. Judge in *The Path*, for February, 1891.)

## BHAKTI—DEVOTED FAITH

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A high grade Chela sent the following to his Guru through a messenger :

“Tell the madman that men have become unsettled,”  
 “Tell the madman that the food no longer finds a market,”  
 “Tell the madman that there is no unsettled state in practice,”  
 “Tell the madman that this has been told by one mad.”

The Guru smiled mournfully and hung down his head in silence. Shortly after the above the Guru suddenly disappeared, and the Chela died a few months later.

That Guru was Sree Krishna Chaitanya, the Founder of the present Vaishnava Sect in Bengal. His object was to found a Spiritual Brotherhood of Humanity irrespective of caste or creed. At a time when caste rules were more rigidly observed than now, when Hindus and Musalmans were at eternal feuds with each other, when the different religious sects of Hindus hated each other bitterly and when terrible Tantric rites led men to offer human victims at the altar of our Deities, Chaitanya and his followers sowed the seed of peace and good-will to all men on earth, disregarded all caste rules, and admitted even Musalmans in their fraternity on terms of perfect equality.

This highly intelligent and learned Brahmin, Chaitanya, left home, shunned every comfort, and becoming a voluntary exile at an early age devoted the rest of his life to the spiritual welfare of Humanity. His humility, his sweet behavior, his wonderful self-sacrifice, his devotion to the cause, and his kindness to all were beyond all praise. While his learning made a deep impression on all he came in contact with, he disarmed the pangs of defeat in a religious discussion by his humility and sweetness.

He lived a strict celibate life after leaving home, and was very stern in that respect to his disciples.

The philosophy he taught to his disciples about cosmic evolution

bears a close resemblance to the Secret Doctrine, while the Society or Fraternity he tried to establish on earth may be said to be an improved model of the T. S., the main point of difference being that his society was based on Bhakti, Faith or Devotion, while ours is on that of Gnanam or knowledge.

But what is Bhakti? It is the inexpressible yearning of the soul for the Supreme Intelligence, it is the twin-sister of Gnanam, the Path of Humility, Love, and Devotion. Bhakti lies latent in every man, but is rendered inactive mainly by our selfishness and pride. Its first glimmering in us is what is called in Bhagavad Geeta Satwikée Sradhdha (Geeta xvii, 2). The delight of a devotee, the faithfulness of a servant to his master, the mother's love for her child, sincere friendship or sexual love, are all manifestations (in many cases through Kama) of the same spiritual faculty lying latent in us—Bhakti.

All our efforts for spiritual advancement have one common name, *Yoga*, or more properly *Sadhana*. *Sadhana* is of three kinds, viz; Gnanam knowledge, *Yoga* proper, and Bhakti. To a Gnanee or one that knows, THAT appears as Brahm (the Universe pervading Principle), to a Yogi Atma (our Higher Self) is THAT, to a Bhakti, Bhagavan (the Lord of all Powers, they being divided into six classes) is THAT. It therefore depends on the fitness of the individual to choose any one of the three courses or divisions of effort. The preliminary training, however, appears in many respects common to all the three, viz., strict vegetarianism, a life of celibacy, purity of thought, word, and deed, and devotion to the spirit.

K. P. MUKHERJI.

*Berhampore, Bengal, India.*

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1891.)

## HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 160 to p. 184,\* Vol. I.)

By W. Q. J.

Mars and Mercury bear an occult relation to the earth which will not be explained. *V. I. p. 163*. This is not because no explanation exists, but because, as said (*p. 164, footnote*), these explanations belong to high grades of initiation.

Figures and Numbers the key to the whole system; *V. I. p. 164, last line*. This has often been stated. Among the Jewish

\*References are to paging of the original edition of the *Secret Doctrine*.

cabalists it is said that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do; for this occult meaning cannot be found without assistance.

Venus in Her 7th Round. See italicized para. *on p. 165*, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

Mars with Two Moons Not His Own. See *p. 164, ital. para.* This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, say: "It is because Mars has two to which he has no right and—for other reasons". That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

Esoteric Metaphysics must be understood. *V. I. p. 169 last para.* This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysics deals with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

Evolution of the Monad a Basic Principle. *P. 171, 1st line, V. I.* This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad; and when the globe is evolved, at once monads needing that experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For,

as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

**Limit to Number of Monads.** Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit—within the illimitable absolute—for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded. *See first para. p. 171, V. I.*

**The Fate of the Anthropoid Apes.** This interesting question is raised first on pp. 173 and 175 *V. I.* and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception*. On p. 184, 2nd para. it seemed to be answered. "In this Round \* \* the anthropoids destined to die out in this our race when their monads will be liberated and pass into the astral human forms, or the highest human elementals, of the sixth and seventh Races, and then into lowest human forms in the fifth Round." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

(The foregoing article was first printed by Mr. Judge in *The Path*, for May, 1891.)

## WHAT YE GIVE YE SHALL HAVE

The following letter was read at a meeting of the Aryan T. S. of New York. I can certify to the truth of the writer's statements in every particular.—W. Q. J.

*To Mr. William Q. Judge, Pres't Aryan T. S.*

*Dear Sir:*

You are necessarily a busy man, overrun with questions and letters from all parts of the Union. But I venture to ask your views on this point of practical theosophy.

What rule ought to be laid down respecting the contributions of theosophists to theosophic or charitable objects?

In a conversation which I once had in New York with a member of your Aryan branch, he told me that after taking out of his salary, which was not a large one, enough to keep himself and wife plainly but comfortably, he gave the whole of what was left to the cause of humanity. His theory was that all the money he had earned he had a right to, it was his; and if he gave away part of it from love for his fellowman, he held that the money was still his and would one day come back to him. This, he claimed, was an occult law, which was expressed in that well-known biblical text, "He that hath pity on the poor, lended unto the Lord, and that which he hath given will He pay him again." His experience, he explained, justified him in saying that this statement was strictly and literally true. Every dollar he had thus given away had been repaid, not simply in the satisfaction felt at having done his duty in this manner, but in hard cash and with liberal interest.

I am not sure how far it is wise to speak of one's own personal affairs in public; but suppressing completely my name and personality, I have thought it might perhaps stimulate the members of your branch, if not theosophists generally, to a more liberal giving if I add that my experience thus far corroborates my friend's belief touching the workings of this occult law. Every cent given by me for theosophic and kindred purposes has been like so much bread cast upon the waters; indeed, the more I have given the greater has been the return. To particularize:

Eighteen months ago my salary was increased, without any solicitation of mine, fifteen dollars per week. I did not particularly need the increase, although it would have been very convenient in meeting storekeepers' bills and other family expenses. But by strict economy I could get on without the increase, and so I made up my mind to give it all away. Ten dollars per week were therefore laid aside for strictly theosophic uses, and five dollars have been regularly sent to help along the family of an old schoolmate who fell off a load of hay, hurt his spine, and will be a cripple for life. Of course this was done as a simple matter of duty, and without any desire or expectation of personal gain. Now for the sequel.

A month ago a gentleman called upon me and handed me a check in my favor for \$500. This was promptly declined, on the ground that I had done nothing to earn it.

"Are you not a member of such a body?" he asked.

"Certainly," I replied.

"And haven't you attended certain meetings and done such and such work?"

"Certainly, but what has all that to do with the check? The position was entirely honorary."

"There you mistake," was the reply. "Nothing was said to you about it at the time of your appointment; but there is really a salary attached to the place, and this is the first instalment of it. Will

you take it? It is perfectly right and proper, and you are fully entitled to it."

I took the check and with it paid off a debt of equal amount—money which I had borrowed to help a friend. Since then a second instalment of \$500 has been received, and the account, commercially speaking, now at the close of the year stands as follows:

Contributions to theosophic and charitable objects, 18 months	
at \$40 per month .....	\$ 720
Cash received unexpectedly .....	1,000
	\$ 280
Surplus, receipts over payments .....	\$ 280

Now, I know nothing of the law in question. I only state a few plain facts in my own experience. But they will serve, I hope, to excuse the question raised at the head of this long letter, and may incidentally direct the attention of members of your New York branch of the Society to the profit as well as the duty of liberality in giving.

Yours in the faith,

THEOPHILUS.

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1891.)

## OUR CYCLE AND THE NEXT

"The world's great age begins anew,  
The golden days return,  
The earth doth like a snake renew  
Her winter weeds outworn."

—*Shelley.*

"My friend, the golden age hath passed  
away,  
Only the good have power to bring it  
back. . ."

—*Goethe.*

WHAT had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision of the Nineteenth Century*" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured

by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back—  
The more fools they—we forward: dreamers both. . . ."

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

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Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of "Martin Chuzzlewit."

*If true*, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which "we already have been," or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rotteness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the heart's blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's

mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point.

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The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis*. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay," and adds:

"To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent-street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the boardings of London with "comic" pictures of the Crucifixion, that surely ought to be an offense, even in the eyes of those who do not believe the Crucifixion ever happened."

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people." Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels." Now we have been impressed in youth that Themis was a blindfolded goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusions: *in law*, that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws," must prove most beneficent to all concerned, "without distinction of race, colour or religion," as we say in theosophy.

Now, if law *is* equitable, it must apply impartially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's* feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Freethinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i. e.*, limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only

to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptian ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominent in verse 28 of chapter xxii. of *Exodus*, when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foul-mouthed *blasphemers* against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mahomet, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian god-heads: otherwise law would be more blindfolded than ever. Moreover, besides his sacredness in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messrs. Allen Grant and Aveling, as much as those of many Hindu theosophists. We grant that he who makes "comic pictures of the crucifixion," commits an offense against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found "infidels" and *atheists* alone sternly reproving for it those sinning Christian ministers, whether in England or America.

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The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's"\* writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel," than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* hav-

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\*The fine poet and witty editor of the late *Secular Review*, now the "Agnostic Journal." The works of Mr. W. Stewart Ross ("Saladin") e. g., "Woman, Her Glory, Her Shame, and Her God," "Miscellaneous Pamphlets," "God and His Book," etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called *infidel* in the XIXth.

ing nought to do with the dead letter of human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping infidel, for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York "Sun"*\*\* as a "gibbering charlatan," and its Colonel Robert Ingersoll. In England Talmage's imitators find a stern Nemesis in "Saladin." The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany," when each of the three *dramatis personæ* was "mimicked to perfection," as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman*," then taking up the time of Mary "the lover of ethics," who sat at his feet, and finding himself "*blown up* for this (*sic*) by Martha, "left to serve alone." Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity."

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders it* only when that fun comes from an infidel? The same pious "commoner" reminded the House that: "Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death."

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or "certain of the Synagogue of the Libertines" for stoning Stephen? But we will simply state this:—If *justice*, like charity, does not stop "at home," such unfairness as Freethinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of the scorn for future history.

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For history repeats itself. Spurgeon having poked fun at Paul's *miracles*, we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin's article "At Random," devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls*, let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying

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\*\*The Sun of April 6, 1877.

Christ on the "light fantastic toe," and Spurgeon's "tabernacle" is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and "Punch and Judy show," which is pre-eminently Mr. Spurgeon's religion. Who, then, will find these lines by "Saladin" *too* strong?

. . . . Edward Irving was a severe mystic and volcanic Elijah; Charles Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxillary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: "Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of a window and killed himself. If anybody gets frozen tonight, I am not like Paul, and cannot restore him, so please don't render a miracle necessary, as I cannot perform it." (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the "blessed Lord," out of whom he makes such a profit, would have poked the said "blessed Lord" jocularly in the ribs with a "Well, and how are you, old boy from Nazareth?" There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are "the very word of very God," and it is not for him to make light of them, even to please the holy mediocrities of the Tabernacle. I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's *De Legibus*, and which runs thus: *De sacris autem hæc sit una sententia, ut conserventur.* As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washerwoman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate.*—(Agn. Journal, April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin." "Aye," we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel *more libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico*, than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's."

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *à priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man." No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and

scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably *to starve*. All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam*, a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinees." But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priest-hoods; who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the *Eiffel*, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat*, the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i. e.*, crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than

over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

“Who,” asks E. Young, “gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?” the writer adding, that in this “money grant” there is “a moral grandeur that sinks the Pyramids into littleness.” O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this “money grant” given his “widow’s *two mites*,” they might claim collectively to have *cast* “more than all,” more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a “money grant” could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and:

“Finishing its act, exists no more. . . . .”

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e. g.* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandagupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveler could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been*, let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting “*Christian* heroism.”

Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian Heroism*," whether we mean mediæval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Musulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the "Annals of Rajistan" by Colonel Tod. . . . .

"Render unto Cæsar the things which are Cæsar's, and to God the things that are God's." is a golden rule, but like so many others from the same source, Christians are the first to break it .

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying,

"We own thy merits; but we blame beside  
Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect," says the proud nation. "I am *the invincible* and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks the private crow in peacock's feathers. "I am *the ONE*—painter, artist, writer, or what not—*par excellence*. . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the

most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

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Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; *e. g.*, the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defence of Atheism"! *Ergo*, his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible,"

must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, "*Credo quia absurdum est.*"

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally*! We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon*, in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years." The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions," such as Bible chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

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Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediæval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eye-glass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes . . . . .

Indeed, this combination of Asiatic flesh and European array is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun"; the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the "Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just

fancy Mr. Allen Grant trying to persuade General Booth that "life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brav' general" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4000 B. C.; thence, that his (Allen Grant's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws," but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air."

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone . . . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which consti-

tutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

“All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!”

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for May, 1889.)

## FRAGMENTS OF OCCULT TRUTH

(NO. 2 OF THE SERIES.)

**M**R. W. H. TERRY, F. T. S., of Melbourne, Australia, whose letter on “Spirits Embodied and Disembodied” called forth certain explanations published under the above heading in the October number of the THEOSOPHIST, finds our elucidation of the occult mysteries underlying the external facts of spiritualism, an unsatisfactory solution of the difficulties presented to the mind even by “the few instances of assumed spirit communication” which he originally presented for consideration. The letter in which he replies to our explanations is as follows:—

“In the THEOSOPHIST for October, in conjunction with my letter on ‘Spirits Embodied and Disembodied,’ appears an outline from your pen of Occult Philosophy intended as a reply to my strictures on the attitude of some Theosophists in relation to Spiritualism. The theory there propounded, although it may absolve the Occultist from inconsistency in the direction indicated by me, does not, in my opinion, satisfactorily explain even the few instances of assumed spirit communication quoted in my letter, but of that anon.

“I am desirous not only of arriving at ‘Truth’ myself, but of assisting

others in the same direction, and how can we better do this than by presenting the result of our experiences in search of it?

"Theosophy (as I understand it) is a knowledge of the secrets of nature acquired by intercourse with God; it is not to be assumed, however, that the latter expression implies direct communion with the Great Spirit of the Universe, but rather rapport with the higher spheres of spirit, the Great Vortex of 'spiritual Knowledge.'"

"The result of my experiences up to the present time has been to show that the Human Spirit not only retains its individuality and memory of all that is worth retaining of its earthly existence, but as it ascends by a series of progressive unfoldments to higher states of existence, knowing more of God and his works, it becomes a vehicle for the transmission of "God Knowledge" to its less favorably situated brethren in earth life.

"Now you say you know that the Occult theory is correct. I might, with equal justice, say I know that my theory is, because all my experiences so far confirm it; but it is only in this sense that I do know; further experience may modify or change my belief, for I am not so presumptuous as to imagine I have reached the *ultima thule* of knowledge in this direction. So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. I will not, however, analyze either the theory or the facts as most of the readers of the THEOSOPHIST who are familiar with the subject treated upon will be able to judge for themselves, but will add some further reasons why I am constrained to believe in the continuity of individuality and the preservation of the unity of soul and spirit after the dissolution of the more material physical body. First then during my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in hand-writings different from my own and whose earthly autographs I had never seen. Moreover, I was generally alone when these writings were done. Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an Intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally orally through various media, has advised me on medical and other matters pertaining to the welfare of humanity, has comforted and consoled me in distress, and encouraged me in well-doing. He has been seen again and again by seers and seeresses who describe him as a fine, intelligent and benevolent-looking man. For the period I mention I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity, can it be wondered at that I should attach importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience?

"You speak of the deterioration of mediums as a natural sequence of mediumship; in that I might almost say I know you err for I have had media whose whole natures have refined and beautified on the practice of their mediumship, but it is the wise use of it that leads to this result: excess of any good thing inverts its issue. I am quite aware of the tendency to deterioration in public media, especially those who are mediums for materialization and purely physical phenomena, but there are adequate causes to account for this within the spiritual philosophy, the first of which is the psychological influence of those who come to witness the phenomena with minds full of suspicion and animated with a desire to detect what they have in many instances decided beforehand to be a fraud; secondly, the influences from the spiritual side attracted by such conditions; thirdly, the more material nature of the lower order of spirits, which facilitates their manifesting in this direction; fourthly, the deterioration of moral tone that inevitably follows the decadence of the religious sentiment (which in many cases was the primary motor to the pursuit of mediumship) when its practice becomes purely a matter of business. Are not these causes adequate to account for the deterioration of tone and moral decadence of many media? Surrounding a medium of this class with good moral influences and so circumstancing him as to keep the selfish propensities in abeyance, will prevent all this. I have an instance in the person of Mr. George Sprigg who, for five years, has been a medium for materialization. During the year I have known him his health and intellect have undoubtedly improved rather than deteriorated and as far as a most intimate acquaintance will allow me to judge, his moral nature has not deteriorated one iota."

The main point on which our correspondent insists, is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through other mediums,—(we say "other" because our correspon-

\*We object to this definition. "Theosophy" means "divine" or God-Wisdom.—ED.

dent is clearly mediumistic himself, which accounts for the tenacity of his belief,)—constitute a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as a being of a dignified appearance and apparently an elevated type of mind. "You say" writes our correspondent "you *know* the occult theory is correct; I might with equal justice say I *know* that my theory is." Here lies the all important difficulty. Who shall decide,—says the familiar proverb—when doctors disagree—that is to say, when people both professing to *know*, make statements that are incompatible with each other. (clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists). This question takes us up into an elevated region of metaphysics; but it is only by the light of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught,—or led to see,—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentiments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physical science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact,—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary

choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily: there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere influence from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assuredly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulae, what traces will they leave behind? From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts,—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal? Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares,—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, &c., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognize at all events that the living body includes a spiritual principle, and that the spiritual prin-

ciple is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions, that same spirit, *may* separate itself from the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognizance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,\* the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit,—or by a *spirit*, (to work with the spiritualistic hypothesis for a moment,) is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand, that the theory set forth in our preceding article is correct. There *are* those who know, of real personal knowledge, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

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\*As in the case, say—of an Initiated adept—who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of **Realities**.—ED.

Who possess the real knowledge as contradistinguished from the unreal?—the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—“the adepts alone possess the real knowledge, their minds alone *being en rapport* with the universal mind.” Now it is the teaching of the adepts† that Spiritualists,—in ninety-nine cases of a hundred—are mistaken when they think themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who, and what, the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with it must be explainable—every incident of Spiritualism must be susceptible to transfer to some group of phenomena which can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism *cannot be* what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon, that the special incidents he quotes should be discussed in detail. First then as regards the automatic writing of which Mr. Terry speaks:— We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium’s arm of handwriting, the *facsimile* of that produced in life by an alleged spirit, is no proof of the alleged spirit’s identity at all,—nor even of its *individuality*. A certain Russian lady who was afflicted or gifted (whichever way the reader likes to put it) with mediumship in her youth was “controlled” for about six years by a “spirit” who came evening after evening and wrote reams through the child’s arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium’s arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants, including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death, and the interesting ceremony of the

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†Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices: “Come all ye, poor, ignorant fools, come to me . . . come to learn from me **who has nothing more to learn** since he has made himself omniscient—how to reach ‘Christ-State’ and Buddha-State . . .”—Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakka—the THEODIDAKTOS or the “God-Taught” Seer; but they may be all that combined, and much more, since they are a **body of men**—not one isolated, self-taught individual.—ED.

last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas and the text of it, *verbatim*. She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly. Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway, where, it was believed, she had died, &c., &c. All the automatic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say—"I *know* that the spirits of dead persons can communicate and prove their continued individuality"? A year after the identification of the deceased person at the place where she had lived and of the petition, &c., there came to T \* \* \*, where the young medium and her people were living, an officer who proved out to be the nephew of the "Spirit." He chanced to show the child a miniature. She recognized it as that of the spirit. Explanations ensued and it turned out that Madam — the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts, is enough to answer Mr. Terry's story about automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavor to account for the Russian story at any rate by the occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualists might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer who ultimately visited T . . . . ., and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madame — and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light," or in the "Soul of Things" (many readers will,

no doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner-self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner-self, or fifth principle, was drawn into the current of those personal or individual associations, and Madam ——'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

*Mutatis mutandis* a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madam ——'s appearance was as real to our medium in T . . . as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,\* appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *uninitiated* seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that operate to cloud the faculties of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting; every observation he makes, is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated

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\*The few exceptional cases of genuine spirit-communications will be treated of, in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically.—EJ)

creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist, who is himself in any degree a medium, is fascinated by the creations of his faith and borne away on an induced current into a phantasmagorical world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost blasphemy to their eager devotee. But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder,—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation,—insofar as they recognize that there is a landscape to be seen if it can only be lighted up,—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East have provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

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## THE BHAGAVAD-GITA

(Continued from January Number.)

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Salutation to the Prowess of Krishna! May it be with us in the light, strengthening our hearts that they faint not in the gloomy night that follows in the path of the day.

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### THE FIRST ABYSS.

**T**HE first chapter is ended. In one aspect, the Bhagavad-Gita is a personal book. It is for each man; and it is in that way we have so far considered it. Some have called it obscure, and others a book which deals solely with the great principles of nature; with only great questions of cosmogony; with difficult and bewildering questions relating to the first cause; and still others think it is contradictory and vague. But this first scene in the great colloquy is plain. It has the din of arms, the movement of battalions and the disposition of forces with their generals. No one need feel any hesitation now, for we are face to face with our-

selves. The weak man, or he who does not care for Truth no matter where it leads, had better shut the book now. Unless he can go on reading the poem with the fixed intention of applying it to himself, it will do him no good whatever. He may say, however, that he will read it for what it may seem to contain, but if he reads to the end of time and does not fairly regard this first lecture, his knowledge gained further on will be no knowledge. It is indeed the book of the great mystery; but that problem was never solved *for* anyone; it must be settled and solved *by* each one *for himself*. No doubt it was for this reason that Vyasa, to whom the poem is attributed, placed this conflict, in which the principal characters are Arjuna and Krishna, at the outset. It would have been easier to have made them sit down for a philosophical discourse beforehand in which reasons *pro* and *con* regarding any battle would be discussed, and then, after all that was done, to show us Arjuna, encouraged and equipped, entering upon the war sure of victory because he had spent much time in dispelling his doubts. But instead of doing this he pictures the impetuous Arjuna precipitating the battle before he had considered whom it was he had to fight.

It does not appear in the Bhagavad-Gita, that Krishna had induced Arjuna, as was the case, to make the war for the purpose of regaining his kingdom. While stirring him up to it Krishna had wisely refrained from telling that which Arjuna finds out on the first day, that he had to oppose all these friends, kinsmen and preceptors. It was a wise reticence. If we completely apprehended the enormous power of our passions and various tendencies, most of us would throw up the fight in advance; for nothing would persuade us that any power within could withstand against such overwhelming odds. For us then the incitement to fight is found, not so much in any conversation that we hold now with Krishna, but in the impulses which are carried across, again and again, from incarnation to incarnation.

We take up the gage over and over, life after life, in experience after experience, never completely defeated if we always look to Krishna—our Higher Self. And in the tale of Arjuna we find this also. For in a succeeding book called "Anugita," is an account of the hero walking with Krishna through the Palace of Maya. The battle over, for the time, Arjuna tells his friend that he has really forgotten much that he had told him (in Bhagavad-Gita) and asks for a succinct repetition. This is given to him by the great warrior.

The palace of Maya is this body of illusion, built up around us by desire. In our last births we had all the advice given in this poem, and walking to-day through the palace, which sometimes seems so lovely, we now and then have reminiscences from the past: sometimes we stoutly take up the fight: but surely, if we have listened to the Guide aright we will compel ourselves at last to carry it out until finished.

In coming to the conclusion of this first chapter, we reach the

*first abyss.* It is not the great abyss, albeit it may seem to us, in our experience, to be the greatest. We are now *vis-a-vis* with our own despair, and doubt his companion. Many a student of Theosophy has in our own sight reached this point—all true students do. Like a little child who first ventures from the parent's side, we are affrighted at what seems new to us, and dropping our weapons attempt to get away; but, in the pursuit of Theosophy it is not possible to go back,

*Because the abyss is behind us.*

There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to return in the same direction. In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the center and declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature.

So in this sense the valve in the circulation represents the abyss behind us that we cannot re-pass. We are in the great general circulation, and compelled whether we like it or not to obey its forward impulse. This place of dejection of Arjuna is also the same thing as is mentioned in "*Light on the Path*" as the silence after the storm. In tropical countries this silence is very apparent. After the storm has burst and passed, there is a quietness when the earth and the trees seem to have momentarily ceased making their familiar, manifold noises. They are obeying the general law and beginning the process of assimilation.

And in the astral world it is just the same. When one enters there for the first time, a great silence falls, during which the regulated soul is imbibing its surroundings and becoming accustomed to them. It says nothing but waits quietly until it has become in vibration precisely the same as the plane in which it is; when that is accomplished then it can speak properly, make itself understood, and likewise understand. But the unregulated soul flies to that plane of the astral world in a disturbed state, hurries to speak before it is able to do so intelligibly and as a consequence is not understood, while it increases its own confusion and makes it less

likely that it will soon come to understand. In the Theosophical Society, as well as out of it, we can see the same thing. People are attracted to the astral plane; they hear of its wonders and astonishments and like a child with a new toy in sight they hurry to grasp it. They refuse to learn its philosophy because that seems dry and difficult. So they plunge in, and as Murdhna Joti said in a former article in this magazine they then "swim in it and cut capers like a boy in a pool of water."

But for the earnest student and true disciple, the matter is serious. He has vowed to have the truth at whatever cost, willing to go wherever she leads—even if it be to death.

So Krishna, having got Arjuna to where the battle has really begun, where retreat is not possible, begins to tell his loved disciple and friend what is the philosophy that underlies it all and without which success cannot be compassed.

We should not fail to observe at this point, that when Arjuna threw down his bow and arrows, the flying of missiles had already begun. We cannot say that when the philosophical discourse began between these two the opposing forces declared a truce until the mighty heroes should give the signal, because there is nowhere any verse that would authorize it, and we also can read in the accompanying books that all the paraphernalia of war had been brought onto the field and that the enemy would not desist, no matter what Arjuna might do. Now there is a meaning here, which is also a part of the great abyss the son of Pandu saw behind him, and which every one of us also sees.

We enter upon this great path of action in occultism mentally disposed toward final victory. This mental attitude instantly throws all the parts of our being into agitation, during which the tendencies which are by nature antipathetic to each other separate and range themselves upon opposite sides. This creates great distress, with oftentimes wandering of the mind, and adds additional terror to our dark despair. We may then sink down and declare that we will fly to a forest—or as they did once in Europe, to a monastery—so as to get away from what seems to be unfavorable ground for a conflict. But we have evoked a force in nature and set up a current and vibration which *will go on* no matter what we do. This is the meaning of the "flying of arrows" even when Arjuna sat down on the bench of his chariot.

At this point of our progress we should *examine our motive and desire*.

It has been said in some Theosophical writings of the present day, that a "spiritualized will" ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term "spiritualized will" leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on "will" and "forces" needed for the production of phe-

nomena, as something the disciple should strive to obtain—whether so confessed or not—while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to *will* or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

The old Hermetic statement is: "*Behind will stands desire,*" and it is true.

*Will* is a pure, colorless force which is moved into action by *desire*. If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.

But as there are countless wills of sentient beings constantly plying to and fro in our sphere, and must be at all times in some manner acting upon one another, the question arises, what is that sort of knowledge, which shows how to use the will so the effect of counteracting wills may not be felt. That knowledge is lost among the generality of men and is only instinctive here and there in the world as a matter of Karmic result, giving us examples of men whose will seems to lead them on to success, as Jay Gould and others.

Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. Their desire, then, no matter how strong, is limited or nullified: (1) by lack of knowledge of how to counteract other wills; (2) by being in opposition to the general will of nature without the other power of being able to act strongly in opposition to that too.

So it follows—as we see in practice in life—that *men obtain only a portion of that which they desire*.

The question next arises: Can a man go against the general will of nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes? Such a man can do all these—except to escape destruction. That is sure to come, no matter at how remote a period.

He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of life, but at last the insidious effects of the opposition to the general true will makes itself felt and he is destroyed forever.

This fact is the origin of the destruction-of-world-myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on humanity, but come out in force, and a fight ensues in which the black magicians are always destroyed, because the good Adepts possess not only equal knowledge with the bad ones, but have in addition

the great assistance of the general will of nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss.

“And when the great King of Glory saw the Heavenly Treasure of the Wheel, he sprinkled it with water and said: ‘Roll onward, O my Lord, the Wheel! O my Lord, go forth and overcome!’”

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1888.)

## THE TURN OF THE WHEEL

### A LITTLE TALE OF KARMA.

#### I.

**H**E was the son of a small ruler in Rajpootana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justice and wisdom, so that all were prosperous and happy. The ruler was called a Rajah; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating, as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry, too, melancholy at times. Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while every one loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone; no one was permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

## II.

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques—Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Atmanam, atmana—” he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Rama gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on?’”

“No,” said Rama, “I forget not. They are the personal and universal. The one who looks on is my Higher self—Atman.”

“I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, the fruit of action.”

“These,” said Rama, “I have heard. Action and Law I know, but the fruit of action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Rama, the form faded, and the plaque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rajah came and demanded

all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

### III.

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give up a vast sum of money to-morrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of dawn, saw the chandalah—once Rama—sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still the oracle said 'immediately on awakening'."

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when

finished would leave the great Rajah's grounds clean and ready for their lord.

"Thank the gods", said the Rajah, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said—

"I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground."

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelt a strange familiar odor and saw a dazzling form flash by. "This," thought he, "is a deva."

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly,

"Next life thou art free. Thy name is Rama."

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1890.)

## ARGUMENT FOR REINCARNATION

IT has been suggested to the PATH that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived before, then the breeding of dogs and horses would show similar great differences

as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on grounds of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character. The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1891.)

## THE THEOSOPHICAL SOCIETY

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THE death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy*:

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now!"

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

(The foregoing article was first printed by Mr. Judge in *The Path*, for June, 1891.)

## ON THE LOOKOUT

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Professor Larkin writing in the San Francisco Examiner says that he has been answering questions about Atlantis for the last forty years, but never before has he received so many enquiries as at the present time. There seem, he says, to be two currents of activity in the world, and while one of them is becoming more idiotic day by day the other is showing an increasing care and thoughtfulness in worthy mental pursuits.

Professor Larkin has no doubt that such a continent as Atlantis once existed. He has never seen any reason to disbelieve the account given by Plato or to join in the senseless attempt to decry a description so obviously based upon fact and reason. He says:

To me, then, it is a set, fixed and rigid truth that there was once a great continent west of the Pillars of Hercules (Gibraltar) and east of Cuba. And to me it is now and ever has been a set, fixed and rock-hewn truth that the Atlanteans at their highest were higher than we are now in every physical science. And immensely more advanced in the stupendous science of Mentonometry, the law of the mind. They were not only within this mind maze, but they knew the entrance, every winding way, lane, path, corridor, chamber, passageway, room, adytum and exit.

The learned professor sometimes allows his vocabulary to run away with him but in the main his conclusions are in line with the teachings of Esotericism. Indeed we may suspect that he has been reading the **Secret Doctrine**, although his scientific eminence prevents him from saying so, for nowhere but in the **Secret Doctrine** are we told that the Atlanteans were masters of the science of the mind and that the misuse of their knowledge led to their destruction, as the misuse of knowledge leads always to calamity.

But Professor Larkin has something of particular interest to tell us and it is something that we do not remember to have seen elsewhere.

He tells us that when Dr. Schliemann was excavating the site of Troy—and the existence of Troy was denied with the same arrogant energy as the stories of Atlantis—he found in the treasure house of Priam a beautifully wrought bronze of a design and shape hitherto unknown in Mediterranean countries and this wonderful vase bore an inscription "From King Chronos of Atlantis." It was the first time that the word Atlantis had been found and Plato was confirmed at least so far as the name of the continent was concerned. Ten years later we are told that Schliemann was in the Louvre in Paris and there he discovered a mate to the vase that he had found amid the ruins of Troy but it came from the ruined temple of Tiahuanca in Central America. And the contents of both vases were identical—little figures, pottery, bone ornaments and the like.

Schliemann, it seems, left instructions for the investigation of the ruins of the temple of Sais in Egypt in order that search might be made for confirmatory evidence of the Platonic story, and it will be remembered that it was a priest of Sais from whom Plato received his information. And finally we have the testamentary document left by Schliemann and in which he says: "I have come to the conclusion that Atlantis was not only a great territory between America and the west coast of Africa, but the cradle of all our civilization as well."

Now there is no space here for a recapitulation of the teachings of the **Secret Doctrine** in relation to Atlantis. They are too numerous and too elaborate for consideration. The student is recommended to read them for himself as well as the many predictions made by the author to the effect that the truth would ultimately be known and admitted. A quarter of a century ago there were only a few enthusiasts like Donnelly, who maintained the truth of a Platonic story then universally and aggressively derided alike by science, archaeology and religion. Today it is neither denied nor even seriously questioned.

And while upon the subject of the vanished continents so graphically and voluminously described in the **Secret Doctrine** it may be well to notice the discoveries that have been made by Professor Macmillan Brown among the coral islets that constitute the Caroline Archipelago. Some mention has already been made of these discoveries but it is only within the last few days that an authentic report has been communicated to the New York Evening Post. A few paragraphs may be quoted:

One of the most southeasterly of the islands of the Caroline group is named Ponape (Ponnopy) and on its southeasterly shores are the ruins of what was once a great city. To-day they stand bare to the sky, the roofs gone, if the houses ever had roofs. There are massive temples with presumed sacrificial pillars intact. The canal-like streets are still navigable and there are breastworks still facing the ocean.

These ruins, we are told, are more impressive than Cuzco, Stonehenge, Avebury or Carnac. They cover an area of several square miles and Professor Brown is inclined to believe that even the subsoil upon which they stand is artificial.

Breastworks of stone, some of the stones twenty-four feet in length and several feet in diameter were raised on the reef and filled in with coral debris to serve as a breakwater and retaining wall. Reared on these rise the walls of buildings whose character and uses can only be guessed at. Two of them are temple like. One of these had double walls. One outer wall is ten feet thick, still thirty feet high, though now obviously truncated, and more than 130 feet in girth, and it surrounds an outer court yard. At a distance of from thirty to thirty-five feet a second wall, about six feet thick, surrounds the inner courtyard and encloses what is conjectured to be an altar tomb. A terrace or dais, ten or twelve feet broad, runs around the inside of the outer wall and around the outside of the inner wall. Great monolithic steps lead up to the outer courtyard of the temple, and at the base of them are six basaltic columns standing on end.

The report goes on to say that there is only one solution of the mystery. We must assume that the vast area of about three million square miles now covered by the scattered group of the Carolines must once have been covered by a mighty oceanic empire thus occupying the centre of the Pacific and now lying sunk beneath the waves.

The whole story is one of extraordinary interest and is positively confirmatory of the accounts of Lemuria to be found in the **Secret Doctrine**. But in this connection we may remind ourselves of H. P. Blavatsky's suggestion that such visible remains as may now exist of Lemuria must have been submerged with the remainder of the continent and then brought once more to the surface by volcanic action or the slower processes of upheaval that are never wholly inactive. Perhaps it is too much to hope that these innumerable confirmations of Esotericism will attract the attention—or at least the avowed attention—of science until they have grown too aggressive for continued neglect. In the meantime we may give to them such emphasis as is at our command.

There can be no doubt that a wave of interest in the pseudo-occult is passing over England and we can only hope that there may be less noisy and more wholesome forces at work in the background. Monsignor Benson's denunciation of Black Magic—certainly a strange term for this particular year of grace and scientific achievement—has set the dead leaves to rustling in the wind. There is something like a panic in the dovecotes of conventionality, for Monsignor Benson is not only a high official of the Church but a man of unusual dignity and education. He cannot be waved on one side by the supercilious hand of orthodoxy.

And we may confess to a certain sympathy with the denunciation in question seeing that Theosophy has so often voiced the same alarm. A mad scramble for the finer forces of nature and without any basis of altruism upon which to build must inevitably result in the misuse of those forces by those who gain even the smallest measure of control over them. Monsignor Benson is absolutely right when he says that evil practices are rife in modern civilization and not only among the absurd little coteries that are never so happy as when prating publicly about their "secrecy," but in other circles that are more conventionally respectable. The commercial schools of today, the schools of salesmanship and the business colleges, openly teach a system that can best be described as genuine old fashioned sorcery, and it is none the less sorcery because it is cloaked in a modern terminology. In other words they teach their pupils how to use certain forces in such a way as to take their customers, or rather victims, at a disadvantage and to rob them of their freewill. It is precisely the result mournfully predicted by H. P. Blavatsky as certain to ensue from the unbalanced research into abnormal mental powers without either adequate knowledge of the powers invoked or the fearful responsibilities incurred. And it would seem now to be out of the question in the presence of the modern ferocity of greed.

And so a hot newspaper discussion has broken out not only on the reality of Monsignor Benson's charge but on reincarnation, occultism, spiritualism and psychic research. Practically none of it was worth the space given to it. Puerilities, arrogance and ignorance followed each other in dreary succession until one is inclined to wonder what has become of the old-time Theosophists who were once trained to a dignified presentation of their philosophy. Surely they cannot all have succumbed to the **Zeitgeist**.

The Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we in our ignorance, call the "Individual Monads" of men.—*The Secret Doctrine, Vol. I.*

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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.

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

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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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The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,

*United Lodge of Theosophists,*

505 Title Insurance Building,

Los Angeles, California.



# Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

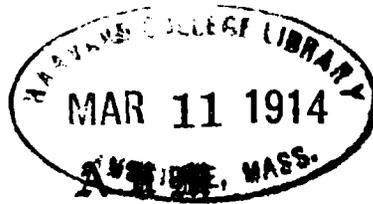
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from the visible universe: it is invisible and eternal. He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth; that is my mansion.—Bhagavad-Gita.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## EDITOR'S FOREWORD

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Some readers have asked why the editors reprint such articles as "A Curious Tale," "The Magic Screen of Time," "The Skin of the Earth," "The Serpent's Blood," etc. The article which follows this foreword being of the same kind, it is an appropriate time to make some reply.

Those who have asked, see in these articles fiction or allegory, and while deeming them interesting from that point of view, fail to perceive any serious import in them. To all such, the opinion and conviction of old students may be of some benefit and also provide an answer.

It is well known that Wm. Q. Judge used pen names for many articles published in his magazine, "The Path," in order to conceal his identity, especially in the case of articles of occult significance intended to convey information to the earnest observant student. The reader would do well to consider all such writings to be recitals of facts and events in which the author was directly concerned. Those who understand the cyclic return of individuals into physical existence with all of their acquired tendencies and relations to others, will find both warning and prophecy for the then future in many of the articles, the proofs of which may be obtained by comparing what was then written with what subsequently occurred in the history of the Movement. Truly "history repeats itself."

## THE COMING OF THE SERPENT

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The white rays shed over all the Island when the Diamond on the mountain\* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it some day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we come long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer:

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\*See PATH, Vol. III, p. 313, "The Serpent's Blood."

magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, became clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ephidian blood will be altered by thy power and art, will be transmuted into elixir."

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for March, 1893.)

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"Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle."

"Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire."

"Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence."\*

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\*The Voice of the Silence.

# FRAGMENTS OF OCCULT TRUTH

(NO. 3 OF THE SERIES.)

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OUR friend and Brother, Mr. W. H. Terry, returns to the charge. He is in no way satisfied with our explanations of spiritualistic phenomena; he still clings to the *theories* of Spiritualists and rejects the *facts* of the Occultists.

But he will, naturally enough, say that this is begging the question, and that *he* sees no reason why the doctrines, propounded by the latter, should be any more accepted as *facts*, than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjuring performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators commence evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering the rationale of the wonders they witness. They gradually work out, what appears to be, a fairly consistent theory of all that so astonishes them, and getting into conversation with some of the performers find that these, to a great extent, confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their *theories* as *facts*. But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen *how* the surprising results they witness are really brought about, and these so-called *facts* of theirs are *still* merely theories.

But now some of the spectators get acquainted with people, who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatsoever tricks they like, and who can with their apparatus perform precisely the same (and other even more) astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely our Brother will admit, that it is neither begging the question, nor presumption on the part of those who have the *entrée* behind the scenes, but the simple truth, when they assert that their knowledge represents facts, while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the Spiritualists and the Occultists; meaning, of course, by these latter, not the humble lay disciples, who endite these papers, but their pastors, masters and living spiritual guides, "THE BROTHERS."

"But how am I to *know*" (Mr. Terry may enquire) "that these

BROTHERS of yours *can* really go behind the scenes? You say so, but what proof is there of this?"

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the LIFE (as indicated at pp. 22 et seq., of HINTS ON ESOTERIC THEOSOPHY, No. 1, *Second Edition*) can satisfy themselves that the BROTHERS really can do this, and thus become entirely independent alike of our, and all other persons', testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steamship Vega (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta? He will find most of the circumstances recorded in the eighth and ninth numbers of PSYCHIC NOTES, and again in the last chapter of the *Second Edition* of Mr. Sinnett's OCCULT WORLD, but the most complete account is embodied in the Postscript to the Second Edition of the HINTS ON ESOTERIC THEOSOPHY, No. 1.

Reading this he will see that as soon as we suggested to the BROTHERS, that it might be useful for them to make themselves known to Mr. Eglinton's controls, and so convince him of their existence, they did so, and while Mr. Eglinton himself was still utterly incredulous of there being any BROTHERS, his controls, speaking in the direct voice, while he was in a trance, acknowledged the BROTHERS, spoke of one of them by a name unknown to Mr. Eglinton, and announced their intention of performing some phenomenon under their guidance. He will see further that one of them visited Mr. Eglinton when the vessel in which he had left India was at sea, and fully convinced him of the existence of the BROTHERS and of their powers.

Now, though we do not say that these incidents absolutely prove that the Brothers *can* go behind the scenes, we would ask Mr. Terry whether it does not look very like it.

The fact is, that, as *we* know, the Brothers possess the power of controlling absolutely, all the elementals and elementaries to whom (with some exceptions) are due the objective phenomena (not the work, unconscious or conscious, of the medium himself) of the séance-room. And it is the possession and exhibition of this power which makes us consider their assertion that they *have* been behind the scenes and *do* know all about it, proved, and that induces us to accept their statements of what takes place, and is done, as *facts*.

If as yet our correspondent does not possess the same good grounds for confidence as ourselves (though these will all come if he only truly works for them) we can only say that, perhaps, before long an even stronger proof may be given to our Spiritualistic friends, and, in the meantime, we would ask our Brother to consider whether the circumstances are not such as to lead dis-

tinctly to the inference that the BROTHERS know more of the so-called spirits, and can more efficiently deal with them, than any Spiritualist or medium.

But now we must let Mr. Terry speak for himself:—

1. I have perused with interest the able article, in reply to my second letter, published in the THEOSOPHIST for March last, and although I have weighed the theories there presented as dispassionately as possible, I must confess they have brought me very little nearer to an acceptance of the "occult" in preference to the "spiritual" philosophy. This may not be the case with others who read them, but with me the evidences, in support of my present position, are so diverse and manifold that the explanations afforded, if they shook my faith in, or even destroyed, the foundation of the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which, I cannot go.

2. But you will demur to the word facts and substitute "illusory effects." Yet how are we, ordinary mortals, to discriminate between the real and the unreal? For what purpose are our reasoning faculties given to us, but to get knowledge by their exercise and evolve wisdom therefrom? The man who views all phenomena through the physical senses and realizes only what they cognize limits his knowledge to purely terrestrial things, but the philosophical Spiritualist has a wider range of observation, and by the aid of his own spiritual perceptions, or those of others more lucid than himself, opens up a broad field of phenomena, unrecognized by the physical scientists. He realizes, moreover, the supremacy of spirit and views (as far as his material environments will admit) all things from their spiritual aspect. Yet withal, reason is the touchstone by which his experiences must be tested. He has no sound basis outside of it, whilst in the material body.

3. I do not ignore intuition. Great truths dawn upon the mental perception through this channel, but they rarely conflict with the operation of the individual reason. I doubt not but that, in the spiritual state, the latter will be superseded by the former, but, in this material sphere, reason is the primary and legitimate avenue for the absorption of knowledge.

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge." This I admit, and it is by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them *en rapport* with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds of spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and all professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined condition of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonial principles intuitively acceptable.

5. It may be well here to allude to the explanation, or partial explanation, by analogy of incidents in my experience given in the last "Fragments of Occult Truth," but the analogy is not complete, as in the one instance there is no psychometrical basis, and in the other there is. I am aware how difficult it is to distinguish psychometry from clairvoyance, but with care and a lucid instrument it is practicable. I am also aware of the difficulty, and, perhaps, impossibility, of demonstrating to others the distinct identity and objective existence of what I believe to be my spirit-guide, but it is much more conceivable to me, that this intelligence which almost daily gives some evidence of its independence from my mind, often opposing my preconceptions in a most decided manner, is what it professes to be, than that it is one part of myself misleading the other. It would require strong evidence to convince me (or this portion of me that now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

6. I will, however, give one or two more instances of apparent spirit communion from very many that I could call to mind. Nineteen years ago, during my early investigations of the subject, I was sitting with an intelligent, but, not highly educated, gentleman newer to the subject than myself when his hand was controlled by some invisible force to write in rather a laboured manner something encouraging to our efforts. Whilst conversing about this, his hand rose suddenly from the table, whirled round with great velocity, and descending upon some paper, wrote in a bold, free hand totally different from his own, and resembling none he knew of. "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer God." None could be more astonished at this unexpected phenomena than the writer himself, and, when, on being interrogated, the intelligence professed to be one of a band of spirits interested in the moral and spiritual progress of humanity, probabilities all pointed to the truth of the assertion. About nine months' intercourse with this band tended to confirm in every respect what had been stated. Questions were satisfactorily answered, difficulties solved, moral and philosophical teachings were volunteered; all in harmony with the idea and commendable to our reason, though often new

to our perceptions. Is this the ordinary work of astral tramps or "Kama Rupa's?" I have recently gone over the original MS. and find it all consistent. Twenty years' experience, with the mental and spiritual development it has brought, fail to exhibit any defects in it.

7. Again, nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual part of her nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared to her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more aculline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was complete; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutiae the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomena, who was as fully conscious of the change as myself, though unable to recognize my friend not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immediately gave the name of my friend. Such incidents as these seem to me to conflict with the occult theory, and must have weight against it, unless it can be philosophically shown to cover them.

8. The Occultists assume their position to be irrefragable; they are not singular in this, though more philosophical in their arguments than many who have preceded them, but in these times men want evidence which the senses given them can grasp. It is not reasonable on the part of those who doubt what they assert, to demand a demonstration as objectors to any theory often do, but it is reasonable for the truth-seeker to say "show me how I can prove what you affirm," and to expect a practicable road to be pointed out to him. If the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony.

9. You say that "the sense of individuality in spirit cannot exist without combination with matter." This seems highly probable, though not demonstrable, and, I assume, that the bodies of these spiritual forms seen by seers and clairvoyants are material, though much more refined than the matter we are clothed in. Is not the atmosphere of our world full of material particles invisible to our physical sense?

10. Your assertion, that from Socrates to the present day "no uninitiated seer ever saw quite correctly," can hardly be disputed, but the question is, does the initiated seer do so? How is it possible for him to be free from bias? Are not the present beliefs or formulæ of occultism the basis on which he starts? Does not the novice have them presented to him as facts at the commencement of his initiation, and do not all experiences of the past and present prove to us that, except in absolute physical facts, the basic bias gives a colouring to all the knowledge we accumulate?

11. You misinterpret my last letter when you charge me with saying "I know I am right," I simply demured to your taking that position in a former article, asserting merely that, as our knowledge is based upon experience, and as my experiences all tend to the confirmation of my theory, as yours do to the opposite, I might AS REASONABLY say I KNOW. Your experiences may transcend mine in many directions, but whilst the ground I stand on has all the appearances of solidity and feels firm under my feet, it requires more than assertion to convince me that it is a quicksand. With the tides of error drifting all around, I must be satisfied of a better foot-hold ere I abandon my present one.

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some unlooked-for change in my nature) accept as truth anything contrary to my own experiences until it commends itself to my reason and intuition.

Faternally yours,

W. H. TERRY.

Now, to the first para. of Mr. Terry's letter no reply is called for. To the second it will be sufficient to say that we doubt,

if we should ever find occasion to call in question any of our correspondent's *facts*; we believe that we should be able unhesitatingly to accept them all, for he is clearly a reliable observer; it would only be with the conclusions he forms, based on those facts, that we should be compelled to differ.

The third para. again, is in perfect harmony with our own views.

The fourth para. must be more particularly noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have maintained is that, except in certain cases, of which hereafter, only *shells*, not true spirits, can appear or operate *in the séance-room*.

We said of the spirit in our first "Fragment": "It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted."

Nor have we ever disputed that there was a *state* (out of which the Spiritualist's conceptions of the Summer Land have no doubt arisen) in which the spirits of those who have passed away, receive the reward of their deserts. To this state, known to Tibetan Occultists as the *Devachan*, we specially alluded in that first paper, when we said "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds, &c."

Therefore, we are far from desiring to contest our correspondent's assertion, that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport* (if not, as he says, with the *world* of spirit—a very large world indeed—at any rate) with certain spiritual entities.

It is quite certain that in the case of pure sensitives, this can be accomplished, but what we contend is that the information thus obtained will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and her magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to the subjects investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

But, further, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances, &c. and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt, in the course of years, if their health and circumstances per-

mit their constantly exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparatively accurate observation; but few and far between have such sensitives been, and, even the very best, have fallen far short of accuracy. So that even under the most exceptionally favourable conditions, you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability of error in the case of a magnetized sensitive, to what there is in the case of a seer, who without the intervention of a magnetizer can by hypnotism (of one kind or another) unaided, place himself *en rapport* with spiritual entities. Thus a Swedenborg would be much less likely to err, than the best sensitive requiring the intervention of a magnetizer to awaken her supersensuous faculties.

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel, what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or hybernating prior to passing out of this earth's attraction; (and it is, broadly speaking, only with such that a sensitive can be placed *en rapport*,) is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a *state*, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal paradise; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirits dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were, to learn where the spirits are, what they are doing, and what they think, feel and see.

What, then, is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak, by the *Aura* of the spirit, whether this be hybernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and

writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which being correctly attuned to those others, are, for the time, blended with them.

Many of the subjective spiritual communications are genuine; the majority where the sensitive is pure-minded; but (1) they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; (2) it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; (3) it is equally impossible for the sensitive to transfer intact the impressions recorded by the supersensuous faculties, to the senses through which alone they can be communicated to the world; and (4) such communications will be still further vitiated by any pre-existing conceptions or beliefs inhering in the minds of either sensitive or magnetizer, or both.

But Mr. Terry says that, having compared the description of things spiritual given to him by different sensitives when in trance, he found a general harmony "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence, &c., &c." But what else could he expect, he a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he had tried a native Australian woman sensitive, and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth (but *partial truth*) runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good men, with equally pure mediums in France,\* Germany and America.

It is unnecessary, however, now to press this point further; all we desire for the moment to make clear is that while we in no way dispute the genuineness of the class of communications to which our correspondent refers, we, yet for the above reasons, know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now turning to para. fifth, we would remark that it may *possibly* be that there really is a distinct spiritual entity impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, &c., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain

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\* Allan Kardec is probably the one untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

case would *in all probability* meet Mr. Terry's case. But if he feels confident that this explanation does *not* fit his case, then it is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent, if not entirely,) the thoughts that spirit would think, writing in its handwriting, &c.

But even so Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way, anything of him, or any other person or thing on earth. It is simply that the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent looking man, seen repeatedly by the seers and seeresses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondents. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, &c., by him, and clairvoyants may see in the astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

No doubt had our Brother's guide not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with his views would have been *possible*, though extremely improbable.

Taking next his sixth para., the experience therein detailed seems sufficiently explained on either of two hypotheses. First, despite their objectionable character, these teachings may have come from mere *reliquiae* of men or personalities, not sufficiently spiritual for further progress. In our first fragment we distinctly said "All elementaries are by no means actively wicked all round . . . . . when, speaking through a still pure medium, the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be inately vicious in their tendencies."

It is perfectly *possible*, that the admirable teachings referred to by Mr. Terry *may* have come from a high class, though still lost personality, too intellectual to show in its true colours before him

and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and pre-existing ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the first message is said to have been given. This may perfectly have been the medium's share of the communication, when for the moment he identified his spiritual nature with that of the spiritual entity.

Here, again, there is another possible, but not at all probable, explanation to which we shall refer later.

The experience recorded in para. seven is the most interesting one, and, as stated, somewhat difficult to explain with confidence. If we had something more than the very slight sketch afforded, we should find less difficulty.

The first appearance might possibly be thus explained; for a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course, we mean the real death; the last portion of the frame that dies is the brain—which is often still alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. It is true that the period intervening between death and the entry into the gestation state, varies *in the case of persons dying a natural death* from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a *very* short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death sinks into a state of unconsciousness, from which it does not recover until the struggle between the higher and lower duads has been fought out, and there remains inside the sphere of the earth's attraction, (the Region of Desire,) only the shell, either, in the rarer case of personalities doomed to annihilation, a two-and-a-half principle-shell, or in the case in which the higher principles having triumphed, they have passed on taking with them the better portions of the fifth principle, also a one-and-a-half principle-shell soon to disintegrate.

It seems, therefore, extremely doubtful whether even the first appearance can be explained as a *bonâ fide* one, consciously made by the spirit of the deceased. It is possible, for the true death, the death of the brain, is sometimes delayed long after the death of the rest of the body, the apparent death—and, though the first appearance took place "a few days after" apparent death, it may really have only occurred at the moment of true death. But this is less probable than that, despite the facts that would lead to a

contrary conclusion, even this first was really an unconscious appearance. The spirit sunk in its *post mortem* trance, (of course, for all its comparative etheriality and non-corporeality, a space occupying and material entity) is borne about by magnetic currents swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will have no more consciousness of such an appearance than a person passing through a room in which there happens, unknown to him, to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit—but this is not invariable—the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured, appearance—all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypothesis) that any real conscious communication should have passed between the dormant spirit and the seeress. It was all sufficient for the latter to have come thus in direct *rapport* with the spirit or its astral image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises. When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rapport* with the spirit of the deceased, with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really become cognizant, when the two spirits were for the moment blended.

The transfigurations are less doubtful in character, and there are three ways of explaining them:—

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rapport* with that of his dearly loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

2. The transfiguration may have been due to the intensity

and clearness of the deceased friend's face in Mr. Terry's thought. That face being so strongly impressed on his memory, it is but natural that the latter, owing to its intensified activity during such séances, should be throwing off an unusual amount of energy and solidifying, so to say, the familiar image, on the etheric waves of his aura. Thus, unknown to himself, Mr. Terry may have aroused it up into sympathetic action, which, transforming the image from a subjective into an objective picture, finally caused it to move on, guided by the current of attraction, until it settled upon, and so was found reflected on the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of *Akasa*, are but lifeless and empty masks after all, the pictorial records of our thoughts, words and deeds. In Mr. Terry's case, the invisible *Reality* in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomena was produced.

3. Thought, Memory, and Will are the energies of the brain, and, like all other forces of nature—to use the language of modern science—have two general forms: the potential and the kinetic form of energy. Potential *thought* clairvoyantly discerns and chooses its subject in the astral light,—the *Will* becomes the motor power that causes it to move, that directs and guides it whithersoever it likes . . . and, it is thus that the adept produces his occult phenomena, whether of a physical or a spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium, leaves him (*a*) an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basquing and masquerading in the sidereal light; and (*b*) such a phenomenon may as easily occur of itself, simply owing to the surrounding and favourable conditions. The sidereal image of a person we think of, will remain pale and quiescent in its indelible impression on the ether, until its atoms are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence—the phenomena of TRANSFIGURATION.

These transfigurations are rare; but we have yet known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work entitled "People from the Other World."

The above probably explains all the features of this case; but to enable us to assert positively in any case that the occurrence *was* brought about in this or that way, it is essential that we should be acquainted with every single detail. So long as we only have the barest outlines to deal with all we can pretend to offer are more or less *probable* solutions.

Our correspondent tells us in his first para. that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations behind which he is unable to pene-

trate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge, which, in his opinion, are not explicable by the Occult Doctrines, we will show him that they are so explicable, or abandon the field.

But we must premise two conditions. First, we will only accept cases of which he has a complete personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while many more although recorded in good faith, have been so transmogrified in the process of observation, and record that it would be hopeless to discuss them.

Secondly, he must not be surprised, if in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels—laws within laws, exceptions to all these. Purposely hitherto we have only endeavoured to convey a general conception of the more important features of the Truth. If exact accuracy of detail is required, every one of our general laws will require certain provisos and riders. To detail only what *we* know in regard to these spiritual phenomena would occupy several complete numbers of the THEOSOPHIST, and if our explanation had to include the whole system of elementals (future men during a coming cycle) and other obscure powers and forces, which cannot even be mentioned, several octavo volumes would be needed to contain it.

In the first part of our correspondent's eighth para. we quite concur, but when he goes on to say "if the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony?"—we are compelled to point out that he is in error in his premises, and that his conclusions, even were theses premises correct, are untenable. For even admit that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining 999,999 refusing to accept their evidence? Is this so in practice? Certainly not! At the present time not more than one in a million, (if so many,) are willing to avail themselves of the opportunity of obtaining for themselves proof of the *facts* of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that any one who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training. &c., are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism, is a science which has hitherto been veiled in the most profound secrecy

and of which, so far, none but Occultists have possessed any knowledge. But once let mankind be familiarized with the idea; let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider these conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one per million, who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exerted all Christians to be in the world, but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections; nor can it ever be *permitted*, much less required, to abjure human responsibilities. These latter may change in character, and may—indeed must—with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation (*not* selfishness), and a devotion to the welfare of others, that smooths the path to adeptship.

Replying to the ninth para., we may say that not only our atmosphere, but the entire universe, is pervaded by substance incognizable alike by *our* physical and spiritual senses, and again by forms of matter normally incognizable by our physical senses, but more or less cognizable by spiritual senses of different degrees of development.

As regards the freedom from error claimed for the teachings of occultism, referred to in para. tenth, Mr. Terry, we venture to submit, mistakes the position. It is needless to point out to him the difference between empiricism and science, and the uninitiated are empiricists; the occultists, scientists. This will be obvious at once when it is borne in mind, that for thousands of years, hundreds of initiates have been exploring the unseen world. That the result of their explorations have been recorded and collected, and discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism, is therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we *know*, (an expression to which our Brother, perhaps rightly, takes objection in his fourth para.) we only said this in the sense, that talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of epicycloid represented by such and such an equation. Not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of

mathematics and of the work of mathematicians, could by no means as reasonably say in reply, that they *knew* that the orbit of the moon was something wholly different. It is not *our* experiences (though these collectively are considerable) on which we rely, as our correspondent seems to fancy. For all we know, his experiences may transcend ours, and, be this as it may, we should certainly never have presumed to traverse, authoritatively, his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

With Mr. Terry's last para. we should be the last to quarrel. It is endited in the true spirit of the philosopher, and one of the first warnings that the neophyte in occultism receives is thenceforth to believe nothing the truth, rationality, or probability, of which cannot be established to his satisfaction.

And now, having attempted to answer para. by para. every portion of our esteemed correspondent's kind favour (that seemed to require a reply), we think it might be well to develop a little further one doctrine, that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the *objective* phenomena of Spiritualists (of *subjective* communications we have already spoken) are the work of, or, at any rate, result from, the activities or intervention of (1) ELEMENTALS, half intelligent nature forces, entities, which in a far distant cycle, after passing through all the lower objective Kingdoms will ultimately be born as men; (2) ELEMENTARIES or SHELLS. These shells are of two kinds—first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were, of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive. This relic, this dross left behind in the crucible, when the refined gold was taken, is commonly the "angel guide" of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality, the less their vitality; the shorter their period of survival and the less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires the personality; the greater the vitality of its *reliquiæ*, the longer their survival, the greater the chance of their finding their way into the séance-room. The man, as a whole, as the world goes, may have been a good man, good may have actively predominated in him, and yet the worst portions of his nature, his

lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse with even this class of shell; it will not be *actively* wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality, and its *reliquiæ*, and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Ego-hood, and delays, therefore, its entry into the state of felicity (Devachan), in which, in its new Ego-hood, it reaps the fruits of its good deeds, prior to re-incarnation and re-birth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and, more than this, the fifth will have assimilated all that there may be left of personal recollection and perceptions of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can suffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said, that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool get caught up by and dragged down in that terrible Maëlstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death—the mental as well as the physical satellite of our earth.

As for the elementals, rudimentary men no doubt, but more embryotic even than the spirit that sleeps in the mineral, these, though capable of, becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are as a rule, irresponsible, purblind, neutral entities, taking character and colour moral and mental from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with an inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena

of Spiritualists. Association with no one of these three classes, can possibly benefit mankind as a whole. The variety of natures is so infinite, that we do not assert that in no case has any human being benefited by intercourse with any individual specimen of either class. But we do say that, *broadly* speaking, nothing but harm can be expected from association with such. Further in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretend—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities, who can participate in objective phenomena, other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are *Spirits*, and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand, and the sixth and seventh on the other. The two decades are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the fifth principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions, it may regain the sacred *penetralia*. But for the time, though really a spirit, and, therefore, so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communicate with men, but, as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little injury resulting from such communication; the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life; trials, the result of its own former actions; trials, heaven's merciful medicine for the mentally and spiritually deceased, determines, instead of manfully taking arms against the sea of troubles, to let the curtain drop, and, as it fancies, end them.

It destroys the body, but finds itself precisely as much alive, mentally, as before. It had an appointed life-term determined by an intricate web of prior causes, which its own wilful sudden act cannot shorten. That term must run out its appointed sands. You may smash the lower half of the hour glass, so that the impalpable sand shooting from the upper bell is dissipated by the passing ærial currents as it issues; but that stream will run on, unnoticed though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed (because simply the effect of a

plexus of causes) to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases, *e. g.*, those of the victims of accident or violence; they, too, have to complete their life term, and of these, too, we may speak on another occasion—but here it is sufficient to notice that, whether good or bad their mental attitude, at the time of death, alters wholly their subsequent position. They, too, have to wait on within the “Region of Desires” until their wave of life runs on to and reaches its appointed shore, but they wait on, wrapped in dreams, soothing and blissful, or the reverse, according to their mental and moral state at, and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable (except just at the moment of real death) of communicating *scio motu* with mankind, though not wholly beyond the possible of reach of the higher forms of “the Accursed Science,” Necromancy. The question is a profoundly abstruse one; it would be impossible to explain within the brief space still remaining to us, how the conditions immediately after death in the case (1), of the man who deliberately *lays down* (not merely *risks*) his life from altruistic motives in hope of saving those of others; and (2) of him, who deliberately sacrifices his life from selfish motives, in the hopes of escaping trials and troubles, which loom before him, differ so entirely as they do. Nature or Providence, Fate, or God, being merely a self-adjusting machine, it would at first sight seem as if the result must be identical in both cases. But machine though it be, we must remember that it is a machine *sui generis*—

“Out of himself he span  
Th’ eternal web of right and wrong,  
And ever feels the subtlest thrill  
The slenderest thread along!”

A machine compared with whose perfect sensitiveness and adjustment, the highest human intellect is but a coarse clumsy *replica*, *inpetto*.

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his life-blood ebbs away into a sweet dream, wherein—

“All that he wishes and all that he loves  
Come smiling around his sunny way”

only to wake into active or objective consciousness when re-born in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only, at the cost of the ultimate complete rup-

ture with his 6th and 7th principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for this class—the sane, deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires, then when his fated death-hour strikes his four higher principles reunite, and in the final separation that then ensues, it may well be that all may be well with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance, he may wipe off in suffering and repentance many a sad black score from the page of "KARMA," but, alas! and this is the point we desire to impress upon Spiritualists, he may *add* a hundred fouler ones to the sad blots already damning the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that set at meat with these," but, above all, for the sakes of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers, always more or less deeply befouled in all sane suicides (and we speak only of these, for insane suicides are but victims), with one of the deadliest sins, rage, hatred, lust, greed, &c., they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them of sad purpose throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials from a fragile physical organization of their own, revel in this with their mediums in all imaginable iniquity. These were the *incubi* and *succubi* of mediæval times, these are the "Spirit wives" and husbands of modern days, and these, when merely obsessing and not assuming a separate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses crowd the sad records alike of the present and the past.

Evil, to begin with and separated (though not *as yet* irrevocably) from their 6th and 7th principles, and such restraining influences as these may have insensibly exercised, these spirits too often pass from bad to worse, develop into true psychic vampires, driving victim after victim to destruction, inciting to and glorying in the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earth's aura into regions, where cold annihilation, alone, drops the curtain on Æons of unimaginable misery.

And many of these, veritable fiends as they become, were not

so *very*, very bad in this life; "shady lots" perhaps in modern phraseology, with some rebellious, bitter, angry taint in the character, which led them to suicide—but after all very far removed from the demons in which they eventuated, and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles, was primarily, and almost exclusively, due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums (recognized as such or not) of the low physical-manifestation type.

Alas! for the great bulk of such mediums! Alas! for too many of their Spiritualistic admirers and associates! Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, *hundreds* of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil in reality, an obsessing spirit, mostly of this class. In thousands and thousands of cases, the gross sins, drunkenness, gluttony, lewdness, bestiality in all its forms, which spread desolation to innumerable happy hearths, and plunge in misery and disgrace countless happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity of mediumship of the low class, favourable to physical manifestations.

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can*, to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is, diffusion as the mediumship is developed of mediumistic germs through the Akasic atmosphere which lighting here and there in appropriate soils the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction (and that is what the Spiritualists, as a body, do), it should be starved out, by disuse, whenever and wherever it is recognized. It will always unfortunately exist, springing up sporadically here and there, and though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation, and in an intensified

form, of this curse; by aiding and abetting the development and function of prominent specimens.

Let none, who do this, dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith and so escape the moral taint, the most grievous of the consequences of evil, but they can, by no means, escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

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## THE BHAGAVAD-GITA

(Continued from February Number.)

(SECOND CHAPTER)

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"And now, under the Lotus in the Heart, glows the lamp of the Soul. Protected by the gods who there stand guard, it sheds its soft rays in every direction."

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**A** MIGHTY spirit moves through the pages of the Bhagavad-Gita. It has the seductive influence of beauty; yet, like strength, it fills one as with the sound of armies assembling or the roar of great waters; appealing alike to the warrior and the philosopher, it shows to the one the righteousness of lawful action, and to the other the calmness which results to him who has reached inaction through action. Schlegel, after studying the poem, pays tribute to it in these words: "By the Brahmins, reverence of masters is considered the most sacred of duties. Thee therefore, first, most holy prophet, interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal, and divine—thee first, I say, I hail, and shall always worship at thy feet."

The second chapter begins to teach philosophy, but in such a way that Arjuna is led on gradually step by step to the end of the dialogue; and yet the very first instructions from Krishna are so couched that the end and purpose of the scheme are seen at the beginning.

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent even in the Theosophical Society to scout careful study or practice and go in for the rapid methods inaugurated in America. In many

places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, "that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of strength." So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

But, so as not to be misunderstood, I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

Arjuna asks Krishna:

"As I am of a disposition which is affected by compassion and the fear of doing wrong, my mind is bewildered. Tell me truly what may be best for me to do! I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth or dominion over the hosts of heaven."

Krishna, now the Guru—or spiritual teacher—of Arjuna, makes a reply which is not excelled anywhere in the poem; pointing out the permanence and eternal nature of the soul, the progress it has to make through reincarnation to perfection, the error of imagining that we really do anything ourselves, and showing how all duties must be performed by him who desires to reach salvation.

The words used by the Blessed Lord in speaking of the soul cannot be added to by me. He says:

"The wise grieve not for dead or living. But never at any period did I, or thou, or these Kings of men, not exist, nor shall any of us at any time henceforward cease to exist. As the soul in the body undergoes the changes of childhood, prime, and age, so it obtains a new body hereafter; a sensible man is not troubled about that. But the contact of the elements, O son of Kunti! which bring cold and heat, pleasure and pain, which come and go and are temporary, these do thou endure, O Bharata! For that man whom, being the same in pain and pleasure and ever constant, these elements do not afflict, is fitted for immortality. There is no existence for what does not exist, nor is there any non-existence for what exists. \* \* \* Know this, that that by which all this universe is created is indestructible. No one can cause the destruction of this inexhaustible thing \* \* \* He who believes that this spirit can kill, and he who thinks it can be killed, both of these are wrong in judgment. It is not born, nor dies at any time; it has no origin, nor will it ever have an origin. Unborn, changeless, eternal both as to future and past time, it is not slain when the body is killed. How can that man, O Son of Pritha! who knows that it is indestructible, constant, unborn, and inexhaustible, really cause the death of anybody or kill anybody himself? As a man abandons worn-out clothes and takes other new ones, so does the soul quit worn-out bodies and enter other new ones. Weapons cannot cleave it. Fire cannot burn it, nor can water wet it, nor wind dry it. It is constant, capable of going everywhere, firm, immovable, and eternal. It is said to be invisible, incomprehensible, immutable. Therefore, knowing it to be such, thou art not right to grieve for it."

This is the same doctrine as is found in the Isavasya-Upanishad:— *The Identity of all Spiritual Beings, and Resignation*. And by "Spiritual Beings" is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated*; for, as the Upanishads and the Bhagavad-Gita say:

"All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou hast surrendered all this; then thou mayst enjoy."

If this be true, then how necessary to consider philosophy so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact

1. In this verse—the 14th—Krishna calls Arjuna by two names; first—as son of Kunti (his mother), and second—as Bharata (descendant of the mighty Bharata). He is reminded of his earthly origin in the beginning when reference is made to the elements that produce bodily sensations; and at the end, when adjured to endure these changes, his attention is directed to a great and powerful, spiritual, paternal ancestor. All of this is significant.—B.

desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty.<sup>1</sup>

"And considering thine own duty as a Kshatriya, thou art not right to waver. For there is nothing better for a Kshatriya than lawful war."<sup>2</sup>

In order to see more clearly the occasion for his insistence upon performance of duty, we must remember that at the opening of the battle Arjuna "threw down his bow and arrows." This, in India, meant that he then resolved to desert the circumstances in which Karma had placed him and *to become an ascetic*, or, as has been frequently proposed by Western students, he wished to get away from a state of Society which offered apparent obstruction to spiritual culture. But Krishna refers him to his birth in the Kshatriya—or Warrior—caste, and to the natural duty of a Kshatriya, which is war. The natural caste of Arjuna might have been represented as that of Merchant, but wisely it was not, for this is the bood of action, and only a warrior fitly typifies action;<sup>3</sup>

1. Some students, as well as critics, have said that theosophy teaches a running away from family and from the world, and that neither knowledge nor salvation can be gained without a ridiculous asceticism which would upset the natural order. This is wrong. And when it is believed to be a fact—now asserted by me in confidence of support from all real theosophists—that the Blessed Masters who ordered the founding of our Society constantly read and inculcate the Bhagavad-Gita's philosophy, we perceive that such assertions against the Society's aims are incorrect.—B.

2. Verse 31.

3. My opinion is that the Kshatriya caste is the greatest. The Brahmins, it is true, have always had more veneration paid them as below spiritual teachers and thus representing the head of Brahma; but in some of the Aryan sacrifices there is an occasion when the Kshatriya ranks the Brahman. The latter are more the conservators of true Doctrine; but when the time comes for the "gods to descend in order to establish a new harmony on earth," they always begin with a warrior. Osiris who educated and solidified the Egyptians, was a warrior, and the mysterious Melchisedek, who blessed Abraham, was Prophet, Priest, and King, that is—warrior. Then, too, the warrior caste could learn and speak the Vadas as well as engage in war, whereas the Brahman's only duty was that of a teacher and not fighter. The Kshatriya therefore stands in the position of mediator between the action of the body of Brahma and the calm inaction of Brahma's head.—B.

so his natural duty will stand for whatever be that of any man. We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness."<sup>4</sup> This advice and the direction<sup>5</sup> to see the one Spirit in all things and all things in *It* express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and changed it into a *rose*,<sup>6</sup> and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but, unlike those, *it* has never dissolved. It is secret, because founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once. Of this we will speak in our next.

WILLIAM BREHON.

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4. Verse 47. 5. Chapter 13.

6. The probability is, that the Rosicrucian "rose" was altered from the *lotus* because the latter flower was not understood in Europe, whereas the rose was; and the rose is the nearest to the *lotus*, taken all in all. In Japan the *lotus* in the heart is adhered to; they say that by directing attention to the heart, it is found to burst open into a *lotus* of eight petals, in each of which resides one power, while in the center sits the lord of all.—B.

## THE CRITERION OF MORALITY OR BASIS OF BROTHERHOOD.

**I**N *Bhagawat Gita* II. 45, Krishna says to Arjuna: "O Arjuna, rise above the three qualities to attain the pure sâtvic and higher consciousness—the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of

the Vedās, is an admixture of three qualities, *i. e.*, a mixture of pure and impure elements of good and evil tendencies.”

In this single verse of *Bhagawatgita* we find the whole development of philosophic thought contained as in a nut shell. Rightly understood, it embraces all moral science and philosophy; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society,—Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (a) the intuitive; (b) the experimental. The first points to conscience, or the inner moral sense, as criterion; the other relies upon the experience of this material plane; each takes cognizance of certain definite phases of consciousness and omits others: hence both classes of thinkers must be regarded as having a vague and incomplete method.

*Bhagawatgita*, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls *prakritija* or *mayavic gunās* (mental qualities). After the differentiation of *Sat* and *Asat*, *Purush* and *Prakriti*, Spirit and matter, from the undifferentiated *Sat*, we have two cosmic forces or centres of energy, *viz.*, Spirit and matter, working together. This combination of two forces may be said to work in three different ways, *viz.*, the two separate and combined, so that we may say we have three distinct forces working together in what are called *prakritijagunās* or qualities produced from *Prakriti* by the contact of *Purusha*. These three *gunās*, *Satva*, *Rajas*, and *Tamas*, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of *Bhagawatgita* we find that the terms *Satva*, *Rajas*, and *Tamas* are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2d. For modifications of all minds from cosmic to human minds of various grades and planes. 3d. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.<sup>1</sup> *Shre-Shankarâcharya* defines right thought as undivided thought.

We shall now endeavor to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indi-

1. And Emerson defines virtue as being the adherence, in action, to the true nature of things. [Ed.]

cating the fact of human nature, of life and mind, known as the feeling of universal altruism or love; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all; in the other, a prevalent representation of one to the exclusion of others. One represents the universal republic of Thought; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by Bhagwatgita "Ausuri-Prakriti" when applied to this plane. (XVI, 7-22.) Moral feeling manifests itself in equanimity, impersonality; concern for the interests of all as one whole; acceptance of personalities as part and parcel of the whole; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation and Non-Separation; the former leads to every injustice, deceit, and aggression; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take." In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order; to keep up the criterion of moral activity; to stop, so far as we can, the division and separation of interests arising from personality and competition; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H. P. B. (whom time may prove to be *the prophet of the nineteenth century*), has followed the method of occult wisdom, or Gupta-Vidya of the ancient Aryans, by bringing within the brief compass of the first object of the T. S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of T. S. is instrumental to the first, and the third is the natural outcome of the first.

This first object is the highest object known to man, for its development and full realization lead to the expansion of individual consciousness into universal consciousness; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Science and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth*, it is *Dnyan* or *Yoga*, it is the Sat.

The Yoga and ordinary life are two opposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggrandizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishness of error and the selfishness of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara*; it is shown in the two-fold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation is Sarvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the Sat, the Sadasat, and Asat states of mind, or Theosophic, Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (Bhagwatgita II. 45). The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or two-fold division of state exists, and now good, now evil predominates, by keeping to the right direction we destroy this two-fold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define:

*Occultism* is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

*Ordinary Life* is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (Bhagwatgita). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the *gunās* prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an ethical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with

the higher intellectual phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, though of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies the thoughts, speech, and action. This process of constant mental and ethical analysis forms one of the principal factors of Dnyan, or occultism proper, as said in Bhagwatgita XIII, I-II.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence, by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the gunās can help our material civilization, by supplying it with a spiritual motor power.

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## METHODS OF THEOSOPHICAL WORK.

**I**N my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high

teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of going good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit; nature takes care of results.

A few examples may illustrate. One in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place, but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces which are his. We should deny no man and interfere with none; for our duty is to discover what we ourself can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human

beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F. T. S.

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## KARMA IN THE DESATIR

THE *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad."

"In the name of Lareng! Mezdám<sup>1</sup> separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And everyone who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minister, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings

1. Mezdám is the Lord God, so to say.

of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions; and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain.

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma; thus:

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

"The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds; and if any guilt remain they will return a second time and suffer punishment along with their accomplices."

BRYAN KINNAVAN.

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## KARMA

THE Law of Karma, or Action, is one of the chief teachings of oriental philosophy. It is stated to be a universal Law, having its root or basis in the outbreathing (action) and inbreathing (re-action) of the Brahm, the Great Breath or Unseen Mover, from whose motion in matter (substance) all things are evolved.

There is one thing which we may predicate of Action; that is,

Re-action. This fact indicates the method of Karma. Karmic Law manifests on or in various planes of life, and differs with that plane wherein it acts. Newton expressed one mode of Karma upon the physical plane when he formulated his first law of Motion; viz., "Action and Reaction are equal and opposite in direction." Physiologists and psychologists tell us that this rule holds good in Emotion, and in nervous action and reaction also. The Western bible expresses Karma for the moral plane when it says: "Be not deceived; God is not mocked. What ye have sown, that shall ye reap." This ethical causation, this moral reaction, this conservation and intercorrelation of mental, moral, and psychic energy, is also Karma.

We can imagine that, when a man does a selfish deed or thinks a selfish thought, it goes forth into the swift and subtle ætheric world as a specific vibration, colored, so to say, with his mental and moral coloring, bearing his stamp, as it were, in that vibratory ratio which is his own. We can fancy it issuing, a tireless energy, into that æther which powerfully responds to the tremor of a thought, and thus affecting, modern Science tells us, the far stars with its dynamic palpitation. On the confines of a system this energy must return, and it does thus react, naturally along the line of least resistance, to the sphere or base from which it emerged and which powerfully attracts it, bringing with it all that it has gathered to itself in the course of that long journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned.

Nor is this return always made in the same brief human life. Hence we have re-incarnation as the companion or extension of Karma. The soul is drawn back to earth life again and again by the return or re-awakening of its dormant energies, self-engendered and responsive to material planes of being. The one Substance, Akasa, Multprakriti, Æther—call it as you will—that from which all things are evolved, is, by virtue of its atomic constitution and magnetis laws, the great Agent of Karma. Through it, all things and beings, in it immersed and by it saturated, become the minor instruments of the law. Karma is, in fact, Action and Reaction, as we have said. All that is, has been, or will be done, occurs by virtue of this Law of Cause and Effect; all Action is the result of previous Action. Its justice is perfect, its equilibrium unshaken. It provides that all things shall return to their source. Amid myriad tangential causes its delicate adjustments and readjustments are unerring, because every action has its due balance and effect.

Imagine the reverse of the case above stated, and conceive an unselfish man, acting only from a sense of duty, and in accord with the progressive tendency of evolutionary Law. As by its light he sees that mankind are one and inseparable, his acts will have no personal coloring. They create no specific self-condensed and contrary currents or discords in the ætheric medium, but pass out into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause to return

to his sphere, which then pulsates with the surrounding harmony and broadens into the eternal.

Some persons say that Karma is "cruel," because it "punishes those who do evil without knowing of this Karmic Law." But Karma does not punish. That is incorrect and slovenly speech. How can Action punish? Action reacts; that is all. A selfish action cannot react as a good one, any more than an apple seed can bring forth a fig tree. We must expect to receive back our action in kind. When the unconscious child puts its hand into the fire, we do not say fire is cruel because it burns the child. We recognize here the action of a Law of the physical plane. We respect it as such. But Karma is equally a Law of many planes, and cannot be bribed or bought off any more than fire can be so dissuaded. The burnt adult suffers more than the child, for his imagination enters into the matter. So he who knowingly does a selfish deed, defying Karma, suffers, in its reaction, upon moral and mental planes; whereas he who has done evil in ignorance of Karma, probably has only the lower forms of reaction to bear.

All action is Karma and causes new Karma. Deeds of men and of nations; social conditions; mental limitations, joy, sorrow, life, death, health, disease, rapture and pain; all are the effects of previous action, whether of individual men, of nations, or of races. We bear our part in national Karma, and suffer, as units of that nation, for deeds not committed by our individual selves. But Karma—our past actions—brought us into that place and nation, and to such consequences, while also in Devachan there is compensation for the individual for such trials as he has not merited in his single individual capacity.

We hear talk of "interfering with Karma," but this is absurd, impossible. If to one is awarded penance or suffering, to another it may be given to relieve that suffering. It may be your Karma to be menaced by dire consequences, and mine to avert those consequences. Suffering, too, is one means of the soul's expansion and advance, so that it may be "good" Karma, while a place amid earthly ease and immunity from sorrow is often contractive and disastrous to the soul. More disastrous still is that repression of sympathy and help when chilled by the reasoning faculties, which forbid us to "suffer with all that lives." We cannot swerve Karmic Law. It may be retarded, but returns with compound interest.

The Law is divine. We do not make it. We only set in motion causes which this pre-existent Law of Action and Reaction returns to us as effects. We engender these causes, and, in regard to them, we exercise free will, at least until the innumerable causes, reacting, stultify that will.

In action alone is the registration of all deeds and thoughts; their impress upon the One Substance constitutes the true book of Judgment. Thus Karma is the only rightful Judge. It alone can fitly punish and reward, for in it alone is full discernment. As true Love consists in perfect Justice, *impartial to all alike*, so is this

Law one of universal Love. It alone impels the soul, through experience of the misery of Self, to expansion into the Selfless and the Universal.

Yet there is one escape from Karma. That is, by Becoming it. Duty done for its own sake, regardless of results (for Duty alone is ours; the consequences are in the Great Brahm), acting or refraining from action because it is right to do so, we do thus, by our inward devotion, become one with that Law obeyed by us. No longer its unconscious instruments, we are its conscious agents, parts of itself, hearers and doers of its first great injunction.

"Inaction in a deed of mercy becomes an action in a deadly sin."\*

J. CAMPBELL VERPLANCK, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path*, for April, 1891.)

\*Voice of the Silence.

## IF METHUSELAH EXISTED, WHY SO SHORT OUR LIVES?

**A**T a Theosophical Society meeting the other day, it was stated that in the early races, say the second and third, referred to in the *Secret Doctrine*, man had a much more ethereal body, which lived many more years than Methuselah, the aged. In elaborating this, the objection was advanced that the body of man is now much more compact and stable than it was in those early races, because the atoms of which it is composed know their business better now than then, have greater affinity for certain combinations and for each other, and are not so readily scattered and disintegrated; and, if so, how is it explained that the length of human life now is only three-score and ten years, against several hundred in primitive times?

At first sight this seems to be perhaps a strong objection, but a careful consideration will dissipate it.

In the first place, when the human body was in a nebulous state the friction between the particles was much less than when they had drawn closer together. If the theory of ultimate atoms is admitted, we must also assent to the law that there is friction between them which will develop heat or tend to reduce the cohesive power. The heat evolved will have a tendency to destroy the intervening medium, or at least to so alter its state as to make it useless as a medium for cohesion to act.

Further, if we suppose, as is perfectly justifiable, that there are large and small combinations of atoms in each of which the units

are closer to each other, the heat evolved will destroy the constitution of the element, whatever it may be, that is between that combination of atoms and the adjoining one. And, still further, the friction between any two such bodies will also tend to rub off or draw off atoms from either of two to unite with the stronger, or be thrown entirely out of both collections.

Such a process as described will in the end bring about the disintegration of the entire mass of atoms. Thus at first, the atoms being farther removed, the destructive means can only act at intervals or more slowly than when the union is more intimate, and from this we reach the reason why the age of the combination of atoms would be greater in the one case than in the other.

Coming down to the present period we find that, in addition to the closer association of atoms in the physical frame, there is also another disturbing element tending to destruction of the union, that is, the force of the mind and the emotions.

It is well known that as man increases his brain use and power and the play of his emotions, he is able to affect his physical frame thereby. Today many hold that the American people are becoming too nervously organized. This reacts upon the atoms in the body, and must make the average age less than those ancient races when the mental and emotional natures did not have such sway over the human being.

This is perfectly in accord with the *Secret Doctrine*, as it is shown that in the early ages everything went slower in all departments and that now in Kali Yuga all things move with great rapidity.

So it may be properly concluded that the great law of conservation of energy, of correlation of forces, makes it now out of the ordinary for men to live to the age of Methuselah.

F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1891.)

## IS POVERTY BAD KARMA?

**T**HE question of what is good Karma and what bad has been usually considered by theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good, although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad, if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries, bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

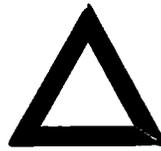
If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

WILLIAM BREHON, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path*, for July, 1891.)



**"INGRATITUDE IS NOT ONE OF OUR FAULTS." WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. .•.**

**T**O a student Theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the "gratitude" of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can "help" Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviors.

How, then, can we best help? Another and much beloved Master—He who first communicated with the western world through Mr. Sinnett—once wrote that there was "hardly a member unable to help" by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks to-day is

### A THEOSOPHICAL EDUCATION.

At the present juncture the theosophical movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten

weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favorable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady—and to them irritating—advance. Each day a swifter momentum is discernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society to-day is a theosophical education, a sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague,—and Theosophy is considered vague. They are tongue-tied,—and theosophical thought is believed to halt. Their shortenings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork, a man whose life of fevered haste and effort at money getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the importance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy—here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know*.

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder, but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labor, inducement for further endeavor, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea.

Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With Patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

“Life is a sheet of paper white  
Whereon each one of us may write  
This word or two—and then comes night.  
Greatly begin! Though thou have time  
But for a line, be that sublime:  
*Not failure, but low aim, is crime.*”

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it:—that way is in steady self-education.

JASPER NIEMAND.

(The foregoing article was first printed by Mr. Judge in *The Path*, for August, 1891.)

## HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 184 to p. 192, Vol. I.)

By W. Q. J.

The Impulse of Evolution is found in the force of the spiritual breath. It is to be supposed because “human monads” cease to come into this chain of globes that therefore there is no impulse. The term “human monad” means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

Man First in the 4th Round, p. 187. The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human form

will have progressed beyond, thus leaving room for those below to come up higher.

Our Natures From What. *p.* 189. In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

Correspondence of Human Evolution with the nebular evolution and condensation is to be found on these last lines of *p.* 191: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

Origin of White and Black Magic. See note on *p.* 192, where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

(The foregoing article was first printed by Mr. Judge in *The Path*, for June, 1891.)

## HYPOCRISY OR IGNORANCE

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**T**HERE are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal

knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita*, and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the

mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path*, for December, 1891.)

## ON THE LOOKOUT

Professor William Wade Hinshaw finds opportunity in the hospitable columns of the *New York Sun* for the expression of a fear that superstition is once more rife among us and that it may have dangerous psychological results upon credulous and uneducated masses of people. What, he asks, must be the effect of the innumerable lectures upon mental forces that are now being delivered by men of some scientific note who are apparently influenced entirely by an intellectual curiosity and who have no realization of the explosive nature of their disclosures. For example they do not hesitate to tell their auditors that the concentrated thought force of a number of people exerts a powerful influence upon the mind and health of the object of that force. As a result "there are daily meetings in various cities of the United States of men and women devoted to the task of influencing the minds of a large number of enrolled applicants for this kind of treatment. Health, success in business, and one hundred varied benefits are being sought through this method. 'Holding thoughts' to aid a member or a friend is the remedy being daily applied in many quarters of the country." Elsewhere we find persons of education and refinement who are not ashamed to avow the practice of necromancy, astrology, and alchemy, and nearly always with the intention of securing some personal benefit by an coercive interference with the minds of others. How long will it be, asks Professor Hinshaw, before there comes a popular recognition that if these subtle forces can be used to benefit others they can be used also to injure others, and when that time comes we may expect panics and perhaps "stake burning, stocks, pillory and the ducking stool." The fear of the supernatural has become a public danger and it is fostered by crowds of gypsy-like adventurers who well know how to set their sails to the prevailing winds.

Now there is much truth in all this. Indeed it was predicted again and again by H. P. Blavatsky, who foresaw the terrible results that must ensue from a misuse of the knowledge inexorably brought to the world by cyclic and karmic law. Her warnings are to be found scattered broadcast throughout her writings, warnings founded upon a profound knowledge and experience and enunciated with all the emphasis at her command. Here we see already one more example of a fulfilled prediction and it is to be feared that the end is not yet. The evil is far more prevalent than the casual observer may suppose. Society is saturated with it, rotten with it. Its most dangerous disguise is that of benevolence and philanthropy, but in the background there is a criminal cupidity quick to take advantage without scruple or remorse of any and every means to its end.

But of course there are remedies. There is the remedy of a knowledge of universal law, that it is the mission of Theosophists to promulgate, and there is the other remedy of a swift Nemesis that never comes so quickly as in response to such evils as this. With Nemesis we have nothing to do except to declare the reality of its action and the causes that set it in motion. Therefore the responsibility for the spread of broad theosophical teaching becomes ever more emergent and more exacting.

Science is becoming sadly perplexed by the traces of primitive man that are now being discovered in many parts of the world. Indeed these discoveries are now so numerous that one might almost suspect some mysterious guidance of the spade of the explorer, some concerted attempt on the part of "principalities and powers" to confute the infallibilities of modern wisdom. Skulls that evidently belonged to men of a high degree of civilization and intelligence are being found in strata that show them to have been enormously older than other skulls that clearly were those of undeveloped savages. It is true that theory is doing its best to struggle against fact, as theory always does. In the face of irrefutable proof to the contrary we are complacently told that things "must have been" otherwise than as they obviously were, but these are only the convulsive writhings of expiring systems of thought. They may be disregarded. The facts will be invincible.

Science will be forced to discard the theory that the history of the race is one of gradual improvement from primitive forms, since the skulls that are now coming to light simply refuse to fit themselves into any such schemes. It cannot now be denied that Palaeolithic man was of a far higher type than the Neolithic man that came after him, and that the process of historical map making must find some other basis than the one now in vogue. We are told again and again in the occult records that the existence of barbarism at any particular stage of the world's history can in no way negative the belief that he may have existed side by side with civilization. Savagery and culture exist side by side today. Why may they not have done so in the Neolithic age? If 50,000 years hence, asks *The Secret Doctrine*, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason for maintaining that in our age all men and all elephants were pigmies? Or if the weapons of the Vedddhas of Ceylon are found, will our descendants be justified in setting us all down as Palaeolithic savages? Deterioration as well as advance must be allowed for all down the line. Youth, decay and rebirth is a law of races as well as of individuals. As H. P. Blavatsky points out, the ancient Vedas countenance no idol worship, whereas the modern Hindu writings supposed to be based upon those Vedas do countenance it. Will the savant of the future argue from such a fact that the Hindus of today must have been more ancient than the writers of the Vedas because they are less advanced?

---

An editorial writer in the Los Angeles *Graphic* seems to be slightly wandering in his mind. Expressing some cautious approval of the Chinese government for its adoption of Confucianism as the national religion the writer in question goes out of his way to say, "Buddhism is the supremely selfish religion, in which the beautiful idea of the universality of the human race has degenerated into a desire to lose all individuality and responsibility in order to merge with the cosmic mind."

All efforts to recombine these words into some semblance of intelligence has failed. What did the writer think that he meant when he wrote such a sentence as "the beautiful idea of the universality of the human race"? Thought and meaning seem to be alike absent, but perhaps these words are intended to have some soothing mantric effect upon the orthodox mind, and it is quite likely that they may.

Now Theosophy holds no brief for Buddhism, but to say that "Buddhism is the supremely selfish religion" suggests spite rather than conviction or even an honest ignorance. The Buddhist has no desire to "lose all individuality." On the contrary, it is his supreme aim to cultivate individuality and to make it immortal, and he seeks to do this by the rigid suppression of selfishness and by the identification of his consciousness with the consciousness of humanity and the universe. This is now so well known by even superficial education that there is no need to labor the point, but if the writer on the *Graphic* would but take the trouble to drop into some public library or even to consult the office encyclopaedia he would be helped to refrain from absurdities like this.

---

Let us hope that Professor Jacques Loeb, formerly of the University of California, is the victim and not the inspirer of the reporter who says that the distinguished scientist has gone to his experimental station at Pacific Grove in order to "create new Life." We are further told that the "ingredients" of this "new life" are salt, oxygen and nitrogen. Probably the exact proportions will eventually find their way into the scientific cook book.

We may reasonably believe that the learned professor said nothing of the sort. Whatever his private convictions as to the nature of life, he would hardly be guilty of the egregious folly of claiming the creation of life, however successful he might be in furnishing new forms through which life could show itself. It would be as intelligent to turn the faucet and then say that we had created water. The scientist of today is somewhat cautious in avowing the cruder forms of materialistic theory. He is now quite sensitive to laughter.

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## DECLARATION

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.

---

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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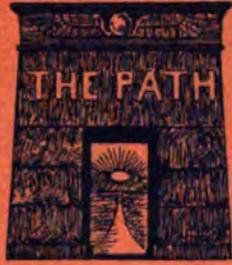
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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL  
MOVEMENT.  
THE BROTHERHOOD OF  
HUMANITY.



THE STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

*To such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.*

**Vol. II**

**APRIL, 1914**

**No. 6**

## CONTENTS



The Position Assumed	- - - - -	241
Theories About Reincarnation and Spirits	- - - - -	243
Fragments of Occult Truth	- - - - -	256
"Men Karmic Agents"	- - - - -	265
Affirmations and Denials	- - - - -	267
Dogmatism in Theosophy	- - - - -	270
Mediumship and Abnormal Psychism	- - - - -	272
Of "Metaphysical Healing"	- - - - -	274
Hidden Hints in the Secret Doctrine	- - - - -	277
The Impudence of Modern Philosophers	- - - - -	279
Ireland	- - - - -	280
The Bhagavad-Gita	- - - - -	282
On the Lookout	- - - - -	287

**THE UNITED LODGE OF THEOSOPHISTS**

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# Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

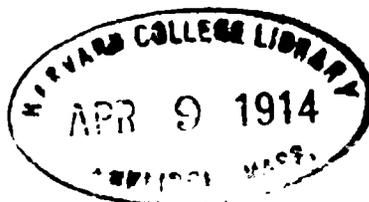
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ॐ ॥ ॐ

Brahman is that which now flashes forth like lightning, and now vanishes again. The feet on which this Upanishad stands are penance, restraint and sacrifice; the Vedas are all its limbs, the True is its abode. He who knows this Upanishad and has shaken off all evil, stands in the endless unchangeable world of heaven.

—Talavakara-Upanishad.

There is no religion higher than the Truth.  
—Motto of the Maharajahs of Benares, and of the Theosophical Society.

# THEOSOPHY

Vol. II

APRIL, 1914

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE POSITION ASSUMED

THE position assumed by this Magazine is a very definite one. In plain words, it holds with regard to the Theosophical Movement that the Personages known to the world as H. P. Blavatsky and William Q. Judge were merely the mortal garments in and through which the Masters known to be concerned in the representation of the Ancient Wisdom, had communication with the world of men on this plane of being.

This position is easy for some and difficult for others. As a position, the fact could be of no interest to students in general unless all the evidence supported it. Evidence consists in perception, inference and testimony. The Masters did not become what They are by accident, miracle, or favoritism, but by self-induced and self-devised efforts throughout a long series of metempsychoses and reincarnations. These efforts must have been mental, moral, and spiritual, as well as physical and psychical.

They cannot do our thinking for us. They cannot make our deductions for us. They cannot make our efforts for us. They cannot interfere with our Karma. They cannot be a vicarious atonement for our mistakes of omission or commission. They have no favorites or regard for persons as such, but only for their good acts.

They can only help us by presenting to us ideas and examples. If we do not actively assimilate the ideas and follow the example, Their sacrifice in our behalf is without avail for us.

The only conclusion we can come to is that those who have departed from the lines originally laid down, are not acquainted with the philosophy in its entirety, as presented by Madame Blavatsky and Mr. Judge, nor with the full history of the Theosophical Movement during the last forty years. They have failed fundamentally in not deeply considering *all that is implied* in the idea of Masters, of Karma, of Reincarnation, of the Three Fundamental Propositions, of the seven-fold nature of Man, of the great doctrine of Cycles of effort. All these are *embodied* in H. P. Blavatsky and William Q. Judge, in their writings, in the Theosophical Movement and the Theosophical Society, and in the record of the students who come in relation thereto.

The sole aim of this Magazine and of the United Lodge of Theosophists is to draw attention to the basic facts underlying the effort of the Nineteenth century; to the nature of Those who presented the Secret Doctrine to the world in human language and in human guise; to faithfully repeat that philosophy as it was given; to present a true history of the Movement; to show all divergencies therefrom by whatever name they may be called: and to place *all* before the earnest student for his thoughtful consideration.

In doing this, we do not have to depend upon any psychological phenomena, which by their very nature must be personal and unprovable, *but upon recorded facts and recorded philosophy.*

We believe this position to be the key-note to the clear understanding of the purport and teaching of the Masters. Who is to say that our position is wrong, and upon what grounds shall he say it? We stand in a position to have every statement questioned, and we ask no one to accept any statement whatever unless buttressed on every hand by full and satisfactory evidence. Some have said that our position with regard to H. P. Blavatsky and William Q. Judge is easily assailable. To all such we say, Assail it; do not merely say so.

"To a deaf and dumb man, a truth is made no more intelligible if, in order to make it so, some misguided linguist translates the words in which it is couched into every living or dead language, and shouts these different phrases in his ear."

If students are to receive the benefits of the teaching and example of the Masters, if they are to profit by the work of H. P. B. and W. O. J., they must return to the Source. They must study and think. They must clear their minds of the rubbish of claims and pretensions of self-styled leaders and exponents. They must leave off going to the interpreter's house. They must inform themselves at first hand.

For more than thirty years, amongst many other follies, the story has been repeatedly revived, by so-called theosophists as well as by external foes, that Madame Blavatsky was ignorant of re-

incarnation at the time *Isis Unveiled* was written, 1875-1877. The twin explanation of this stupid statement is ignorance or malice. In September last, under the caption "Blind Leaders of the Blind," this Magazine quoted the source of the latest revival and pointed to the record, which all might verify for themselves. Now, in response to request, we reprint one of the articles to which reference was made at that time: "Theories About Reincarnation and Spirits."

## THEORIES ABOUT REINCARNATION AND SPIRITS

BY H. P. BLAVATSKY.

OVER and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in "*Isis Unveiled*," Vol. 1, 351-2, and later teachings from the same pen and under the inspiration of the same master.<sup>1</sup>

In *Isis*, it was held,—reincarnation is denied. An occasional return, only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, '*Isis*' allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C. C. M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation*—*i. e.*, the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*<sup>2</sup> is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner-stone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the

1. See charge and answer, in *Theosophist*, August, 1882.

2. The cycle of existence during the *manvantara*—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*.

evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time, to enter upon a defence of details and internal evidence—a loss of time indeed,—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in "*Isis*"—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that "a few fragments of this mysterious doctrine of reincarnation *as distinct from metempsychosis*"—would be then presented. Sentences now explained are in italics.

"Reincarnation i. e. the appearance of the same individual, or rather of his astral monad, twice on the same planet is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idioy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence." (Vol. 1, p. 351.)

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.<sup>3</sup> It is "a violation of the laws of harmony of

3. Hades has surely never been meant for Hell. It was always the abode of the sorrowing shadows of astral bodies of the dead personalities. Western readers should remember *Kama-loka* is not *Karma-loka*, for *Kama* means *desire*, and *Karma* does not.

nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i. e.*, *the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law*.

If reason has been so far developed as to become active and discriminative there is no4 (*immediate*) *reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the Idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, could not progress in unison and pass onward to the sphere above5 (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:—

(1) There is no *immediate reincarnation* on Earth for the Monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the "*personal*" or *false Ego*—the *perispit*—save the exceptional cases mentioned. But that (a) there are re-births, or periodical reincarnations for the immortal Ego—"Ego" during the cycle of re-births, and *non-Ego*, in Nirvana or Moksha when it becomes *impersonal* and *absolute*; for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara,—is the real *Ego*. That (a) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan,—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (b) that, unless the fruition, the spiritual aroma of the *Manas*—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "*impersonal*" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the— $2\frac{1}{2}$ —as they are composed of the terrestrial portion of *Manas* of its

4. Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

5. By "sphere above," of course "Devachan" was meant.

Vehicle *Kama-Rupa* and *Lingha Sarira*,—the body dissolving immediately, and *prana* or the life principle along with it,—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,<sup>6</sup> and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating<sup>7</sup> principles are left behind in *Kama-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusiv*e action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

"What reward or punishment can there be in that sphere of disembodied human entities for a *foetus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the *divine* faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect." (*Isis*, vol. 1, p. 352.)

These are, then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions.

One of such is on page 346, another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge<sup>8</sup> whether Apuleius does not justify rather *our* assertions.

6. The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches **Satanic** universal character, so to say as **some Sorcerers** do—there is no punishment for the majority of mankind after death. The law of retribution as **Karma**, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. **Avitchi** is a **spiritual** state of the greatest misery and is only in store for those who have devoted **consciously** their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

7. See "An Important Correction" re-printed immediately following.

8. Says Apuleius: "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an **anterior** life. **She dies** when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "**To the Gods manes who lived.**" But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a **lemure**. "**Lemures**" are the **manes**, or ghosts, which we know under the name **lares**. When they keep away and **show us a beneficent protection**, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them **larvæ**. They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" Apul. class, pp. 143-145.)

We are charged with denying reincarnation and this is what we said there and then in *Isis!*

"The philosophy teaches that nature never leaves her work unfinished; if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again."

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world (our earth) without becoming perfected "*physically, morally and spiritually.*" How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolve in the "circle of necessity," can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation*; only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty.*" It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle*. "*Isis*" was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. The cause of reincarnation<sup>9</sup> is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay and death."

This ought to settle the question and show there must have been

9. "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

"Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is Karma (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore, the great desire of all beings who would be released from the sorrows of successive birth, to seek the destruction of the moral cause the cleaving to existing objects, or evil desire."

"They in whom evil desire is entirely destroyed are called Arhats. Freedom from evil desire insures the possession of a miraculous power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of cause, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The pitris (the pre-Adamic spirits) are considered as reincarnated by the Buddhist philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?"

And just after this we are again made to say of Buddha and his doctrine of "Merit and Demerit," or Karma:

"But this former life believed in by the Buddhists, is not a life on this planet for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by "*life in the same cycle,*" and you will have the correct reading: for what would have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *volens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.
2. Its Vehicle—the *divine* Soul—called the "Immortal Ego," the "Divine monad," etc., etc., which by accretions from *Manas* in which burns the ever existing *Jiz*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.<sup>10</sup> Certainly it is not all *this*, which as a

10. A proof of how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth" in the "Nineteenth Century" for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the Ego the following: "How much of the individual personality is supposed to go to heaven or hell? Does

fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. Somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent “*I*” disappears after death, as the costume of the part he played disappears from the actor’s body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same “John Smith” or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that “bundle” to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in “Devachan.” As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit* the “false personality,” or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i. e.*, that no “*personality*” has ever yet been “reincarnated” “on the same planet” (*our earth*), this once there is *no* mistake, save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship*; and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material “SPIRITS” have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—“Have spirits any kind of sub-

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the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?”

To this query the author answers as any true theosophist would: “The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and will disappear or become modified, etc.” (pp. 356 and 357). In other words, the theosophical doctrine is adopted, *Atma* and *Buddhi* having culled off the *Manas*, the aroma of the personality or *human soul*—go into Devachan; while the lower principles, the astral *simulacrum* or false personality void of its Divine monad or spirit, will remain in the *Kamaloka*—the “Summerland.”

stance to clothe themselves with?" *Answer:* That which is now called *perisprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks. Have they a *body* whether gaseous, fluidic, ethereal, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is *Arupa* bodiless, and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness are *absolutely incorporeal*: "*meri spiritus, omnes corporis expertes*," and in the words of the "SECRET DOCTRINE," *primordial*. Emanations of the undifferentiated Principle, the Dhyān Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category of the second Emanation of the Soul of the Elements; the third have a "*mind* body" to which they are not subject, but that they can assume and govern as a body, subject to them, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyān Chohans) have BODIES the first *rupa* group of which is composed of one element *Ether*; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made to act, not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action." The spirits or human *monads*, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear, *i. e.*, make themselves objective and even tangible—are the angels alone (the Dhyān Chohans) and the *nirmanakaya*<sup>11</sup> of the adepts, whose spirits are clothed in sublime matter. The astral bodies—the *remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres.

11. *Nirmanakaya* is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of knowledge and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3d, 4th, 5th, 6th and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H. P. B.

And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (I Cor. xv., 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in Verses 51 and 52, "*Immut abimur sed non omnes.*" Behold, I tell you *a mystery*: we shall *not all sleep* but we *shall all be changed*. This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both "*theurgists*" *par excellence*, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body;" (2) *Khaba* "astral form," or shadow; (3) *Khou* "animal soul;" (4) *Akh* "terrestrial intelligence;" (5) *Sa* "the divine soul" (*or Buddhi*); and (6) *Sah* or mummy,<sup>12</sup> the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation *Osirified*, *i. e.*, absorbed into *Osiris*—*Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris. Papyrus on magic." (*papyrus magique*, translated by Chabas) who calls them *Koucy* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones,—who after living for a short time a *second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time*—*mut, em, nam*—and who were called the

12. Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is Buddhi; (3) *Akh* is Manas; (4) *Khou* is Kama-rupa, the seat of terrestrial desires; (5) *Khaba* is Lingha Sarira; (6) *Kha* is Pranatma (vital principle); (7) *Sah* is mummy or body.

*H'ou—mètre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine*). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé*; or again the Chinese *houen*, identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by *Festus*, the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum*.

"The human soul," says Apuleius, "is an *immortal God*" (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i. e.*, its domestic gods: in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues. (*Inane terriculentum, ceterum noxium malis*;) or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, see—*Du Dieu de Socrate*, pp. 143-145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidolon* of the Greeks, and of their *Nepesh* by the Rabbins: (See *Sciences Occultes*, Count de Resie. V. 11.) All the *Illuminati* of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal death* (birth) the pure spirit remains attached to the *intermediate* and *luminous body* but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres*

on the shores of Acherusia "where live neither our bodies nor our souls," but only our images.

\* \* \* Esse Acherusia templa,  
\* \* \* Quo neque permanent animæ, neque corpora nostra,  
Sed quædam simulacra \* \* \*

Virgil calls it *imago* "image" and in the *Odyssey* (I, XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulyssus and seeks to drive him off by saying—"No thou art not my father; thou art a demon,—trying to seduce me!" (*Odys.* I. XVI. v. 194.) "Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares*, *lemures*, *geni* and *manes*." Cicero, in translating Plato's *Timæus*, translates the word *daimones* by *lares*; and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) makes the *lares* preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the *lares*. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos*.<sup>13</sup> "However it may be," says in his queer old French, Leloyer, "they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY borrow from dead men." (*Livre des Spectres.* V. IV, p. 15 and 16.)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*."

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (*Epistol.* I. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: *Genio civitates*—"to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or

13. Because they drove the enemies away.

the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). "The *manes*<sup>14</sup> were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.:

Tibullus shows by his line:—

*Ne tibi neglecti mittant insomnia manes.* (Eleg., I, 11.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial spirits*." (Leloyer, p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, "an other than I under the features of my person."

It is to this terrestrial principle, the *eidolon*, the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis*.<sup>15</sup>

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two Souls* of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection* at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See "Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race" man, analyzed esoterically as a septenary creature, was ever

14. From *manus*—"good," an *antiphrasis*, as Festus explains.

15. Page 12, Vol. 1, of "*Isis Unveiled*" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

*exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

"Bis duo sunt hominis; manes, caro, spiritus, umbra  
Quatuor ista loca bis duo suscipiunt.  
Terra tegit carnem, tumulum circumvolat umbra,  
Orcus habet manes, spiritus astra petit."

OSTENDE, Oct., 1886.

(The foregoing article was first printed by Mr. Judge in *The Path* for November, 1886.)

(Addendum)

### AN IMPORTANT CORRECTION.

TO ALL THE READERS OF THE PATH:

In the November number of *Path* in my article "*Theories about Reincarnation and Spirits*," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in Kama-loka, etc.," whereas it ought to read "Therefore the *NON-reincarnating* principles (the false personality) are left behind in Kama-loka, etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*. (See foot-note 7 in article immediately preceding. Eds. THEOS.)

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland;" and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

H. P. BLAVATSKY.

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[ED.]

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1887.)

# FRAGMENTS OF OCCULT TRUTH

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(NO. IV OF THE SERIES.)

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THE EVOLUTION OF MAN.

BY A LAY CHELA.

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**A**N essay on so vast a topic as this can only be a very fragmentary "Fragment"; but an incomplete sketch may be found useful as a framework for speculation. It is one thing to ponder on the origin and destination of man without knowing more of the subject than can be gathered from the open page of Nature before us at any given moment: it is quite another to exercise the imaginative and reasoning faculties in filling up details, after the general design has been made intelligible. All ordinary theories concerning creation and the soul belong to speculations of the former order, and very poor, crude and inaccurate, do they seem, when referred to the broad outline of the facts as known to initiates of occult science.

Greatly more intelligent, within its domain, than religious metaphysics, ordinary science has made out a great deal concerning the evolution of Man's body. And even though its conclusions may be incomplete, they are not altogether wrong. It only errs seriously when it tries to deal with problems outside its proper domain, and fancies that the evolution of animal forms, and their gradual improvement may constitute the whole process which leads to the evolution of humanity; in other words that the intelligence with which humanity is now endowed is merely one of the phenomena of organic chemistry. However, in training modern thought to understand the principle of evolution, physical science has paved the way for explanations which occult science is at last conceding to the world. It has supplied a clue to the true method of investigating the results so unscientifically attributed by vulgar cosmogony to creation. It is difficult to say how far the habit of literally believing the statements of the Bible has really established in the Western mind the idea that God, in the beginning, performed some charm "with woven paces and with waving hands" and that the Earth sprang instantly into existence, furnished with trees and live stock, and ready in the course of the week for the habitation of a no less instantaneously created man. But even when orthodox theologians concede that the days of creation may be long periods of time, they certainly do not, as a rule, get rid of the notion that this Earth and all its inhabitants are the fruit of an act of creation

worked out more or less deliberately, *within the limits of the world now before us*, either through laws especially designed to produce the results now perceived, or by a more workmanlike process with lumps of clay, spare ribs, or any other handy materials which a tangible and visible Creator might find lying about his premises.

Certainly physical science, again breaking in upon theological conceptions, disturbs orthodox speculation by pointing out that the earth was at one time a viscid globe of inorganic fiery matter, that further back still it was a ring of incandescent vapour thrown off from the sun, that further back still it was part merely of a vast fiery nebula like that which to this day may be observed in the constellation of Orion, and which the fine instruments of modern physical research have shown with approximate certainty to be actually in that state which reason had previously suggested that our own system must have been in once. But physical science does not go further than to suggest that theology must somehow reconcile its conceptions with these rudimentary facts. It fails to accomplish the reconciliation itself, and offers, for its own part, a theory so unsatisfactory in one direction—that of spiritual mysteries,—that only a small number of thinking men find themselves able to put up with it to the entire exclusion of theological hypotheses, unsatisfactory though these may be in the direction of physical mysteries.

Now occult science can and does bridge the gulf between science and religion. This is not the place to descant at length upon its methods of research. On that head a great deal has been published lately, and the reader may be referred to other writings in reference to opportunities that ordinary people have had for realizing the fact that extraordinary persons, by the cultivation of faculties dormant in all, (and the existence of which all may prove for themselves if they are prepared to take the necessary trouble) have obtained the means of exploring regions of the universe inaccessible to the physical senses. By degrees such persons have acquired that enormous mass of knowledge concerning the operations of Nature over vast areas of space and time, which enable them to make positive statements concerning the character of the processes we are about to describe.

The first great fact which occult science presents to our notice in reference to the origin of man on this globe will be seen at a glance to help the imagination over some embarrassments of the familiar scientific idea of evolution. The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed. If this statement were merely put forward as a conjecture, it would surely recommend itself forcibly to rational minds. For there is a manifest irrationality in the common-place notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years,—the blundering

helpless acts of ignorant human life—are permitted by the perfect justice of an All-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement, which every analogy of Nature points to as probably running through all the varied existences of the universe. But once abandon the idea of a uniform, unvarying, unprogressive life beyond the grave,—once admit the conception of change and progress in that life—and we admit the idea of a variety hardly compatible with any other hypothesis than that of progress through successive worlds. As we have said before, this is not hypothesis at all for occult science, but a fact, ascertained and verified beyond the reach (for occultists) of doubt or contradiction.

The life and evolutionary processes of this Planet in fact,—all which constitutes it something more than a dead lump of chaotic matter,—are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. The human imagination once set free is apt sometimes to bound too far. Once let this notion, that the earth is merely one link in a mighty chain of worlds, be fully accepted as probable, or true, and it may suggest the whole starry heavens are the heritage of the human family. That is so far from being the fact that it is almost infinitely far therefrom. One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces, whose existence reason need not be much troubled to concede since the existence of *some* connection,—of force as etherial media,—uniting all visible celestial bodies, is proved by the mere fact that they *are* visible. It is along these subtle currents that the life-elements pass from world to world.

The fact, however, will at once be liable to distortion to suit preconceived habits of mind. Some readers may imagine our meaning to be that after death the surviving soul will be drawn into the currents of that world with which its affinities connect it. The real process is more methodical. The system of worlds is a circuit round which *all* individual spiritual entities have, alike, to pass; and that passage constitutes the Evolution of Man. For it must be realized, that the evolution of man is a process still going on, and by no means yet complete. Darwinian writings have taught the modern world to regard the ape as an ancestor, but the simple conceit of Western speculation has rarely permitted European evolutionists to look in the other direction and recognize the probability, that to our remote descendants we may be, as that unwelcome progenitor to us. And the two facts just declared hinge

together. The higher evolution will be accomplished by our progress through the successive worlds of the system; and in higher forms we shall return to this earth again, and again, and again. But the avenues of thought through which we look forward to this prospect, are of almost inconceivable length.

It will readily be supposed that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately resembling our own. There would be no meaning in an organized chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic, the proportion in which,—spirit and matter,—are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain rather than forming a part of it, in which matter asserts itself even more decisively than on earth, but this may be spoken of later.

That the superior worlds which Man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution,—life there being more and more successfully divorced from gross material needs,—will seem reasonable enough at the first glance. But the first glance in imagination at those which might conversely be called the inferior, but may with less inaccuracy be spoken of as the preceding worlds, would perhaps suggest that they ought to be conversely less spiritual,—more material, than this earth. The fact is quite the other way,—and must be so, it will be seen on reflection, in a chain of worlds which is an endless chain, *i. e.*, round and round which the evolutionary process travels. If that process had merely one journey to travel along a path which never returned into itself, one could think of it, at any rate, as working from almost absolute matter, up to almost absolute spirit, but nature works always in complete curves, and travels always in paths which return into themselves. The earliest, as also the latest, developed worlds—for the chain itself has grown by degrees,—the furthest back as also the furthest forward are the most immaterial, the most ethereal of the whole series and that this is in all ways in accordance with the fitness of things will appear from the reflection that the furthest forward of the worlds is not a region of finality, but the stepping-stone to the furthest back—as the month of December leads us back again to January. But it is not a climax of development from which the individual monad falls, as by a catastrophe, into the state from which he slowly began to ascend millions of years previously. From that which for reasons which will soon appear must be considered the highest world

on the ascending arc of the circle to that which must be regarded as the first in the descending arc,—in one sense the lowest, *i. e.*, in the order of development,—there is no descent at all, but still ascent and progress. For the spiritual monad or entity which has worked its way all round the cycle of evolution, at any one of the many stages of development into which the various existences around us may be grouped, begins its next cycle at the next higher stage, and is thus still accomplishing progress as it passes from world Z back again to world A. Many times does it circle, in this way right round the system, but its passage round must not be thought of merely as a circular revolution in an orbit. In the scale of spiritual perfection it is constantly ascending. Thus if we compare the system of worlds to a system of towers standing on a plain,—towers each of many stories and symbolizing the scale of perfection,—the spiritual monad performs a spiral progress round and round the series, passing through each tower, every time it comes round to it, at a higher level than before.

It is for want of realizing this idea that speculation concerned with physical evolution is so constantly finding itself stopped by dead walls. It is searching for its missing links in a world where it can never find them now, for they were but required for a temporary purpose, and have passed away. Man, says the Darwinian, was once an ape. Quite true, but the ape known to the Darwinian will never become a man, *i. e.*, the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on. Ordinary science avows that though changes of form can be detected in progress within the limits of species, the changes from species to species can only be inferred, and to account for these, it is content to assume great intervals of time and the extinction of the intermediate forms. There has been no doubt an extinction of the intermediate or earlier forms of all species, (in the larger acceptance of the word), *i. e.*, of all kingdoms, mineral, vegetable, animal, man, &c., but ordinary science can merely guess that to have been the fact without realizing the conditions which rendered it inevitable, and which forbid the renewed generation of the intermediate forms.

It is the spiral character of the progress accomplished by the life impulses which develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw which is a uniform inclined plane in reality looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads which are coming round the system on the animal level pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms,—these are already waiting for their spiritual tenants. But if we go back far enough we come to a period at which there were no human forms ready

developed on the earth, but when spiritual monads traveling on the earliest or lowest human level, were beginning to come round. Their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form,—the much-talked-of missing link.

In one way of looking at the matter it may be contended that this explanation is identical with the inference of the Darwinian evolutionist in regard to the development and extinction of missing links. After all, it may be argued by a materialist, "we are not concerned to express an opinion as to the origin of the tendency in species to develop higher forms. We say that they do develop these higher forms by intermediate links, and that the intermediate links die out; and you say just the same thing." But there is a distinction between the two ideas for any one who can follow subtle distinctions. The natural process of evolution from the influence of local circumstances, and sexual selection must not be credited with producing intermediate forms, and this is why it is inevitable that the intermediate forms should be of a temporary nature and should die out. Otherwise we should find the world stocked with missing links of all kinds, animal life creeping by plainly apparent degrees up to manhood, human forms mingling in indistinguishable confusion with those of animals. The impulse to the new evolution of higher forms is really given as we have shown by rushes of spiritual monads coming round the cycle in a state fit for the habitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for millenniums, start afresh, into growth; with relative rapidity they rise through the intermediate into the higher forms, and then as these in turn are multiplied with the vigour and rapidity of all new growths they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer any tenants offering. Inevitably they become extinct.

Thus is evolution accomplished as regards its essential impulse by a *spiral progress* through the worlds. In the course of explaining this idea we have partly anticipated the declaration of another fact of first-rate importance as an aid to correct views of the world system to which we belong. That is that the tide of life,—the wave of existence,—the spiritual impulse, call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an even continuous flow. For the momentary purpose of illustrating the idea in hand the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring as it flows is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued in-

pouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. Now, though, of course, a clumsy analogy of this kind will not carry us very far, it precisely illustrates the evolution of life on a chain of worlds like that we are attached to, and, indeed, the evolution of the worlds themselves. For the process which goes on does not involve the pre-existence of a chain of globes which nature proceeds to stock with life; but it is one in which the evolution of each globe is the result of previous evolutions, and the consequence of certain impulses thrown off from its predecessor in the superabundance of their development. Now it is necessary to deal with this characteristic of the process to be described, but directly we begin to deal with it we have to go back in imagination to a period in the development of our system very far antecedent to that which is specially our subject at present,—the evolution of man. And manifestly, as soon as we begin talking of the beginnings of worlds, we are dealing with phenomena which can have had very little to do with *life*, as we understand the matter, and, therefore, it may be supposed, nothing to do with life impulses. But let us go back by degrees. Behind the human harvest of the life impulse there lay the harvest of mere animal forms,—as every one realizes. Behind that the harvest or growths of mere vegetable forms—for some of these undoubtedly precede the appearance of the earliest animal life on the planet. Then before the vegetable organizations there were mineral organizations, for even a mineral is a product of Nature, an evolution from something behind it, as every imaginable manifestation of nature must be until in the vast series of manifestations, the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged. It is enough to show that we may as reasonably,—and that we must if we would talk about these matters at all—conceive of a life impulse giving birth to mineral forms, as if the same sort of impulse concerned to raise a race of apes into a race of rudimentary men. Indeed, occult science travels back even further in its exhaustive analysis of evolution, than the period at which minerals began to assume existence. In the process of developing worlds from fiery nebulæ Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of nature as visible now and perceptible to the senses of man. But that branch of the subject may be left alone for the present. Let us take up the process at the period when the first world of the series globe A, let us call it, is merely a congeries of mineral forms. Now it must be remembered that globe A has already been described as very much more ethereal, more predominated by spirit, as distinguished from matter, than the globe of which we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it at starting as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of

not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter very ethereal consisting of a very fine or subtle quality or matter, in which the other pole or characteristic of nature,—spirit,—largely predominates. The minerals we are trying to portray are, as it were, the ghosts of minerals, by no means the highly-finished and beautiful, hard crystals, which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter, or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale.

It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will no more develop the vegetable kingdom on globe A until it receives an impulse from without, than the Earth was able to develop Man from the ape till it received an impulse from without. But it will be inconvenient at present to go back to a consideration of the impulses which operate on globe A in the beginning of the system's construction.

We have already,—in order to be able to advance more comfortably from a far later period than that to which we have now receded, gone back so far that further recession would change the whole character of this explanation. We must stop somewhere, and for the present it will be best to take the life impulses behind globe A, for granted. And having stopped there we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch, in a very cursory way, and so get back to the main problem before us. What has been already said facilitates a cursory treatment of the intervening evolution. The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then, finally, comes the human life impulse on globe A.

Now it is necessary at this point to guard against one misconception that might arise. As just roughly described, the process might convey the idea that by the time the human impulse began on globe A, the mineral impulse was then beginning on globe D, and that beyond lay chaos. This is very far from being the case for two reasons. Firstly, as already stated, there are pro-

cesses of evolution which precede the mineral evolution, and thus a wave of evolution,—indeed several waves of evolution precede the mineral wave in its progress round the spheres. But over and above this, there is a fact to be stated which has such an influence on the course of events. When it is realized, it will be seen that the life impulse has passed several times completely round the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows:—Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads,—the individual atoms of that immense life impulse of which so much has been said,—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals; and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, because it is more convenient to state the outline of the scheme in general terms first, but figures in reference to these processes of Nature have now been given to the world by the occult adepts (for the first time we believe in its history), and they shall be brought out in the course of these essays before we have done, but as we say the outline is enough for any one to think of at first.

And now we have rudimentary man beginning his existence on globe A, in that world where all things are as the ghosts of the corresponding things in this world. He is beginning his long descent into matter. And the life impulse of each "round" overflows, and the races of man are established in different degrees of perfection on all the planets,—on each in turn. But the Rounds are more complicated in their design than this explanation would show if it stopped short here. The process for each spiritual monad is not merely a passage from planet to planet. Within the limits of each planet, each time it arrives there it has a complicated process of evolution to perform. It is many times incarnated in successive races of man, before it passes onward, and it even has many incarnations in each great race. It will be found when we get on further that this fact throws a flood of light upon the actual conditions of mankind as we know it, accounting for those immense differences of intellect and morality, and even of welfare in its highest sense, which generally appear so painfully mysterious.

That which has a definite beginning generally has an end also. As we have shown that the evolutionary process under description began when certain impulses first commenced their operation, so it may be inferred that they are tending towards a final consummation, towards a goal and a conclusion. That is so, though the goal is still far off. Man, as we know him on this earth, is but half way through the evolutionary process to which he owes his present development. He will be as much greater,—before the destiny of our system is accomplished,—than he is now, as he is now greater than the missing link. And that improvement will even be accomplished on this Earth, while in the other worlds, of the ascending

series, there are still loftier peaks of perfection to be scaled. It is utterly beyond the range of faculties untutored in the discernment of occult mysteries to imagine the kind of life, which Man will thus ultimately lead before the zenith of the great cycle is attained. But there is enough to be done in filling up the details of the outline now presented to the reader without attempting to forecast those which have to do with existences towards which evolution is reaching across the enormous abysses of the future.

(The foregoing article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1882.)

## “MEN KARMIC AGENTS”

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THE above is the title of an essay in the T. P. S. Series,<sup>1</sup> by Alexander Fullerton, in which he treats the question solely in regard to whether we should take punitive or reformatory measures with those of our fellow-beings who transgress in those respects in which we so often see culpability. In that essay he has said a great deal that cannot be controverted from the general rules prevailing, but there are other considerations, and also other ways of understanding the term “Karmic Agent.”

For this H. P. B. had a particular and technical meaning under which the Karmic Agent is at once removed from the ordinary general mass to which the essay in the *Siftings* has reference. A statement of the law of Karma of course makes not only men Karmic agents but also every other being in the Cosmos, inasmuch as they are all under the law of action and reaction, and, with the same law, go to make Cosmos what it is. Taken as a unit in the general mass of men, each man is a Karmic agent in the above sense, just as each horse and dog, or the rain and the sun are. So in our daily actions, even the smallest, whether we are conscious or not of the effect, we are such agents. A single word of ours may have an influence for a life time upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment and thus save him from calamity or the reverse, and so on infinitely. But all this is very different from the technical sense I have referred to, and which might be taken to be the sense of the title of the article thus specially removed from the general class.

The special sense is in this: a “Karmic Agent” is one who concentrates more rapidly than is usual the lines of influence that

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1. *Theosophical Siftings*, Vol. 4, Nos. 14-15.

bring about events sometimes in a strange and subtle way. Of these there are two classes; the first those among the mass who, from the lives they have led in the past, arrive in this one gifted—or cursed—with the power unknown to themselves. The second, those who by training have the power, or rather have become concentrators of the forces, and know it to be the case. Of these are the Adepts, both great and small. An instance of this may be found in the life of Zanoni as related by Bulwer Lytton. It was observed that those who met Zanoni soon showed in their affairs very great changes, and although Lytton's son has said, out of his imagination, I think, that his father never intended what Theosophists say he did by the book, there is no doubt that Bulwer meant to teach and illustrate the law.

In Patanjali's *Yoga Aphorisms* it is also spoken of in the 36th Aphorism, second book, thus, (Amer. Ed.): "When veracity is complete the Yogee becomes the focus for the Karma resulting from all actions good and bad"; and in the Bombay edition, "when veracity is complete he is the receptacle of the fruit of works."

It is a well-known tradition in India, called by the civilized West a superstition, that if one should meet and talk with an Adept his Karma good and bad would come to a head more quickly than usual, and thus that the Adept could confer a boon, letting the evil pass and increasing the good. I have conversed with those who asserted they had by chance met Yogis in the forest with whom they talked, telling them that some dear friend was sick unto death, and then on returning home found that the sickness had all gone at the very time of the conversation. And others met such men, who told them that the meeting would bring on the opposite by reason of quick concentration, but that even that would be a benefit, as it would, as it were, eat up much unpleasant Karma once for all. Of this class of traditions is the story of the centurion's daughter and Jesus of Nazareth.

And H. P. B. held that there are many people in the world, engaged in its affairs, who are, without knowing it, Karmic agents in this special sense, and continually bring to others good and bad sudden effects which otherwise would have come slowly to pass, spread over many more days or years, and showing in a number of small events instead of in one.

If this theory be true, we have here also the explanation of the superstition of the evil eye, which is only a corrupt form of the knowledge that there are such Karmic agents among us who by looking at others draw together very quickly effects that without the presence of the Karmic agent might never have been noticed because of their taking more time to transpire.

But if we follow too strictly the theory that men are Karmic agents for the punishment or reformation of others, many mistakes will be made and much bad feeling engendered in others, making it inevitable that we who cause these feelings must receive some day, in this life or another, the exact reaction. And on the other hand,

we should not shrink from the duty to relieve pain and sorrow if we can, for it is both cowardice and conceit to say that we will not help this or that man because it is his Karma to suffer. In the face of suffering it is our good Karma to relieve it if in our power. We are ignorant at best, and cannot tell what will be the next result of what we are about to do or to suggest; hence it is wiser not to assume too often and on too small occasions to be the reformers or punishers as agents for Karma of those who seem to offend.

D. K.

(The foregoing article was first printed by Mr. Judge in *The Path*, for March, 1892.)

## AFFIRMATIONS AND DENIALS

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**I**N the PATH of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham:

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty; I know there is no poverty; there never was any poverty; there never will be any poverty. We have great stores of wealth; every man, woman and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents. I know there never were any accidents and there never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows: "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight; it is not representative." The difficulty is that the different "meta-physicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried

to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position.

The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course, some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

#### RELATIVITY.

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil," as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be

riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that cannot be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to

begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

(The foregoing article was first printed by Mr. Judge in *The Path*, for March, 1892.)

## DOGMATISM IN THEOSOPHY

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THE Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy*, in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood, and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who

are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

(The foregoing article was first printed by Mr. Judge in *The Path*, for January, 1892.)

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Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of mere animal existence. Such is the picture of the hour, illumined by the bright noon-day sun of this Christian and scientific era.

—*Isis Unveiled.*

# MEDIUMSHIP AND ABNORMAL PSYCHISM

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**T**HE Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H. P. B. was from the first, clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H. P. B. and all other interpretations than their own of these "dealings with the dead." It was long ago predicted by "Those who know," that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—"That which hath been is that which shall be, and there is no new thing under the heavens." Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T. S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential, if the mission of the T. S. in this important regard is to be effectual and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H. P. B. and the Theosophical movement. There could, from the first, be no compromise, and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha Yoga practice among Theosophists has been all along discouraged and its dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha Yoga *may* result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak in both body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians

during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. Unfortunately there are members of the T. S., and possibly of the E. S., who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Karmic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T. S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended the *Secret Doctrine* they would long ago have fled from this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

- 1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.
- 2nd. Do not denounce "Spiritualism" or ridicule "Spiritualists," but on all occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary Constitution of man, what actually occurs at "death," and the Kamaloca and Devachanic states. This can be found fully explained in the *Key to Theosophy* and the *Secret Doctrine*, and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to disseminate knowledge and create public sentiment as to protect the natural psychic even from himself.

HARIJ.

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## OF "METAPHYSICAL HEALING"

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THE time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,<sup>1</sup> when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says, "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic." At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure." It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patients to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centered, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas.

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1. Rept. of Conv., 1890.

Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules, and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought," they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission

of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same results might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

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# HIDDEN HINTS IN THE SECRET DOCTRINE

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(From p. 192 to p. 200, Vol. I.)

By W. Q. J.

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The Astral Light is not in its nature truth revealing or "good." *Note 2, p. 197.* "It stands in the same relation to Akasa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

The Fall into Generation is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man. \* \* It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyān Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious being—Man." (*192-193*) So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot, however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit

and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained.

Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyan Chohans, once more struggle upward. Such is the immense and unending struggle.

States and Planes of Consciousness in Kosmos and Man, *p. 199, 2nd and 3rd paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centers or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

First and Seventh Globes of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evolving beings is impressed with the original plan. This is repeated for every round.

The Three Higher Planes of Consciousness spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three

higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

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## THE IMPUDENCE OF MODERN PHILOSOPHERS

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**I**N Herbert Spencer's new book *Justice*, he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely," they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of

philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON.

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## IRELAND

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**E**RIN'S ISLE has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And anyone who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory

of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the “devas” or lesser gods. I know many educated people who have declared they often heard fairy talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a “saintly island.” It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to \* \* \* \*. In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:<sup>1</sup> “It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and ‘working hypotheses’ are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i. e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?”

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1892.)

Theosophy is not a belief or dogma invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man.

—*W. Q. Judge, Ocean of Theosophy.*

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. The object of evolution is the production of perfect man, the evolution of soul.

—*Ocean of Theosophy.*

1. *Lucifer*, June 15, 1889, p. 347.

# THE BHAGAVAD-GITA

(Continued from March Number.)

In my last I said that a system of initiation is spoken of which is the mother of all others, and that all the rest are mere exoteric copies or perversions of the real. In order that the idea intended to be expressed may be made clear, it is to be stated that the system is not confined to India, but at the same time it is true that the Western world has up to this time been so deeply engaged in the pursuit of mere money and external enjoyment that no body of Hierophants has taken up its actual residence in Europe or America as yet. There is very little force in the objection that, if those Adepts have such powers as have been ascribed to them, they could very easily have a residence here and overcome all the influences of the place. If it were in the least necessary that they should be here, no doubt can there be that they would come. But as all of the work required to be done, all that could possibly be accomplished, is to be achieved by the Messengers sent out into each country, who, so to say, prepare the ground, with the assistance of the Adepts, for others who follow them, there would be a waste of energy if the Hierophants appeared in person. Nor are those Messengers dismayed by the critical attitude of those persons who, wanting a sign, continually deny that the help for the workers is afforded because the givers of it cannot be seen; and it can also be admitted that even the workers themselves are not continually in receipt of instruction or telegrams showing how and where to work. They are men and women who possess a faith that carries them through a long course of effort without a glimpse of those who have sent them. Yet at the same time some of them now and then see very plain evidence of the fact that they are constantly assisted.

"That we all labor together transmitting the same charge and succession,  
We few equals indifferent of lands, indifferent of times,  
We, enclosers of all continents, all castes, allowers of all theologies,  
Compassionaters, perceivers, rapport of men,  
We walk silent among disputes and assertions, but reject not the disputers nor  
anything that is asserted,  
We hear the bawling and din, we are reached at by divisions, jealousies,  
recriminations on every side,  
They close peremptorily upon us to surround us, my comrade,  
Yet we walk unbeld, free, the whole earth over, journeying up and down  
till we make our ineffaceable mark upon time and the diverse eras,  
Till we saturate time and eras, that the men and women of races, ages to  
come, may prove brethren and lovers as we are."

So all this preparation is similar to that of the primeval forest by the early settlers in America; it is as yet hardly a tilling of the soil, but rather a clearing off of trees and weeds. This is not because they are unable to do more, but because the weeds and trees are there requiring to be removed before the Elder Ones can usefully push on in person the further development.

"When the materials are all prepared and ready the architects shall appear."

All human beings are working through this system of initiation, and for that reason it includes all the exoteric societies. Very often

the Masters in this have appeared in those when they saw an opportunity for sowing the seed, which, although for a time to be enclosed in the shell of formalism, was to be preserved for future use; just as the Egyptian mummy held in its hand for centuries the germ that blossomed and bore fruit in our day. And since man in all his struggles must be helped, they have assisted in political changes where a hope was held out for the rise of a beneficent era.<sup>1</sup> The great mass of men are not with their own knowledge engaged in the work of this powerful and impregnable *Lodge*, but they will knowingly engage therein some point in the course of their long evolution. And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity."

Then, further, none of us, and especially those who have heard of the Path or of Occultism or of the Masters, can say with confidence that he is not already one who has passed through some initiations with knowledge of them. We may be already initiated into some higher degree than our present attainments would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made. Having so concluded, we know that this long life is in itself another initiation, wherein we succeed or fail just as we learn the lesson of life. Some, I know, will not hasten to adopt this view, for they desire the Law to work in the manner appointed by them; they wish to have a sign or a password or a parchment or some wonderful test propounded, to which they shall be ready to submit at a certain time and place. But this is not the manner of it, and all true students know that. Surely if the little circumstances of life are not understood, if they have yet power to light the torch of anger or blow up the smouldering fire of lust, no set time or tournament will be offered for you by the Masters of this *Lodge*. Those set times and larger tests *are* given and have in their place to be overcome, but they belong to the day when you have raised the arch of attainment all perfect but the keystone;—that is found or lost in the appointed trial.

Reaching to the actual door of this Lodge is the path that I spoke of in my last, and leading to that Path are many roads. We might as well attempt to enter the Path in this incarnation as to wait for succeeding lives.

There is great encouragement in Krishna's words to Arjuna in the second chapter: "In this system there is no destruction of or detriment to one's efforts; even a very small portion of this duty delivereth a man from great fear." This refers to the Law of Karma. Every point of progress gained is never in reality lost. Even did we die at a time when our lives were not stainless, the

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1. It has been asserted by some Theosophical writer that these Adepts were concerned in the formation of the American Republic, and either were here in person or sent Messengers.—(B.)

real level of our development would not be lowered, for upon re-assuming a mortal body in some after life on this earth we take up the thread just where we dropped it. In a later chapter Krishna says that we "come in contact with the knowledge which belonged to us in our former body, and from that time we struggle more diligently toward perfection." Patanjali also says the same thing, and all the Aryan sacred books concur in the opinion.<sup>2</sup> The thoughts and aspirations of our life form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental state as to give it opportunity for action. The objection that this would be a suspension of energy is not tenable, since such a thing is well known in the physical world, even if called by some other name. We are not obliged to rest on that objection, as it by no means follows that the energy is suspended; it has its operation in other ways.

The encouragement given by Krishna leads us to consider what method is offered for entering upon the Path. We find it to be a right knowledge of the Spirit. This right knowledge is found in the second chapter.

As by all illuminated sages, the ultimate truth is first declared by the Blessed Lord as we have seen, and in the very chapter wherein Right Action is insisted upon as the way to liberation. He then, proceeding to explain himself further, points out errors common to humanity, and certain false views that prevailed in India then, as they do now.

Verse 41:—In this system there is only one single object of a steady, constant nature, O Son of Kuru. Those who do not persevere, and whose principles are indefinite, have objects with many ramifications and without end.

In the men thus described, desires for worldly or intellectual acquisitions prevail, and, desires being infinite, as also capable of producing endless modifications of desire, there is no concentration possible. This also has an application to the methods of our present scientific schools, which indulge in an eternal seeking for so-called facts before general principles are admitted. One single branch of investigation with them has endless ramifications that no human being could compass in a life-time. Then:—

Not disposed to meditation and perseverance is the intention of those who are devoted to enjoyments and dominion, and whose minds are seduced by that flowery sentence which is proclaimed by the unwise, who delight in texts from the Vedas, O Son of Pritha, and say, "There is nothing else than that," being covetous-minded and considering heaven as the very highest good; offering rebirth as the reward of actions, and enjoining many special ceremonies for the sake of obtaining pleasure and dominion, and preferring the transient enjoyment of heaven to eternal absorption.

This is better understood when some of the ideas held in India regarding sacrifices and ceremonies are known. In the Occident sacrifices have long gone out of use, as there appeared to be no reason for them. And yet it must seem strange to the reflective mind that Christian nations should claim redemption through the

2. See Patanjali's Yoga Aphorisms, Book 2; and Vinshu Smriti, Chap. xcvi, v. 11.

Jews whose prophet enjoined sacrifices, and when Jesus himself said that not one jot or tittle of the law should pass away. In the place of the sacrifices of the East, the West has adopted a mere theory to be embraced, together with an uncertain moral code to be followed, with a result which is the same as that claimed by the Hindus—save only in one respect. That difference lies in the doctrine of Reincarnation. The Christian looks for an eternal reward in heaven and knows nothing of reincarnation on earth, while the Hindu relies upon pleasure to be had in heaven—called *Swarga*—and a continuation of it upon earth by reason of a fortunate rebirth. They have special ceremonies, certain sorts of sacrifices, penances, prayers, and actions, the result of which is a rebirth on earth in a royal family, or with great riches, or in any other sort of pleasant circumstances; and also a sure admittance to heaven. Some ceremonies procure entrance into a delightful state after death which will last for incalculable periods of time.

Now no one of these sorts of procedure leads us to the ultimate, but all are causes of Karma and of delusion; therefore Krishna did not approve them to Arjuna. And his warning is useful to theosophists who are students or wish to become such. With them the false view warned against by Krishna has altered itself into a craving for phenomena, or to perform some action that shall bring them the favor of Mahatmas, or a morbid fear of making Karma, or else an equally accentuated desire to acquire good Karma. They should abandon those attitudes and carefully study the following verses, trying to incorporate their true meaning into their very being.

The subject of the three Vedas is the assemblage of the three qualities. O Arjuna! be thou free from these three qualities, from the ordinary influence of the natural opposites, reposing on eternal truth, free from worldly anxieties, self-possessed. \* \* Let, then, the motive for action be in the action itself, never in its event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon concentration, perform thy duty, abandon all thought of the consequence, and make the event equal to thee, whether it terminate in good or evil; for such an equanimity is called Yoga (union with God).

By far inferior to union with wisdom is action. See an asylum, then, in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endowed with true wisdom dismiss, by means of this concentration, alike successful and unsuccessful results. Study then to obtain this concentration of thy understanding, for such concentration is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth in this world, and go to the regions of eternal happiness.

When thy reason shalt get the better of the gloomy weakness of thy heart, then shalt thou have obtained all knowledge which has been or is to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom.

The first portion of this paper was designedly enlarged in order to precede the above. The last quoted verses contain the essence of what is called Karma-Yoga, or, as it might be translated, *concentration and contemplation while engaged in action*. It is difficult, just as it is difficult to enter upon the Path, and if we desire to tread that aright we must know what we should do as true travellers. Krishna seems to me to here settle the dispute as to whether faith or works will save us. Mere faith will not do it, because in every act of faith there is some action. And it would appear to be impossible to acquire true faith without at once turning it into that

sort of action which our faith shows us must be done, as it were, in evidence; yet action, pure and simple, will not be a cause of liberation, inasmuch as action, or Karma, will produce new Karma. We must therefore seek for concentration in order that we may be able to do those actions which the All-Wise presents to us to be done, remaining the while unaffected. We have nothing to do with the results; they will come of themselves, and are beyond us; they are already done so far as we are concerned. But if we perform either an act of faith or an action of the body, hoping for any result—no matter what—, we become to that extent attached to the consequences, and thus bound by them. It matters not whether those consequences be good or bad. Many will think that it is well to have attachment to good consequences, since that has been the received opinion. But this is unwise, because the only reason for it is found in the idea that thereby one is somewhat better than some other persons who are enamoured of evil results and desire to see them come to pass. This idea produces separateness, and is opposed to that *identity* without the realization of which there can be no true knowledge. We should therefore be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him.

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within,<sup>1</sup> as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

WILLIAM BREHON.

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1888.)

1. *Ishwar*, the particular manifestation of Brahma in each human being.—B.

## ON THE LOOKOUT

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The practical results of M. Bergson's presidency of the Society for Psychic Research will be awaited with some interest. Indeed we may reasonably believe that his election was not uninspired by a hope that his intellect and his reputation might do something to restore the waning prestige of the Researchers and to reconcile their divergent elements. Such a hope is likely to end in disappointment. Something that is suspiciously like a fixed idea, in fact a number of fixed ideas, has made its appearance in the ranks and they are now being defended with all the tenacity of the dogmatist. The war of opinion wages of course around the source of the communications that come in such numbers to the favored few. Do they come from the "souls" of the dead or must they be attributed to semi-human forces not yet catalogued and card-indexed? It need hardly be said that evidence, reason, and probability play their usual inconspicuous parts. Advocates on both sides have become special pleaders who seem more anxious to win than to discover the truth. At the present moment the conflict centers around the lamentable failure of the late Mr. Myers and the late Miss Wilde of Holyoke, Mass., to perform the post-mortem tasks that they undertook before their death to attempt. It will be remembered that they left sealed letters and promised to announce the contents of these letters if they should be able to do so in a discarnate life. Now, if there had been no communication at all from "the other side" the position of the spiritistic advocates would have been a better one. But there was a communication. It purported confidently to come from Mr. Myers and Miss Wilde. It professed to give the contents of the letters. But unfortunately it bore no relation whatever to the facts. Now one might suppose that this would be conclusive to the scientific spirit, and so it would be if there were any scientific spirit there. But the scientific spirit, like all the other spirits, was conspicuous by its absence. The spiritistic Researchers began at once to make excuses. Memories, we are told, are much confused by death, and such a lapse on the part of the deceased was therefore to be expected. Now something might have been said for this if the communication had been a frank plea of forgetfulness. But they were not. They were definite and positive—and they were wholly wrong. Then we were favored with a still more surprising explanation. It would not be well, we were assured, that evidences of a future life should be too unmistakable. It would be contrary to public policy, so to speak, and therefore the communications were purposely confused with the intention of sustaining an interest but evading a conclusion. And this is the society that assumes a truly Brahminical arrogance towards all theories and methods other than its own and that so ceaselessly implores us to be "scientific." No wonder it clutches at M. Bergson's renown as a drowning man clutches at a straw.

---

From such a tangle of futilities it is comfortable to turn to some of the observations made by M. Bergson himself when assuming his new responsibilities. Here at least we see some evidences of direct thinking and direct vision. M. Bergson expressed himself as much impressed by the evidences of telepathy, but he showed at once that he had small concern with the microscopic methods that are so effective in hiding the larger realities. If telepathy is a fact, he said, it is probably a fact that occurs much more commonly than we ordinarily suppose. Indeed he would go further. If telepathy is a fact anywhere and at any time then it is presumably a fact everywhere and always. It operates universally although its force may be so fine as to escape attention. We produce electricity by certain mechanical means but none the less electricity is universally present although millions of men have lived during millions of years and have never suspected it. May it not be so with telepathy, and may we not expect to discover some of its laws just as we have discovered some of the laws of electricity?

No doubt M. Bergson saw the significance of his own remarks but we may doubt if the Researchers did. A perception of ultimates is not usually among

their mental equipment. If thought transference is an universal process then we are face to face with some new and formidable ethical problems. In that case we must reconsider our individual responsibilities for our thoughts since we are obviously creating heavens full of angels or hells full of devils by those mental processes that we are accustomed to include among the things that "do not matter." If thoughts are entities or things that we are continually sending forth to be received by other minds congenial to them we may reasonably ask what ultimately becomes of these thought forces? Possibly they are in some way reinforced or modified by the minds that are hospitable to them and so become still more powerful for good or evil. Possibly they follow a certain cyclic course, returning again and again to the minds that once harbored them and so setting up the recurrent mental tendencies or impulses that must certainly be accounted for in some way since they unquestionably exist. In short, the vista opened up by M. Bergson is a large and a tempting one and we can but hope that it will receive some of the attention that it deserves. Who knows? We may yet find the Researchers deviating into ethics and recommending the control of the mind as a duty to humanity.

All this is, of course, interesting as one of the signs of the times, but we may wonder how long it will be before the Researchers have the courage to recognize that all of these phenomena, spiritistic and otherwise, have been so elaborately explained by Theosophy that not even the smallest of their facts remains beyond the illuminated circle. Indeed it is clear enough that many of the Researchers have already the recognition of this fact and that they lack only the courage to admit it. Their speech betrayeth them.

Mr. Herbert Burrows, intimately known in theosophical circles in England, has allowed himself to state that he has a recollection of two past incarnations. But Mr. Burrows is a modest man. He does not seem to have been anyone very conspicuous upon either occasion. At the present time there are about nine ladies in America and probably many more elsewhere who have a clear recollection that they were Cleopatra in their last births, which is certainly a surprising development of the theory of multiple personalities. It is also a commentary upon the devious ways of evolution.

Now with the supposed recollections of Mr. Burrows we have no concern except to express a diffident doubt. But it is certainly gratifying to find that such a newspaper as the *Washington Post* using the incident as a text for a homily upon reincarnation that is marked alike by sympathy and intelligence. For once there is none of the loud laugh that shows the vacant mind. There are large numbers of good people, says the *Post*, who believe in reincarnation, nor can there be any good reason why those who confidently believe that a future immortality awaits them should hesitate to believe equally that there is an immortality of conscious existence behind them. Let us hope that the *Post* will lose neither subscribers nor advertisers as a penalty for daring to look with respect upon a theory that is not yet orthodox.

But a belief in reincarnation will become orthodox. We need have no doubt about that. Indeed the present writer was told not long ago by a clergyman that the belief was already entertained by many members of his profession who regarded it as "an ancient and traditional truth"—to quote from one of the early church fathers—but a truth that it would be inexpedient to promulgate or to revive. Now this page is no place for predictions but possibly the Editor will allow a small one to slip through uncensored. Let it be suggested then that before many years have passed we shall see not only a general adoption of reincarnation on the part of the churches, but we shall be told that it has always been a part of Christianity—which will be true enough—and that no thanks whatever are due to Theosophy for its reintroduction. For such is the invariable course in such matters. First come the heated denials. These are followed by the contemptuous laughter. And the third stage may be described as the "we have always known it" stage. Reincarnation is now on the border line between the second and the third stages.

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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.

---

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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LITERATURE

Vol. II

MAY, 1914

No. 7

*He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.*

## CONTENTS

The Bhagavad-Gita	289
Fragments of Occult Truth	293
The Future and The Theosophical Society	299
The Ideal and the Practical	302
The Plagues of Our Public Meetings	310
The Vision of Scipio	314
Hidden Hints in the Secret Doctrine	321
About "Spirit" Materializations	323
Pertinent Reflections	326
The Upanishads	329
Some Hindu Legends	333
On the Lookout	335

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

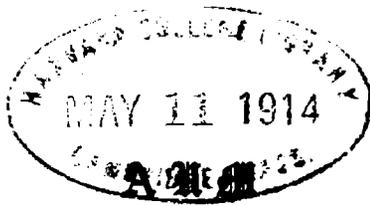
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



Brahman, the first cause, swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the world, the eternal effects, rewards and punishments of works.—*Mundaka-Upanishad.*

Behind thee leave thy merchandise,  
Thy churches and thy charities;  
And leave thy peacock wit behind;  
Enough for thee the primal mind  
That flows in streams, that breathes in wind.  
—Emerson.

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Vol. II

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## THE BHAGAVAD-GITA\*

(Continued from April Number.)

WE are still on the second chapter. If my object were merely to skim through the poem, showing where it agreed with, differed from, or reconciled the various systems of philosophy that were followed in India, we could have long ago reached the end of the book. But we are looking at it in one of its aspects—the one most important for all earnest students—the personal interior view that aids us to reach Moksha.<sup>1</sup> From this standpoint we can easily defer a consideration of the philosophical discussion to a later period.

Let us take up some of the instruction given in the portion of the second chapter just finished. The remainder of the lecture is devoted to a reply from Krishna to Arjuna's question as to what is the description, appearance, carriage, and conversation of the man who has attained to steady meditation.

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are *Satwa*, *Rajas*, and *Tamo*, and are separately treated in a succeeding chapter. Now *Satwa-guna*<sup>2</sup> is a pure, high quality, the opposite of *Tamoguna* which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities." It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that

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1. Salvation.  
2. Quality of Truth or Purity.

is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox. It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth. *Satwa* is the Sanscrit for *truth*, and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary *Satwa*, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human Ego.

It is difficult for a great Being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings,—it continually retreats before us, going from one to the other. "Satwa"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal*.

The essence of the instruction given by Krishna is *to become devoted*, as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God,—that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha called a thing or state that has a beginning and will have an end. It may, surely, last Æons of time, but it will come to an end, and then the weary task of treading the world—whether this or some other one—has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk

of what may happen after the enjoyment for such a long period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being, ever enjoy heaven or any state short of union with the Divine. Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long-past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth,

to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend—although maybe neither of us knows it—has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.

WILLIAM BREHON, F. T. S.

(To be continued.)

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In each human being is a complete universe in which daily occur phenomena that should be studied.—*The Path*.

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The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost.—*The Path*.

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The Self is hidden in all beings and does not shine forth, but it is seen by the subtle seers through their sharp and subtle intellect.—*Katha-Upanishad*.

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It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.—*The Path*.

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To don Nirmanakaya's humble robe is to forego eternal bliss for Self to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.—*The Voice of the Silence*.

# FRAGMENTS OF OCCULT TRUTH\*

NO. V.

THE EVOLUTION OF MAN—*Continued.*

WHEN we come to explain the evolution of man on our own planet, the explanation has to be drawn out on a larger scale than that which served for a sketch of the whole cosmogony. Our career on the preceding planets of the descending series is for the present over and done with. Few of us know enough of our lives there to be curious about details. But here, the phenomena of the world about us, and the period we are passing through, are all replete with interest. Our wish would be to get explanations of the conditions out of which these have originated, and of the results to which they are tending, that should be as enlarged and precise as our knowledge of the actual present. But in truth an explanation on that scale of the phenomena immediately preceding and immediately following our present life, would require an exhaustive knowledge of all natural laws and operations lying outside the physical group we have grown familiar with. And the exposition of this knowledge would involve the complete development of sciences, the very alphabet of which is hidden from the world as yet. In short, it is no less impossible to comprehend all Nature's detail—the infinitely little—completely, as it is to fathom the infinitely great. But just as the principles of evolution carried on through the series of worlds, of which our planet is one, have been found susceptible of an explanation which, if not minute, is sufficiently definite to be intelligible, so it is possible now to sketch the process of evolution carried on in the case of this single planet. The area of nature to be dealt with is less enormous, and therefore a treatment of its phenomena, down to a corresponding level of detail, gives us a closer insight into the process under investigation.

And a striking illustration of the uniformities of Nature is brought out by the first glance at the Occult doctrine in reference to the development of Man on the Earth. The outline of the design is the same as the outline of the more comprehensive design covering the whole chain of worlds. The inner details of this world, as regards its units of construction, are the same as the inner details of the larger organism of which this world itself is a unit. That is to say, the development of humanity on this earth is accomplished by means of successive waves of development, which correspond to the successive worlds in the great planetary chain. The great tide of human life, be it remembered,—for that has been already set forth—sweeps round the whole circle of worlds in successive waves. These primary growths of humanity may be conveniently

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spoken of as Rounds. We must not forget that the individual units, constituting each Round in turn, are identically the same as regards their higher principles, that is, that the individualities on the earth during Round 1, come back again after completing their travels round the whole series of worlds and constitute Round 2, and so on. But the point to which special attention should be drawn here is that the individual unit having arrived at any given planet of the series, in the course of any given Round, does not merely touch that planet and pass on to the next. Before passing on, he has to live through a series of races on that planet. And this fact suggests the outline of the fabric which will presently develop itself in the reader's mind and exhibit that similarity of design on the part of the one world as compared with the whole series to which attention has already been drawn. As the complete scheme of Nature that we belong to, is worked out by means of a series of Rounds sweeping through all worlds, so the development of humanity on each world is worked out by a series of races developed within the limits of each world in turn.

It is now time to make the working of this law clearer by coming to the actual figures which have to do with the evolution of our doctrine. It would have been premature to begin with them, but as soon as the idea of a system of worlds in a chain, and of life evolution on each through a series of re-births, is satisfactorily grasped, the further examination of the laws at work will be greatly facilitated by precise reference to the actual number of worlds and the actual number of rounds and races, required to accomplish the whole purpose of the system. For the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man. Probably *not* limited to any definite number of years set irrevocably from the commencement, but that which has a beginning, progresses onward towards an end. The life of a man leaving accidents quite out of the account, is a terminable period, and the life of a world system leads up to a final consummation. The vast periods of time, concerned in the life of a world system, dazzle the imagination as a rule but still they are measurable: they are divisible into sub-periods of various kinds, and these have a definite number.

By what prophetic instinct Shakespeare pitched upon seven as the number which suited his fantastic classification of the ages of man is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced and the actual number of the objective worlds, which constitute our system and of which the earth is one, is seven also. Remember the Occult Scientists know this as a fact, just as Physical Scientists know for a fact that the spectrum consists of seven colours, and the musical scale of seven tones. There are seven kingdoms of nature, not three as modern science has imperfectly classified them.

Man belongs to a kingdom distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarized us with, as yet; and below the mineral kingdom there are three others which science in the West knows nothing about; but this branch of the subject may be set aside for the present. It is mentioned merely to show the regular descent of the division, in Nature.

Man—returning to the kingdom we are most interested in—is evolved in a series of rounds (progressions round the series of worlds) and seven of these rounds have to be accomplished before the destinies of our system are worked out. The Round which is at present going on is the fourth. There are considerations of the utmost possible interest connected with precise knowledge on these points, because each Round is as it were specially allotted to the predominance of one of the seven principles in man, and in the regular order of their upward gradation. But here again is a realm of inquiry that for the present can only be glanced at.

An individual unit, arriving on a planet for the first time in the course of a Round, has to work through seven races on that planet before he passes on to the next, and each of those races occupies the earth for a long time. Our old-fashioned speculations about time and eternity, suggested by the misty religious systems of the West, have brought on a curious habit of mind in connection with problems bearing on the actual duration of such periods. We can talk glibly of eternity, and going to the other end of the scale, we are not shocked by a few thousand years, but directly years are numbered with precision in groups which lie in intervening regions of thought, illogical Western theologians are apt to regard such numbering as nonsense. Now we at present living on this earth—the great bulk of humanity that is to say, for there are exceptional cases to be considered later—are now going through the fifth race of our present fourth Round. And yet the evolution of that fifth race began about a million of years ago. In a very interesting volume of Western Science, Professor James Geikie, writing of "The Great Ice Age," is good enough to push back the origin of man on earth to interglacial epochs in a way which expands the biblical five or six thousand years into something over 100,000. The book is not at hand as I write, and I forget the exact figures reached. But what is this calculation beside the facts of the case as revealed by Occult Science? Will the reader, in consideration of the fact that the present cosmogony does not profess to work with eternity, nerve himself to deal with estimates that do concern themselves with millions of years, and even count such millions by considerable numbers?

Each race of the seven which go to make up a Round, *i. e.*, which are evolved on the Earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain, is itself subject to subdivision. Were this not the case, the

active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven subdivisional races, and again within the limits of each subdivision there are seven branch races. Through all these races each individual human unit must pass during his stay on Earth each time he arrives there on a Round of progress through the planetary system. On reflection this necessity should not appall the mind so much as a hypothesis which would provide for fewer incarnations. For, however many lives each individual unit may pass through while on Earth during a Round, be their numbers few or many, he cannot pass on—except in rare cases to be noticed hereafter—until the time comes for the Round-wave to sweep forward, and as the interval of time occupied by the stay of a Round-wave on Earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should find for each of us some occupation wherewith to pass the time. Even by the calculation already foreshadowed it will be seen that the time spent by each individual unit in physical life, can only be a small fraction of the whole time he has to get through between his arrival on Earth and his departure for the next planet. The larger part of the time—as we reckon duration of time—is obviously therefore spent in those subjective conditions of existence which belong to the “World of Effects” or spiritual Earth attached to physical Earth on which our objective existence is passed.

The nature of existence on the spiritual Earth must be considered *pari-passu* with the nature of that passed on the physical Earth alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence that the spiritual Earth is often spoken of in Occult writing as the World of Effects. The earth itself is its corresponding World of Causes.

That which passes into the World of Effects after an incarnation in the World of Causes, has been described in the “Fragments of Occult Truth” relating to the seven principles of Man. The individual unit or spiritual monad cannot but pass into the spiritual condition, but, as already explained, the extent—to which the personality, just dissolved, passes there with it,—is dependent on the qualifications of such personality,—on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the World of Effects,—enormously longer in each case than the life which has paved the way for existence there,—corresponds to the “Hereafter” or Heaven of vulgar Theology. And here it is interesting to digress for a moment to take note of the relative scope of Vulgar Theology and Occult Science.

The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and, from the same disabilities in the other direction, it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shown by the mere elements of Occult Science that we are now unfolding, to constitute a part only of the entity's experience during its connection with a branch race, which is one of seven belonging to a subdivisional race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of Earth by one of the seven Round-waves of humanity which have each to occupy it in turn before its functions in nature are concluded—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole for it is supposed to cover eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet covering the whole ground—might lead him. He will *not* get at the exact number of lives an individual entity has to lead on the Earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult Science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race the total number would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out—is in no way incompatible with that liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shows that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realized. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on Earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as a day in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very

greatly: from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life's recollections and affinities. The destiny of the astral reliquæ in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realize the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas and the physical senses with their appropriate intellectual faculties on another set of observations or ideas at the same time, but to ordinary people the double perceptions rarely come by Nature, not, at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life for one person is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realize the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in occult writing which seem at different times to attribute such different destinies to the human entity and enables one to comprehend the general scheme of human evolution and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individuality are passing, while remaining equally prepared to investigate the side paths of super-material development along which the intermediate principles of our nature may travel, after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as some one of quite a novel nationality and epoch who lived thousands of years ago, or the same that will reappear after a similar lapse of time under some entirely new conditions in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling "I am I" is the same through the three lives and through all the hundreds; for that feeling is more deeply seated than the feeling "I am John Smith, so high, so heavy, with such and such property and rela-

tions." Is it inconceivable,—as a notion in the mind,—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property here, coming into possession of property there, and getting interested as time goes on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an *intermittent* life interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence.

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## THE FUTURE AND THE THEOSOPHICAL SOCIETY\*

**I**N 1888 H. P. Blavatsky wrote:<sup>1</sup>

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail*, if you only remain staunch to the Master's programme *and true to yourselves*. And last night I saw . . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

And in the *Key to Theosophy*:

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the

\*This article was first printed by Mr. Judge in *The Path* for March, 1892.  
1. See "*Lucifer*" for June, 1891, p. 291.

truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named “theosophical.” Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable theosophists, who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members, will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as “a School for Occultism,” for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: “Let the Society flourish on its moral worth, and not by phenomena made so often degrading.” The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said,<sup>1</sup> “They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature.” Speaking of present materialistic tendencies, the same authority says:

“Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.”

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world

1. Occult World, p. 101.

with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old

buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

WILLIAM BREHON.

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## THE IDEAL AND THE PRACTICAL\*

**I**T must be admitted that to be of any use in the world the ideal must be capable of being proved practical, but from this it does not follow that the self-dubbed practical people of today are the fittest judges of the practicability of any ideal theory; indeed, their very nature disqualifies them from judging of the wider fields of vision.

The charge of being unpractical is often made against the idealist who deals with the higher ethics by those who trudge along the well-worn track of daily duty, but though the latter may be incapable of soaring beyond the well-beaten way, the study of history in all departments of life might teach them that the visionary's dreams of one age may form the basis of practical work in the next. What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer? The poets and prophets of all ages stand in advance of their time, but a modesty of demeanor in face of a revelation they are incapable of grasping would be a more appropriate attitude for the practical workers than the assumption of omniscience which their ignorant criticism implies.

It is also beside the point to dwell on the fact that the idealist's life may not be on a par with his teachings; it may indeed fail to come up to the level of the conscientious duty-performer without in the least detracting from the value of such teachings. And it must also be remembered that "man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose

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to call it, meant merely following one straight road or another. The whole question, the mighty problem, would be very easily solved then." Man's nature is as complex as the Universe of which he is the microcosm. To instance two of the parallel lines of advance, the awakening of his spiritual perception is quite as important a part of his development as the progress of his moral nature towards altruistic thought and action. But all the force of the nature is required to effect real advance on either plane. Alternate life-times may be so consumed, with the apparent result that the one or the other is taking precedence in the development of the individual man. It ill becomes any, therefore, to belittle the results that are being achieved because they may not be on the particular lines on which they themselves are advancing.

It is also a fact in Occultism that the attainment of knowledge as to the real facts of existence and the ultimate possibilities of the soul produces great Karmic results. "That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth: it cannot recede from it." The outcome of all this is that the evil in the Occultist is more rapidly brought to the surface than in the case of ordinary men. This is of course due to the greater intensity of purpose in the former, and it also requires a greater intensity of purpose to rid himself of the evil, but while that process is going on it is only natural that the evil which lay deep seated in his nature, and which has been brought to the surface, should be very apparent to the eyes of men. The initiatory stages of occultism—that short cut to Perfection—may therefore easily appear to the eyes of the ignorant as a descent instead of an ascent.

A vivid illustration of the high ideality of a very material conception may be found in Mr. Edward Bellamy's novel *Looking Backward*. But to the majority of readers it will also stand as an illustration of the impracticability of an ideal theory. It must indeed

be a trumpet call to action to one who can so shut his eyes to facts that he is capable of believing such an organization of Society as there pictured could by any possibility be realized by humanity as now constituted. Whether realizable or not, it should be to all of us a beautiful picture to which it is a delight to turn from the hideous reality of today. Though severed from all the spiritual aims that could alone give it great value, it is in some sort of way a vindication of the higher Socialism, the Socialism taught in the life of Jesus-Christ, whose animating motives are love and charity, and whose end is justice—a contrast truly to the socialism whose animating motives are greed and envy and whose end is plunder!

Writing on<sup>1</sup> Christianity and Socialism in an article which breathes the atmosphere of sound common sense, and also that of an enthusiastic sympathy such as may well quicken the pulses of the reader with a like hope, Dean Plumtre points out that Socialism's real antagonist is not Christianity but the terrible culmination of Individualism which we are now reaching—individualism which finds its utterance in the question "May I not do what I will with mine own?" and which is summarized in the motto of universal competition, "Every man for himself and devil take the hindmost."

There are so many false notions prevalent about Socialism that his description is worth repeating. "The ideal of Socialism," he writes, "is just the opposite of this (Individualism). It assumes as the result of experience that there is in every man, either inherent in his nature or as the result of the environment by which his character has been fashioned, an evil selfishness which needs control: that the struggle for existence implies a fierce warfare of class with class and man with man—bellum omnium contra omnes—and is productive of an immense amount of evil. It holds that it is the function of the State to moderate this warfare and to remedy these evils. It insists on the principle that the rights of the individual are subordinate to the well-being of the whole Society; that right to freedom of action and to property is the creation of the State, and may therefore be limited and controlled by it. Even the Socialist theories which postulate the natural rights of man both to freedom and to a share of the land look to the collective action of Society as the means of asserting and perpetuating them. It lies in the nature of things that this may be the ideal of any form of government—Monarchic, Aristocratic, Democratic. It is found in the theocracy of Israel under its judges or its kings. It may be represented in ideal pictures of a patriot king, such as we find in Dante's *De Monarchia*, Fenelon's *Telemaque*, or Ken's *Edmund*, or of government by the wisest, as in Plato's *Republic*, the *Utopia* of Sir T. More, the *New Atlantis* of Bacon. The language of the

1. "Christianity and Socialism", by E. H. Plumtre, Dean of Wells, in the *Contemporary Review* of November, 1889. It argues well for the Church of England to find in its ranks so worthy a successor of such Christian Socialists as Robertson, Maurice and Kingsley.

late Emperor Frederick in his rescript to his Chancellor was altogether that of one who desired to be a patriotic, and therefore Socialist, King; ready to "support every movement towards furthering the economical prosperity of every class of society and reconciling their conflicting interests."

But to return to Mr. Bellamy's book. An utopia where every desire of the senses should receive instant gratification is an ideal which will no doubt satisfy many men. To the poor of this world who are able to satisfy so few of their desires, it may indeed seem an Eldorado, but even granted that state to be attained which Mr. Bellamy so ably pictures, what advance towards any permanent bliss will man have made? Life must still be a struggle, blinded with ignorance and bounded by the grave. There will still remain the whole vast infinitude between the unrest of conditioned existence and the Nirvana of pure Being, between the pain-goaded and pain-causing struggles of man and the unutterable Peace of God. "Teach the people," says one who stands on the very threshold of that Peace of God, or who, indeed, may have renounced it in order more effectually to succour Humanity, "teach the people to see that life on this earth, *even the happiest*, is but a burden and an illusion." While the solution, one by one, of the varied problems of the hidden life may be practically attained by every individual, the Socialistic dream of material perfection, though it may become practical in some modified form to the Humanity of a far-off future, remains today in the realm of the beautiful ideals that are utterly impracticable.

While no real comparison can be made between the fanciful story we have been discussing and a great ethical work, it is a satisfaction to turn to such a book as Dr. Buck's *Study of Man and the Way to Health*. Though it may not be given to man to mould outward circumstances in accordance with his ideas of divine justice, the betterment of his own inner nature, the conquest of self, and the gradual enlargement of his sympathy are in the highest degree practical.

The *Study of Man* is undoubtedly a valuable addition to the Theosophical literature of the age, inasmuch as, while barely mentioning the word Theosophy and hinting only in a vague way at the fundamental doctrines of Karma and Reincarnation, it yet appeals to the general reader, and more particularly to the scientific one, in terms which, if the train of thought suggested be carried out, are likely to lead to some apprehension of the divine Wisdom, which alone can offer to men, capable of reason, any adequate explanation of the mystery of existence.

It is, however, in some ways a disappointing book to lay down, particularly after the expectations raised by the laudatory notices with which it was ushered in. Perhaps too much stress must not

be laid on the fact that for the general reader—indeed for all save those who are versed in the medical science of the day, many passages in the book would require further analysis to render them intelligible. But this, after all, is a minor point.

All able exposition of ethical doctrine must doubtless find readers whom it will benefit, but for those who only respond when the highest key is struck this book must be considered a failure.

To inculcate the love of one's neighbor, or, in a word, Altruism, has been one of the objects of all teachers of morality, and only praise can follow the perusal of any work devoted to such an end. But some efficient cause must exist. Without the highest sanction Altruism is impossible. "No man can be good without God," writes Seneca in his 14th Epistle; "God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers, untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God."

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself. It may be a means, a necessary means, but it is not the only means. The very word, too, has a ring of coldness in it, and there must be many who require to light the flame of their love and devotion at a more fervent centre than any thought of Humanity can kindle! Indeed, is the Humanity of today either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing, and pity seem more like the emotions raised in contemplating alternately its meanness, its vice, and its suffering. True it is that none are so fitted as the Occultist to return the world's scorn with princely interest, for none are lifted so immeasurably above the world with its bounded vision and its trivial aims, but though scorn may only be the reflex action which would make it exactly commensurate with the intensity of worship in the soul, it is of the very essence of separateness. and it must be remembered that all sense of separateness has to be killed out. The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity—the Perfect—the All-pervading—the Unutterable Essence of our own inmost Being—that man can truly become one in love and worship with his fellow-man. Yoga is the watchword, Yoga is the means, Yoga is the end. It is written, "Counsels of perfection are the aliment of all strenuous souls," and one who in this bitter and arid desert of illusion

has once seen the vision of the holy grail can never cease to thirst for its draught of sacramental wine.

Union being, then, our watchword and our aim, we must not be too much cast down at the apparent disunion which seems to precede the attainment of each stage in the progress. It is sad beyond expression, the feeling of disunion when the ardent affections of childhood and youth are gradually dissipated through the failure of the old friends to respond to the newer ideals before us. The closest earthly union of all—that of the married souls—would indeed so fill the whole horizon of life with bliss that it would far more than compensate for the sad severance of the other ties, but when this also is denied, there often rises in the heart a feeling of loneliness and homelessness so accentuated as to be almost too bitter to bear. But is not this merely the prelude to the heart's greater expansion? to the soul's wider vision of its object and its end? It is long indeed before the "great orphan" Humanity can claim its own in us! before we are capable of giving birth even to the germ of that world-wide sympathy which so infinitely transcends all personal claims, and which, when grown to full stature, is the very blotting out of self, is the very gate of Heaven!

The practical person may here step in and say that this identification of self with Humanity can only be achieved by practical work for the race in every day human life. Doubtless the race needs its champions and deliverers today as of old. Let Hercules again step forth, girded to cleanse the Augean stables! Let the troubled and careful Martha continue her work of service! There are many laborers wanted in God's vineyard. But let not the hands that work say to the brain that guides them "We have no need of thee." The practical person has work to do in the world: let him do it! but "counsels of perfection" were not written for him! It is the same old problem of<sup>1</sup> "Meditation and Action" which so few of the western people are yet fit to grasp,—within the quietistic term meditation being embraced all the battles of the hidden life, including the "great battle."

A pointed illustration of Europe's incapacity for right thought may be found in Draper's great work, *The Intellectual Development of Europe*. Words are of course mere counters which may bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of a ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that

1. See the article on Meditation and Action in *Problems of the Hidden Life*

the active emotional nature of one lit with the fire of Passion ("Rajas") is greatly superior to the apathy of one sunk in the ignorance of Sloth ("Tamas"), but far above the passionate nature stands the one who has transferred his energy from the outer on to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of "quietism" is reached which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime heights of Serenity ("Satwan") for the depths of ignorant sloth? It must be apparent that the above misunderstanding is no mere verbal difference, and can only be accounted for by the fact that a material-minded race is incapable even of believing in the existence of states of spiritual exaltation.

Before the battles of the inner life all else truly sinks into unreality, and the great teacher whom the Western people honor has in the story of Martha and Mary left a record of his thought on the subject of "Meditation and Action" which may be summarized in the lesson that it is greater and nobler and better *to be* than *to do*, that the race is ultimately more benefited by the thinking of the thoughts and the living of the life than by all the actions of all the philanthropists. The real battle has to be fought within, and any finding of external spheres of energy or beneficence is a mere postponement of, though it may be a necessary preliminary to, that awful struggle.

It is only by slow degrees that the lesson contained in each pregnant paradox of *Light on the Path* is painfully learned through payment of heart's blood. First in the book but last in realization comes the rule (No. 5) "Kill out all sense of separateness." When the disciple has learned this in its entirety he is one with Humanity, for he is one with God. But the painful process is described in the antithesis, "Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you." It is this standing alone that is the hard task, but it must surely be the prelude to the greater expansion of the whole nature, it must surely be a step nearer to the merging of the self in the All! Bitter beyond description is the learning of the lesson, when the whole passion of the passionate nature is concentrated in the cry—the unavailing cry—for the sympathy of the friend, for the love of the lover. It is poor consolation to say that to find content in these things would be to satisfy the immortal hunger upon husks. It is a very mortal and human hunger that cries out. Nevertheless it is but reasonable to admit that only by such means can the mortal hunger be replaced by the immortal, that only by such terrible strangling of our personal

human desires can man attain to the wider sympathy, the greater wisdom, and the all-embracing love of the God.

Many, O weary pilgrim, may be thy journeys back to earth, many thy tortures on the ever-recurring wheel of life, many thy shrinkings of soul from the terrors of the "dire probations." But take courage, Lanoo, and keep the fire burning, the fire that burns within, for its light must grow and must increase, until when the last great battle shall be won, "its light will suddenly become the infinite light," and then to thee may be addressed the words—words that may even convey to our still earth-bound understanding some faint description of that indescribable achievement—the realization of the loftiest conceivable *ideal* as an absolute *practical* fact: "Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art *Thyself* the object of thy search: the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence."<sup>2</sup>

PILGRIM.

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There are valleys in which the greatest shadows are due to old lives in other bodies, and yet the intensity of universal love and of aspiration will dissipate those in an instant of time.—*W. Q. J.*

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Well, now, just at this minute I do not know exactly what to say. Why not take up an easy and fluidic position in the matter? An occultist is never fixed to any particular mortal plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too . . . . When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready. You see Jesus was in fact an occultist, and in the parable of the foolish virgins gave a real occult ordinance. It is a good one to follow. Nothing is gained, but a good deal is lost by impatience—not only strength, but also sight and intuition. So decide nothing hastily. Wait; make no set plan. Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness.—*W. Q. J.*

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2. From *The Voice of the Silence*, being extracts from the *Book of the Golden Precepts* translated and annotated by H. P. B. *Light on the Path* was a work deserving of the highest praise. *The Voice of the Silence* is beyond all praise. It is more light on the path to those capable of understanding it.—*Pilgrim*.

# THE PLAGUES OF OUR PUBLIC MEETINGS\*

**A** FRIEND of mine who claims to be an earnest Theosophist, but is, in fact, a rather criticising, fault-finding, and uncharitable fellow, is nevertheless very dear, and very near, to me. This chap writes a funny letter to me concerning our public meetings, a letter which I will read to you because the object of his disaffection is also our own adversary, and we thus have common cause with him this time.

“Dear brother,” he writes, “what you say concerning your meetings is very familiar to me. We have ours in good running order and well attended now, but we had to go through the same experiences as you have to at present. Your meetings will never thrive until you have found the method to get rid of their never-tiring enemy who is the same everywhere.

As the Colorado-bug is the plague of the potato, tomato, and egg plants, and even kills the young settlings at once, and has not yet met his conqueror, so public meetings of whatever kind have a foe who is apt to kill the tender and young ones among them, so that sometimes they have to be set anew,—if that is possible at all. This monster is the Crank. I have given some study to this loathsome creature and discovered that it exists in three distinct species, which I am going to describe scientifically for the instruction and warning of the unwary meeting-culturer.

The three species have these common properties: 1, they belong as members to no society; 2, they are recklessly selfish; 3, they invade whatever meeting gives opportunity for questions and remarks from the audience. The reason why they do not belong to any communities of their own is their murderous loquacity that drives every one away from them, or that they are too conceited to agree or work in sympathy with anybody, or that they are too stingy to make any sacrifice, or all three reasons together.

The least harmful of the three species of the meeting-killer is the one I call Mr. Shallow simple. The elemental that runs him only wants his tongue to have a good time a couple of hours, every week, wherever there is an opportunity, irrespective of any other consideration whatever. Shallow is everywhere but at home at meeting-hours in the city.

In such hours Shallow goeth around as a roaring lion wagging his tongue and seeking whom he may devour. No meeting is safe. Some new society—for instance, the ‘Presbyterian Old Men’s Pro-

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gressive Union,' advertise their inauguration meeting, and you are very glad of the opportunity, and do *not* go there; for you are sure Shallow will.

He knows by long experience that his water is too shallow to be swallowed by the audience to any length of time satisfactory to himself; he also feels that he has nothing refreshing and healthful to soul and mind to give them. Therefore he flavors his speech with the sulphuric acid of opposition and irritation, and thinks they will take it for lemonade.

'My dear friends' he says to the Reformers, in the tone of the most fatherly benevolence,<sup>1</sup> 'why are you so dissatisfied with your conditions? your wages are not so bad. Why do you not, each of you, save, say, a quarter a day for the rainy day? Wouldn't you have eighty dollars in a year, and eight thousand dollars, each of you, in a hundred years,—would not each of you be a capitalist?' 'Shut up! sit down! who is that fool?' they shout, and poor Shallow has again to leave the floor.

Another time he tries his luck in the young Abheachabhrahayana Branch of the Theosophical Society, and, imagining that they are Buddhists, thus addresses them with the already-mentioned fatherliness: 'My dear friends! why will you go back into the darkness of the by-gone ages, and dig up the dead teachings and sayings of Paganism? This is no progress, friends, it is retrogression! If you want to improve the ethical conditions of mankind, why not study and expound the sublime doctrines of our Christian Gospel? Is not our whole grand civilization based just on this moral code of Christianity? What other age can boast of such glorious attainments as ours in all departments? Have under the ethical teachings of the Hindoos such things been seen as the steam-engines, locomotives, steamship, telegraph, telephone, phonograph, gunpowder, printing-press, dynamite, firearms, breachloaders, iron-clads; and all those charitable institutions as hospitals, poorhouses, almshouses, workhouses, Sunday morning breakfast and Saturday evening soup associations, houses of refuge, penitentiaries, and lunatic asylums...' Here the chair ventures to state that the gentleman's mind is wandering, that he is off the subject and had better retire.

Now, on the whole, Mr. Shallow does not so much harm; you can get done with him in about ten minutes.

More dangerous is the second species whom I call *Mr. Hobbyrider*. This one is very often the Elijah or Jesus of the 'new dispensation,' one of the bashful kind, namely of those who try to keep their mission secret,—in vain, however, for it oozes out everywhere, especially in their countenances. But usually Hobbyrider is an ordinary mortal who only labors with a philosophy of his own, because

1. Talking through his nose.

he has no chair to teach it from. His system is based on some idea that any average thinker might conceive and entertain for a while, but then would either discard as wrong, or file somewhere in his memory as an old matter of inferior order. But Hobbyrider is in love with this idea and wants his bride to be recognized. If this world of ours were ruled half-way by such a thing as reason, he would be a professor of metaphysics at one of our universities. Under the actual circumstances, however, he has to hunt for an audience where he can get it; and it is a hard job too, indeed! For the old societies are too smart and too much on their guard against starved tongues. They know they might as easily stop a waterfall as his flow of speech once let loose. They therefore use all kinds of tricks and have got up special contrivances to keep him off their rostrums. That is why he has set his eyes on innocent and inexperienced young 'Branches,' whom he captures and then taps at an awful rate, once he has them in his grip.

The third and most insidious form of the meeting-bug is the one I called '*the Man with the Puzzle.*' Suppose he is attending at the 'Metaphysical Society's' Weekly Meditating Meeting. He has taken note of the subject of the introductory paper that is to be read, and provided himself with a dozen of puzzling questions for all cases. He says, for instance: 'The gentleman who read the paper used the word 'nature' several times. What do you understand by the term 'nature?' Some one answers as best he can. But, satisfactory or not, the Man with the Puzzle has a definition of his own, and politely begs leave to give it,—which cannot be properly denied. And now—he has got you!!!—He is the one who defines the things before he talks of them! and in order to define 'nature' he defines half a dozen of other terms. He takes his time. This being done, he also *talks* about nature and the six other things,—under three heads and two subheads each.

Now those of the attendants who are theosophists of old standing know at once what to do in such an emergency. Whilst apparently listening to the Man with the Puzzle, they seize with rapture the grand opportunity of subduing, by taking position in the higher ego, the flames of impatience, indignation, and anger that are arising from the depths of their Kama Manas; and they are very successful in this exercise. But how about the rest of the audience who know nothing of this theosophical strategem? They are ablaze with rage at the lamb-like meekness of the chair and the members of the society, and mentally swear by Mars and Saturn never to attend any more. But everything ends in this world of change. The chair looks at her watch and discovers that the hour has struck for adjournment, under useless attempts of Mr. Hobbyrider 'to make a few remarks.' The Man with the Puzzle is triumphant, but the former cannot go home of course in this explosive condition, and gives vent to it in a private controversy with some of the leading members; the result of which is an epistle received by the secretary

on the next day in which the whole Society is taxed with ignorance, dogmatism, and Blavatsky-worship. And this end is speedy and fortunate enough; but sometimes these fellows have much perseverance, cunning, and moderation, and then—they kill you! In such contingencies you have to suspend the right of questioning entirely, until the last crank is starved out.

Now although aware of the danger which a crank is to a theosophical branch, I always felt attracted to some of them, understanding by the term simply a man who insists upon his own philosophy in spite of any other. Perhaps the hope of bringing them round was at the bottom of my intercourse with them. If it was, it was a mistake. Such a man will read himself through *Isis Unveiled*, the *Secret Doctrine*, and a dozen of other books to find whether they do not teach anything concerning his hobby. If they do not, as they in fact do not, he scornfully rejects them as chaff. Therefore, since I feel the value of time more keenly now than before, I make it a rule to 'head off' each bore as quickly as possible, and to warn new Branches of the dangers which beset them.

Truly yours,

K. W."

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As it will take many a life for one to overcome the personal nature, there is no good in imagining what things and thoughts would then be like. It is certain that, in that long journey, the whole nature changing, it is adjusted to all conditions. Many of those matters which we call the woes of others are really nothing at all, and only "skin deep;" the real woe of the race is not that.—*W. Q. J.*

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The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

. . . You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after awhile it will be easier. Old age only makes this difference—the machine of body is less strong; for in old age the thoughts are the same if we let them grow without pruning.—*W. Q. J.*

# THE VISION OF SCIPIO\*

A VERSION OF CICERO'S "SOMNIUM SCIPIONIS."

THE short fragment of Cicero generally known as the Vision of Scipio to those who are seeking for the scattered pearls, which once adorned the sacred bosom of the pure virgin of the mysteries, before she was defiled and her robe and jewels trampled in the mire of the sty, is perhaps the most interesting record in the voluminous writings of the great Roman orator.

Whence Tully derived his information, whether from the writings of the outer schools of Pythagorean and Platonic philosophy, or from private sources, is in the present case immaterial.

Antiquity has appealed to a higher tribunal in these later days for justification, and, as a witness in this all important case, we welcome the noble Scipio, and bid him come into the fair and open court of LUCIFER, there to plead his cause in words so eloquent, wise and clear, that the jury, LUCIFER'S good readers, will require no further comment.<sup>1</sup>

For those who like dates and facts, and the anatomical processes of modern chronicle-ism, with its dry-boned rattle, it may be stated that the occasion of the vision was as follows.

At the outbreak of the third Punic War 149 B.C., P. Corn. Scipio Æmilianus Africanus Minor, the philosopher and polished man of letters, accompanied the Roman army to Africa, and there met with the aged Massinissa, prince of Numidia, the friend of his great-grandfather by adoption, the renowned Africanus (Major). After spending the day in discussing the political institutions of their respective countries and in recollections by the aged prince of the elder Africanus, for whom he still retained the most lively affection, Scipio, wearied by the lengthy conversation and exhausted by his journey, retired to his couch and soon fell into a profound sleep. And while he slept the vision of his grandsire appeared to him, in that form which was more familiar to Scipio from his statue than from his own person, and after foretelling the future exploits of his adopted grandson and the incidents of his death in full detail, continued (Scipio narrating the story) :

"But that you may be the readier to protect your country, know this of a surety. All who have preserved, helped or increased their country, have in heaven a certain and assigned place, there in blessedness to enjoy a sempiternal age. For to the Supreme Deity, which rules the whole of this universe, nothing on earth is more

\*This article was first printed by Madame Blavatsky in *Lucifer*, for July, 1889.

<sup>1</sup> The most remarkable passages are printed in italics.

acceptable than the assemblies and gatherings of men united by law, which are called states. It is from this region that the rulers and preservers of States proceed and hither do they return."

Hereupon, although excessively frightened, I asked whether my father Paulus too and others, whom we thought annihilated, still lived.<sup>1</sup>

"To be sure they do," answered Africanus, "for they have flown from the chains of their bodies, as out of a prison. That which you call life is death. But behold your father Paulus approaching you."

And when I saw my father, I burst into a great flood of tears. But he, folding me to his breast, with kisses, forbade me to weep. And as soon as I had dried my tears and began to be able to speak, I said: "Prythee, most reverend and excellent father, since this is a state of life, as I hear from Africanus, why do I tarry on earth and not hasten to join you in this state?"<sup>2</sup>

"It may not be," he replied, "for unless that Deity, whose temple is the whole of this, which you behold, shall free you from those ties which keep you in the body; the way hither cannot be open to you. For this is the law which governs the birth of men; that they should maintain that globe, which you see is the middle one in this temple, and which is called the earth. And a soul has been given them from those sempiternal fires, which you call constellations and stars. These being of a globular and round nature and ensouled with divine minds, perform their cycles and orbits with wonderful rapidity. Wherefore, both you, Publius, and all good men should keep their soul in the guardianship of the body, and should not quit the life of mortals without the command of that Being, by whom the soul was given to you, lest you should seem to have been untrue to that duty to mankind, which has been assigned you by the Deity. Practice, therefore, justice and the spirit of duty,<sup>3</sup> like as both your grandsire here and I, your father, have done. Now duty, excellent though it is when shown to parents and relations, is best of all, when practiced towards one's country.<sup>4</sup> Such a mode of life is the path to Heaven and to this assembly of men, who have lived, but now freed from their body inhabit the place, which you see."

Now that place was a circle shining with dazzling splendour amid the stars,<sup>5</sup> which you, after the Greeks, call the Milky Way, and from it all other objects seemed to me, as I gazed, exceedingly bright and marvellous. There were stars which we have never seen from earth; and the magnitudes of all of them were such as we have

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1. *Extinctos*, a strong word in contradistinction to *viveret* expressing the continuance of life.
  2. *Hac*.
  3. *Pietas*.
  4. The Roman mind saw no higher duty than this. It was necessarily the *summum bonum* of a race even in its best days of warriors and statesmen.
  5. *Inter flammis*, flaming bodies.

never suspected. The smallest of them was the star, which being furthest from Heaven and nearest to earth, shone with a borrowed light.<sup>6</sup> Moreover, the stellar globes far exceeded the earth in magnitude, which now to me appeared so small, that I was grieved to see our empire contracted, as it were, into a very point.<sup>7</sup>

Now as I continued to gaze thereon with increasing interest, Africanus continued:

"How long will your attention be fixed earthwards? Do you not perceive into what precincts<sup>8</sup> you are come?"

All things are bound together with nine spheres or globes. The last of these is celestial, and embraces all the others, being that supreme Deity which restrains and contains the rest. In this sphere are fixed the sempiternal cyclic revolutions of the stars,<sup>9</sup> and to it are subjected the seven spheres, which revolve backwards with a contrary motion to the celestial sphere.<sup>10</sup> Of these the star they call on earth Saturnian, possesses one sphere. Next comes that splendour, which is said to be of Jupiter, propitious and salutary to the human race. Then a sphere of a red colour and terrible to the earth, which you say is of Mars. Next in order and almost under the mid region the Sun holds place, the leader and chief and director of the remaining lights, the mind of the world and its controlling principle, of such magnitude that it illumines and fills all things with its light. The two orbits of Venus and Mercury follow the Sun, as attendants. In the lowest sphere the Moon revolves, lit by the rays of the Sun. Below this there is nothing, which is not subject to death and decay, except the souls bestowed on the race of men by the gift of the gods. Above the moon, however, all things are eternal. For the Earth, which is the middle and ninth sphere, both does not move and is lowest, and all ponderable bodies are carried towards it by their natural gravity."<sup>11</sup>

6. Heaven (coelum) here means the *Lactæus Orbis*, the Milky Way.

7. The above lines, as well as the still more extraordinary passage in the sequel, written some fifty years B. C., are such a stumbling block to the critics, that the wildest hypotheses have been put forward with all the parade of learning. Among others the following is interesting. "If we compare this passage with the fortieth chapter of the Prophecies of Isaiah, and with other parts of the same prophecy we shall find it difficult to believe that that inspired book had not in part, or wholly, come to the knowledge of the Romans as early as the age of Cicero". The passage of Isaiah referred to is as follows (v. 22): "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers". The other passages referred to have not as yet been discovered by the translator. *Verbum sapienti satis*.

8. *Templum*, signifies a portion of the heavens cut off from the rest, and was the technical term for the "Houses of the Heavens" in augury.

9. *Illi, qui voluntur, stellarum cursus sempiterni*, a somewhat involved passage; the translation, "the original principles of those endless revolutions which the planets perform," is not warranted by the Latin.

10. See *Plato, Timæus, XII*. "...besides which he made one of the circles external, the other internal. The motion of the exterior circle he proclaimed to be that of sameness, and that of the interior the motion of difference."

11. If from these nine spheres we subtract the ultimate celestial and the Earth, which is perishable, we shall, as in the Eastern system, get a septenary, for the so-called first and seventh principles are really no principles. It must be left to the intuition of the student, to decide whether this echo of ancient science, this fugitive ray from the lamp of the Mysteries, is to be applied literally to the seven physical bodies called planets in ancient astronomy, or is meant as a hint for those who have ears to hear. "For the Mercury of the Philosophers is not the common mercury." In occult science the seven physical "planets" of astrology are merely symbols of the seven principles of all material bodies.—See *The Secret Doctrine*, Vol. I, 152.

And when I recovered myself from my amazed contemplation of these things, "What," I asked, "is this mighty and sweet harmony which fills my ears?"

And he replied: "This melody composed of unequal intervals, yet proportionately harmonized, is produced by the impulse and motion of the spheres themselves, which by blending high and low tones produces uniformly divers symphonies. Such mighty motions cannot be made in silence, and nature brings it to pass that the extremes should at one end give forth a low note, at the other a high tone. Consequently that highest star-bearing orbit of heaven which I have mentioned, whose revolution is more rapid, moves with a sharp and vigorous sound: whereas this sphere of the Moon, which is the lowest, gives forth a very grave tone. While the Earth, the ninth, remaining immovable always abides in the lowest seat, *encompassing* the middle place of the universe."<sup>12</sup>

"These eight orbits,<sup>13</sup> two of which have the same power, namely Mercury and Venus, create a scale of seven distinct intervals; *a number which is the connecting principle*<sup>14</sup> of nearly all things. And learned men imitating this mystery with strings and vocal harmonies, have won for themselves a return to this place: like as some others, who, *endowed with extraordinary natural powers, have studied divine sciences even in earth-life.*<sup>15</sup>

"Now mortals have become deaf to these sounds, by having their ears continually filled with them; so much so that hearing is the dullest of your senses, just as the people who dwell near the cataracts of the Nile are defective in their sense of hearing. And so this sound, which is generated by the exceedingly rapid revolution of the whole Cosmos,<sup>16</sup> is so stupendous, that mortal ears cannot contain it: just as you cannot look at the face of the sun without both sight and sense being overcome by its rays."

Now, though I was struck with astonishment at these things, I still kept my eyes turned to the earth. Whereupon Africanus

12. *Complexa medium mundi locum*; this is generally translated, "occupying the central spot in the universe," a somewhat strange and unnatural rendering of *complexa*, which is never found bearing this meaning in any other context. By giving it, however, its natural signification of "embracing", a key to the tone meaning of the term, sphere, is offered. Readers who are interested in mystic harmonies, the music of the spheres, and their occult correspondences, should carefully study the opening chapters of the *Timaeus* of Plato; this, however, will prove a somewhat desperate undertaking, if the translations of the schoolmen have to be solely relied on.

13. The celestial sphere is not included, seeing that the various tones are produced by the varying velocity of the different spheres revolving in an opposite direction to the heavenly sphere.

14. Nodus.

15. *Qui praestantibus ingeniis in vitae humana divina studia coluerunt.*

16. *Totius mundi*, an additional proof that the physical planets are not meant in the preceding description.

said:—"I perceive, Scipio, that you still gaze upon the seat and home of mortals. But, if it appears to you so small as it really is, it were better to keep your eyes ever fixed on these celestial sights, and disregard those of earth. For what renown from the mouths of men, or glory worth striving for, can you achieve? You see that the population of the earth is confined to scattered and narrow localities, and that vast uninhabited tracts surround the inhabited specks: that the dwellers on earth also are so cut off from one another, that mutual intercourse is impossible: but that *some stand sideways, some backwards, some directly opposite you*,<sup>17</sup> from whom you can certainly hope for no glory. You perceive, moreover, that the earth is also encompassed and surrounded, so to speak, with belts: *two of which separated by the greatest distance and situated at each end under the very poles of the heaven*,<sup>18</sup> you see are rigid with ice; but the middle zone, which is also the largest, is burnt up with the heat of the sun. Two of these are habitable: the southern zone, the inhabitants of which *have their feet turned towards you*,<sup>19</sup> has no connection with your race. Of the northern (temperate) zone, however, which you inhabit, see what a small share you possess. The whole surface inhabited by you, of small extent north and south, but of greater length east and west, is an insignificant strip,<sup>20</sup> surrounded by the sea, which you call on earth the Atlantic, the Great Sea, or Ocean. And yet you see how small it is in spite of its great name. How, then, is it possible for either your own name, or that of any of our countrymen, to pass out of these familiar and well-known countries and either traverse the Caucasus here, which you see, or cross yonder Ganges? Who in the rest of the world, east or west, or in the extreme northern or southern regions, will hear your name? And if you subtract these, you will easily see, within what narrow limits your glory seeks to spread itself.

"How long, again, will those who speak about you, continue to do so? For even if future generations should successively desire to hand down the praises of any one of us, which they may have, in their turn, received from their fathers, yet, because of *the catclysms of water and fire*,<sup>21</sup> *which must happen at fixed periods*, we can attain not even lasting renown, much less eternal glory.

17. *Sed partim obliquas, partim aversos, partim etiam adversos stare vobis.* A somewhat difficult passage to do justice to: the next paragraph, however, proves beyond all doubt that the positions are referred to a spherical and not a plane surface.

18. If Cicero believed the earth was a flat surface, how could he possibly speak of *two poles*?

19. *Quorum australis ille, in quo qui insistent, adversa vobis urgent vestigia, nihil ad vestrum genus.* Surely no words could testify more clearly to the science of the ancients! Even a child might conclude the argument with a triumphant Q.E.D., and yet hear the commentator of the orthodox schools:—"This is a very curious passage, and if our author's interpreters are to be believed, he was acquainted with the true figure of the earth, a discovery which is generally thought to have been reserved for Sir Isaac Newton (?), and to have been confirmed by some late experiments; but I own I am not without some doubts as to our author's meaning, whether he does not here speak, not of the whole face of the earth, but of that part of it which was possessed or conquered by the Romans".—GUTHRIE. Requiescat in pace!

20. *Infula*, literally a fillet or ribbon used as an ornament in the sacrifices.

21. *Propter eluriones, exustiones que terrarum.*

For what does it profit you to be spoken of by men who shall be born hereafter, when those are silent, who were born before you, not less, indeed in number, and certainly better men; when, moreover, no one even of those, who can bear our repute, is able to preserve the recollections of a single year. Now men usually measure the year by the sun, that is, by the revolution of one star; but it is only when *the rest of the constellations*<sup>22</sup> *have returned to their original positions*, and have brought back the same aspect of the heaven after long intervals, that the true revolution of the year can be spoken of. In which cycle I scarcely dare say how many centuries of mortals are contained. For like as in olden days, when the soul of Romulus entered into these mansions, men saw the sun obscured and extinguished, so when the sun shall be again obscured in the same position and period, and all the signs and stars are recalled to the same origin, then must you consider the cycle complete. But you must know that not even the twentieth part of this year has completed its revolution.<sup>23</sup>

“Wherefore, if you have hopes of a return to this place, where great and excellent men enjoy all things; of what value, I ask, is that human glory, which can scarcely extend to the small fraction of one cycle? And so if you would look on high and fix your gaze on this state and your eternal home; you will neither devote your life to vulgar fame, nor centre the hope of your welfare in human rewards. True worth itself by its own attractions should lead you to real achievement. What others say of you, let them see to it; for talk they will. But all such fame is bounded by the narrow limits of the regions which you see. Never yet has man enjoyed lasting fame, for death destroys and the oblivion of posterity engulphs it.<sup>24</sup>

“And, if indeed, O, Africanus,” I said, “a *side path*<sup>25</sup> to the highway to heaven lies open to men, who have deserved well of their country; and though heretofore from my youth up, by treading in the footsteps of yourself and my father, I have never been untrue to your honorable reputation; yet now with such a prospect before me, I will strive with even greater watchfulness.”

22. *Astra*; the term *astrum* is never applied to the planets; it generally means a constellation or a sign of the zodiac, and is used in the plural as a designation of the heavens. The usual rendering, however, is “planets”; clearly a perversion of the radical meaning.

23. This astronomical cycle was called by the Romans *Annus Magnus* or *Annus Mundanus*. It is a period of some 25,000 common years, and the key to the mysteries of the Manvantaric cycles, rounds, races, and sub-races. The method of calculation of such cycles being one of the most important branches of occult astronomy, was jealously guarded. Even in the present Renaissance, figures are kept back.

24. Throughout this remarkable exposition of the emptiness of fame the grand precept “kill our ambitions” re-echoes, emphasized, however, with all the logic of the practical Roman mind, so that it may stand for trial in the open court of Reason, and fight the doubter with physical facts.

25. A hint that even true Patriotism is not the *Path*, though tending in its direction.

"Strive on," said he, "with the assurance that *it is not you, who are subject to death but your body*. For that which is really yourself, is not the being which your bodily shape declares. But the real man is the *thinking principle*<sup>26</sup> of each, and not the form, which can be pointed to with the finger. Of this, then, be sure that *thou art a God*; in as much as deity is that which has will, sensation, memory, foresight, and rules, regulates and moves the body it has in charge, just as the Supreme Deity does the universe. And like as eternal deity guides the Cosmos which is in a certain degree subject to decay,<sup>27</sup> so a sempiternal soul moves the destructible body. *Now that which is ever in motion is eternal*. Whereas that which communicates motion to something else, and which is set in motion by an external cause, must necessarily cease to exist, when its motion is exhausted.

"That, therefore, which has the principle of motion in itself, seeing that it can never fail itself, is the only eternal existence, and moreover is the source and causative principle of motion to all other bodies endowed with movement. The causative principle, however, can have no antecedent cause. For all things spring from this principle, which cannot in the nature of things be generated from anything else; for if it were so, it would cease to be the principal cause. And if this is without beginning, it can evidently have no end, for if the principle of causation were destroyed, it could not be reborn from anything else, nor give birth to any thing out of itself, for all things must necessarily be generated from the causative principle. The principle of motion, therefore, comes from that which is endowed with self-movement; and this can suffer neither birth nor death; otherwise every heaven would collapse, and every nature necessarily come to a standstill, seeing that it could no longer obtain that force by which it was originally impelled.

"Since, therefore, it is evident that that only is eternal which is self-motive<sup>28</sup> who is there to deny that this is a rational attribute of souls? For everything which is set in motion by external impulse is destitute of the soul principle,<sup>29</sup> whereas everything ensouled<sup>30</sup> is energized by an interior and self-created motion; for this is the soul's proper nature and power. And if it alone of all things has the attribute of self-movement; it surely is not subject to birth but is eternal. Exercise the soul therefore, in the highest pursuits. Now the noblest interest of a man is the welfare of his country; and if the soul is practiced and exercised in such cares, it will the more speedily wing its flight to these mansions and its

26. *Mens* (Manas).

27. Cosmic pralaya.

28. This is why the Absolute and the unknown deific Principle, is called "Absolute Motion" in the *Secret Doctrine* — a "motion," which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth. (Ed.)

29. *Inanimum*.

30. *Animal*.

proper home. *And the time of this achievement will be greatly shortened, if even now in the prison of the body, it extends beyond, and by contemplating things which are not of the body, withdraws itself as much as possible from its earthly tabernacle.*

“For the souls of those who have given themselves up to the pleasures of the body, and have made themselves the servants of these pleasures, and under the sway of the passions, whose ruler is pleasure, have transgressed the laws of gods and men; *on quitting the body, they hover round the earth, and do not return to this heavenly haven until they have been tossed about for many ages.*”<sup>21</sup>

He vanished and I awoke from sleep.

E. E. O., F. T. S.

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## HIDDEN HINTS IN THE SECRET DOCTRINE\*

(From p. 200 to p. 212, Vol. I.) †

By W. Q. J.

**FUNCTION OF COMETS.** Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, v. I.*

**CYCLES.** There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I. the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For (*at foot p. 202*),

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\*This article was first printed by Mr. Judge in *The Path*, for October, 1891.  
 †References are to the paging of the original edition of the *Secret Doctrine*.  
 21. i. e., are reincarnated.

"This is the basic and fundamental stone of the secret cycles. . . . The assertion that all the worlds (stars, planets, etc.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p.* 203, *3rd para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

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Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire that if you will take your mind off yourself as much as possible, and throw it into something for someone else, which would, in course of time, destroy the self impression.—  
*W. Q. J.*

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Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.—  
*The Voice of the Silence.*

# ABOUT "SPIRIT" MATERIALIZATIONS\*

SOME EVIDENCE FROM SPIRITUALISM.

**A**N examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead;" and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes—corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that today these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits." For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has

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been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the theosophist, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "control" was called Jim Nolan, and the medium was Mrs. M. J. Hollis Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practice. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world," said he did, and proceeded in substance thus:

"The electrical particles in a dark room are in a quiet condition; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the 'spirit,' who steps into it and uses it as a form."

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds:

"Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person."

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits," yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that

spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *seances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was:

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for everyone who wishes to go into it for some special purpose?" What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

*Nolan.* "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said:

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*: the astral light retains all those peculiar things which occur to you from day to day." And again, on the 12th of January, in reply to the sixth question, the same "spirit" said: "We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit."

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *seances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter.

And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits," accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *seances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

WILLIAM Q. JUDGE.

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## PERTINENT REFLECTIONS\*

### OPPOSITION OR EXPLANATION, WHICH?

It has been my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in *PATH* whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions

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are demolished. This is not opposition. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God," and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

#### THE T. S. SHOULD NEVER HAVE A CREED.

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reincarnation as its creed, so as to cause us all to be called "Reincarnationists," no right progress could ensue. As Reincarnationists we could not all fully agree with Karma, and, indeed, many varieties of reincarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which co-operation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And today the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

## SIZE NO MEASURE OF POWER.

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good by rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

## IS THERE IDOLATRY OF H. P. B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H. P. B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of an unlettered person ought to be rejected. But this is not idolatry. H. P. B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H. P. B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the

fear has been expressed, all we have to do is to continue to use H. P. B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common-sense.

AURIGA P. STARR.

## THE UPANISHADS\*

HAVING been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the *PATH* that H. P. B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate then and there the translations with the original.

In the *Secret Doctrine*, vol. i, "summing up," H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled, occurring in every Upanishad. I have found that such is the case, and here are the proofs:

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the Madras edition. They are Nila Rudar, Choohka, Kaudhasruti, Brahmabindu; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly, going so far as to omit a large number of Slokas. For example, the Nada Bindu, the Tejo Bindu, the Dhyān Bindu, and many others are quite unrecognizable in their Bengali costume. The Tejo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmopanishad by C. R. Srinivasayaugār, I could

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recognize neither the Madras nor the Calcutta edition!!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the "Raja Yoga" by Tookaram Tatya, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya*, quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98(?), even though these treat of the same subjects in various places. In the Bhagavat Gita and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yoga-sikha, Yogachudamani, Yogakundalini; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries; Bhasmagabala of the holy ashes; the vasudeva of the Tripundhra or the Caste marks of the Vaishnavas; the Muktika is a catalogue of the 108 Upanishads; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrasuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once the subject changes about yoga, and it goes on for about 10 lines, when in comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about OM in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Savitri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious, and so were not held as authority to be quoted.

Such is the text; now for the translation. The whole Upanishads can be divided into 3 parts: those treating of purely Vedantic and social subjects, those treating of Yoga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and developed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work).

The text is defective, misleading, and erroneous; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicableness and tremendous results; and the translators not qualified (but which of us is so?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks:

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were Srutis, i.e., oral instructions handed down from Guru to Sishya. The editor of these Upan-

ishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The PATH also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pial" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmopanisad. A very touching instance of a victim of mispracticed Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the PATH advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(Nom de Plume) FRANCOIS FLAMEL,  
Terre Villa.

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I regret exceedingly all your troubles and difficulties. They are all, it goes without saying, matters of Karma, and must right themselves in process of time. Meantime, your work and duty lies in continuing patient and persevering throughout. The troubles of your friends and relatives are not your Karma, though intimately associated with it by reason of the very friendship and relation. In the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma, and it is this which is affecting you. It will go off shortly, and you will have gained greatly in having gotten rid of a troublesome piece of business.—*W. Q. J.*

# SOME HINDU LEGENDS\*

## A ROMANCE OF SITA.

**P**ERHAPS in the whole range of moral allegories which honey-comb the ethical and religious literature of Hindustan there is nothing more elevating, more inspiring to the mind of the Hindu than the narrative of the recovery of Sita from the hands of the giant Ravanna, by Rama, as an incarnation of Vishnu the Deity Absolute.

It is said that in one of her past lives Sita was the only daughter of the great Rishi (Sage) Bhrigu, and then went by the name of Bhargavi. She passed the prime of her life in stern asceticism with a view to obtaining complete union with the Deity in her next incarnation. One day while she was walking alone in the forests, Ravanna the giant king of Lanka, (Ceylon), of the ancient race of giants mentioned in the *Secret Doctrine*, came upon her, and was so much ravished by her enchanting beauty that he wanted to make her his bride.

At this proposal Sita was so incensed that she, there and then, prepared a pyre into which she threw herself, uttering an indelible curse upon the giant that during his whole lifetime, which covered 150,000 years, he would not be able to touch a single woman, a curse which was literally fulfilled.

Bhargavi's curse worked itself out in a most wonderful manner.

Centuries upon centuries rolled away, and the giant Ravanna, the most long-lived of God's creatures, still ruled Lanka with an iron hand.

Lapped by the limpid waters of a lake in Southern India, there stood in its very midst a Lotus-flower whose sun-kissed bosom bore the noble form of a gentle being of angelic innocence. It was the daughter of Bhrigu come to life again in this strange watery cradle. A couple of fishermen who had been one morning angling on the margin of the lake brought the Lotus out. Admiring the glorious image of the sleeper inside, they took it to their King Ravanna, the monster who had cost Sita her life in her last incarnation. Astonished at the infant so peacefully reclining on the Lotus, the King called his soothsayers and asked them, as is customary with the Hindus, to consult the stars about the future of that mysterious being. On being informed that the girl was destined to bring ruin and desolation on him and his kingdom, Ravanna ordered that she be shut up in an air-tight box and drowned in the deep sea.

The future Sita remained for years a sojourner of the sea, till one day the furious waves washed the box ashore. The sands covered it and kept it long unseen by human eyes. Janaka, the king

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of Videhnagar, one morning, intent upon performing a sacrifice to the Gods (*yagna*), came to the sea-shore with his retinue of priests and courtiers. In *yagna* it is very necessary that the ground should be consecrated before the ceremony. When the beach was being made ready, the share of a plough that was uplifting the ground struck against a hard substance, which being dug out turned out to be the well-secured box holding the woman who was to bring about the downfall of the house of Ravanna. Delighted with this acquisition, considered to be a god-send for his life, Janaka took the child home and brought her up as his own daughter. From her foster-father Janaka she received the patronymic Janaki. She was called Sita because she was first brought to light by a plough whose Sanskrit equivalent is *Sita*.

Valmiki relates that she was afterwards married to Rama, an incarnation of the Deity, was carried off to Lanka by Ravanna, and there kept by him in captivity. Rama then pursued the enemy to the Southern shore of India, and was helped by the monkey god, Hanuman, who made war with him against the giant, calling to his aid the elemental forces of Nature. Here Hanuman represents not only the ancient ape-like men of the early races, but also the elementals of all degrees of power. The armies arrived at Lanka, besieged the place, and finally overthrew the giant, recovering Sita. In other words, the new cycle and the new race overcame the old and took their place.

(To be continued)

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Yet, if the "Doctrine of the Heart" is too high-winged for thee, if thou needest help thyself and fearest to offer help to others—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "tomorrow." Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.—*The Voice of the Silence*.

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Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—*The Voice of the Silence*.

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Do not judge in anger, for though the anger passes the judgment remains.—*W. Q. J.*

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To live to benefit mankind is the first step. To practice the six glorious virtues is the second.—*The Voice of the Silence*.

## ON THE LOOKOUT

**T**HE Theosophist will find plenty to reward his search in the newly published journals of Ralph Waldo Emerson. The editors have removed from these journals everything that has already been published and the remainder is therefore entirely new. A journal, like a private letter, has a certain significance all its own. It is unstudied and intimate. It shows the writer off his guard so to speak, and what he writes is unpremeditated and without the caution that precedes an intended publication. For this reason it may be interesting to reproduce some few of the entries in these journals as illustrating Emerson's attitude toward the topics that would now be labeled unhesitatingly as occult. They are given here in their entirety but not necessarily in the chronological order in which they were written:—

Phrenology and animal magnetism are studied a little in the spirit in which alchemy and witchcraft or the black art were, namely, for power. That vitiates and besmirches them and makes them black arts. All separation of the soul's things from the soul is suicidal. So are phrenology and animal magnetism damned.

When the materialist represents mind as the result of body and, at the perishing of body, deceasing—he tells us that this is true, though not so satisfactory to our pride. This last remark is a fatal concession. Nature is always true, there is no lie, no betrayal in it, and yet, it seems in all the individuals there arises this feeling, on hearing his statement, that it is less satisfactory to our pride than something else. In other words, all the individuals feel here is some wrong, some crack; something else is desirable than that you say is done, something else is best. Then surely something else must be true.

Practical faith we have not. Let us believe in unity until our actions are united. Let us not believe, as we do now, in means and medicines, but in our soul recognize that the world flows ever from the soul, and, instead of attacking the toothache or the dyspepsia, or any other symptom, raise the aim of the man,—and toothache and indigestion, cramp and croup, pain and poverty, will disappear in troops, as now in troops these calamities come.

We say there exists a Universal Mind which imparts this perception of duty, opens the interior world to the humble obeyer.\* \* \* It has been imparted in all ages. Religion is the homage to this presence.

All greatness is in degree, and there's more above than below. Thus, what epic greatness in Dante's Heaven and Hell, revealing new powers in the human mind. What majestic power again in Swedenborg's Heaven and Hell. What again in the popular Calvinism of the last two centuries. Each of these war against the other. Now read the Indian theory:—"As to Heaven and Hell, they are inventions of Maya, and are therefore both imaginary."

Can anyone doubt that if the noblest saint among the Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Manu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by these believed adversaries of their sects?

In the matter of religion, men eagerly fasten their eyes on the differences between their own creed and yours; while the charm of the study is in finding the agreements and identities in all the religions of men.

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Mesmerised is part and parcel of the mesmeriser. Could you mesmerise yourself? The amount of information I obtain from these mesmerised is, that pain is very unpleasing, my shoes are made of leather, etc., that the cock crows in the morning, that there is a great deal of water in the high seas. "The oracles assert, that the impressions of characters and other divine visions appear in aether."—Proclus? \* \* \* The only objection to spiritism is, that it is in the wrong hands. New powers are to be looked for,—who has found the limits of human intelligence?—but not in the vile.

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The blaze of genius owes its depth to our delighted recognition of the truth, as something older than the oldest, and which we knew aforesaid, whether in the body or out of the body, we cannot tell; God knoweth.

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Spiritism once more. The same things which you tell, or much better, I could well accept if they were told me by poets, or of great and worthy persons. That the hero had intimations preternatural of what it behooved him to know,—that a noble lover should be apprised by omens, or by presentiments, of what had befallen his friend in some distant place, is agreeable to believe; but angels do not appear to ask Mr. Smith why he did not send home his cabbages, or Dick his new shoes.

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Among the significant signs of the times may be noted an article on "The Mystery of Sleep" that appears in the December issue of "The Nineteenth Century." A single quotation will serve to show the author's viewpoint. He says:

I think there is abundant—nay, overwhelming—evidence to prove that in sleep the soul is susceptible of relations independent of time and unfettered by spatial bonds, and so we may discern events hidden from the bodily senses both in the present and in the future; that it is capable of perceiving distant scenes, and of communication with persons who are afar off and even with disembodied spirits. Fifty years ago, to make such a confession would have been to write for oneself summary condemnation as a lunatic or a fanatic. Now it is beginning to be understood that there are more things in heaven and earth than are dreamed of in the materialistic philosophy which so long dominated the general mind.

The writer of the foregoing might perhaps have asked himself the cause of the change in public opinion that makes it possible now to express opinions that would have been dangerous fifty years ago. It was H. P. Blavatsky who made herself the lightning conductor for the venom and bigotry of her day and so smoothed the path for those who were to follow her. It is a fairly safe inference that but for H. P. Blavatsky there would have been no such article on Dreams in the "Nineteenth Century," nor toleration for the hundred and one tatterdemalion philosophies and systems that have waxed fat on the unacknowledged plunder from the "Secret Doctrine." We could forgive the theft if only the thieves had refrained from distortion and adulteration, but doubtless Karma will attend to these matters at the right time. And until that time it is just as well to make the matter one of record for the benefit of the historian.

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# The United Lodge of Theosophists

## DECLARATION

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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*  
Los Angeles, California.

Metropolitan Building, Broadway at Fifth St.



# THEOSOPHY

A MAGAZINE DEVOTED TO

THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY



THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. II

JUNE, 1914

No. 8

*The course of evolution is the drama of the soul and nature exists for no other purpose than the soul's experience.*

## CONTENTS

"When the Time Comes" - - - - -	337
My Books - - - - -	340
Some Hindu Legends - - - - -	349
Fragments of Occult Truth - - - - -	351
What Our Society Needs Most - - - - -	360
Metaphysical Healing Once More - - - - -	362
Plain Theosophical Traces - - - - -	367
The Bhagavad-Gita - - - - -	370
The Persian Students' Doctrine - - - - -	375
Hidden Hints in the Secret Doctrine - - - - -	378
Never Need to Worry - - - - -	380
On the Outlook - - - - -	381

UNITED LODGE of THEOSOPHISTS  
LOS ANGELES, CALIFORNIA

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# Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

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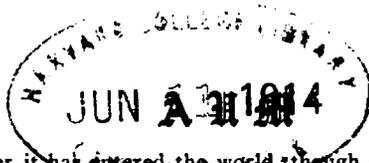


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things, becomes different according to whatever it enters, but it exists apart.

There is one Eternal Thinker thinking non-eternal thoughts; He, though one, fulfils the desires of many. The wise, who perceive Him within their self, to them belong eternal life, eternal peace.—*Upanishads*.

# THEOSOPHY

Vol. II

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## “WHEN THE TIME COMES”

I mean by “helpers” such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty . . . when the time comes, and especially by their American brother. . . .

*Ingratitude is a crime in Occultism.* W. Q. Judge is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. Mr. Judge refuses to defend himself. No man who knows himself innocent ever will. But is that a reason why we should let him go undefended?

H. P. BLAVATSKY: *The Third Instruction*.

THE task undertaken by this magazine was to present the philosophy of Theosophy as it was given by Those who brought it. That very task imposes the necessity of calling attention to the various misstatements of fact or philosophy that may emanate from any theosophical exponent.

In September of last year it became necessary to call attention to misrepresentations so clearly indicative of lack of knowledge on the part of the author that our article was written under the caption of “Blind Leaders of the Blind.” In that article the Editors of this magazine pointed out the errors and false deductions, and gave corrections from recorded history and recorded philosophy, with references and citations. The reader is referred to the article itself.

Again we regretfully have to call attention to other misunderstandings and consequent misrepresentation from the same quarter, appearing in *The American Theosophist* for May, 1914.

The first of these is in regard to William Q. Judge.

The fact that "THEOSOPHY" from the beginning endeavored to show, and proved in its showing, is that H. P. Blavatsky and William Q. Judge were the real Founders of the Theosophical Society, and were the real Teachers, or rather the real Messengers of Theosophy to the Western World. On account of this effort to show the real status and relation of H. P. Blavatsky and William Q. Judge, interest in the conjunction of these two names has been aroused throughout the theosophical world. For this reason, evidently, those organs and publications that have hitherto ignored the nature and work of Mr. Judge are just now endeavoring to create an impression in regard to Him which is a false one, and absolutely unsupportable by any evidence whatever.

We necessarily welcome even the smallest recognition of W. Q. Judge coming from quarters that have in the past vilified, slandered and misrepresented Him, when His position in the work was not entirely ignored. As before, we propose to take as authority for what we have to say—H. P. Blavatsky, the only one who could rightfully speak in regard to him. In speaking of Mr. Judge we do not have to pose as authorities ourselves. As historians we have no apologies to offer, but as true historians we feel bound to place every fact before our readers. We have no doubt but that we shall be charged with intolerance and unfriendly judgment, but this we will have to accept for the sake of the cause we are endeavoring to serve. We are in this battle to win recognition for the true Philosophy, the true Founders, and a true comprehension of the Movement.

It is our intention to nail every lie with recorded truth. Unsupported statements by anyone, however high he may be supposed to be, can have no weight whatever in the mind of any informed person. Such statements, however, can and do deceive and mislead the innocent, the ignorant and the unwary; are ingrate blows, and are not an exposition or an interpretation, but a perversion alike of the facts and of the philosophy. Is this vigorous language? If so, the occasion demands it, as we shall proceed to show.

For years *The American Theosophist* and its predecessor *The Theosophic Messenger* carried on its inside front cover page an official announcement that the Theosophical Society was "founded by Col. H. S. Olcott and H. P. Blavatsky." After the publication of "Blind Leaders of the Blind" this announcement was changed to read: "Founded by H. P. Blavatsky and Col. H. S. Olcott." Why the change if the original announcement truly stated the fact and the relation? Otherwise, why the covert subordination and belittling of H. P. Blavatsky?

The May, 1914, number of *The American Theosophist* contains an editorial article on William Q. Judge, and through the magazine are numerous extracts from his writings. Taking the admission of

good in Mr. Judge at face value, tardy and reluctant though it be, what is the explanation of twenty years delay in its making; what the explanation of twenty years omission of these writings from the columns of the organs of Mrs. Besant's Society, of twenty years omission of his books from their lists of publications for students?

The article in question evades Mr. Judge's place in the founding of the Society, denies history and repeats its "two founders." We present one citation out of scores that can be supplied to give Mr. Judge's true status. In her first letter to the American Theosophists in convention assembled Madame Blavatsky begins as follows:

To William Q. Judge, General Secretary of the American Section of the Theosophical Society: My Dearest Brother and Co-Founder of the Theosophical Society: We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

H. P. Blavatsky . . .

*Letter to the Second American Convention,  
and dated, London, April 3, 1888.*

The last paragraph of the article under review in condescending forgiveness *imputes to William Q. Judge the very wrongs committed by his accuser, Mrs. Annie Besant*, and aided and abetted by those who were or are under her influence and domination. Can delusion dig itself a deeper pit than this?

Next month we propose to show the successive steps of warning, of prophesy, and of unhappy fulfillment in that cycle of the Theosophical Movement and the Theosophical Society which began in 1886 and ended in 1895. Meantime the thoughtful student is asked to read and ponder the following articles re-printed in former numbers of "THEOSOPHY:" (a) "The Theosophical Mahatmas," reprinted in the July, 1913, number; (b) "Lodges of Magic," reprinted in March, 1913; (c) "A Master's Letter," reprinted in September, 1913, and (d) the article, "H. P. B. was not Deserted By Masters," reprinted in May, 1913; together with the four Letters of H. P. B. to the several American Conventions, and reprinted in this magazine in the numbers for November and December, 1912, and February and March, 1913.

## MY BOOKS\*

SOME time ago, a Theosophist, Mr. R\*\*\*, was traveling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analyzed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,† with its misprints and wrong quotation-marks, has given me more anxiety and trouble than any-

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\*This article was first printed by H. P. Blavatsky in *Lucifer*, for May, 1891.

†Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, (Vol. I., p. 347, 2nd par.), a "correction" which shows Buddha teaching that there is *no rebirth on this planet* (!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet," for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

thing else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor short-comings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.\*

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\**Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopaedia."—*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of reestablishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World*.

"Most remarkable book of the season."—*Com. Advertiser*.

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post*.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun*.

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic*.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune*.

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald*.

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretenses, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever-active opponents that (1) *Isis Unveiled* was simply a rehash of Eliphas Levi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!\* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately

\*This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to repeating the words read by the hypnotizer mentally from a book—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of “slanders and lies,” my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a person most indefatigable in attacking me personally for the last twelve years,† though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to “explain things.” It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

†I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labors and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil." If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs: Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result

was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter "Before the Veil!"

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F. R. G. S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the London *Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jesus*, by Renan, will find that he has plagiarized by *anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognized genius needs no borrowed imagery, has failed to thank the

French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilization and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honorable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,\* would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the foot-note the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*," to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me*. I have no author's

\*A. Wilder, M. D., the editor of *Serpent and Siva Worship*, by Hyde Clark and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; "A Dissertation, by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Jamblichus,' 'Proclus,' 'Aristotle,' etc., etc., etc.," edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M. D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy," a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and LUCIFER—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about a half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I, p. 46) from Montaigne: “I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them.”

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891.

H. P. BLAVATSKY.

A declaration:

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E. S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides*

of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, etc., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning." From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,  
W. R. OLD,  
LAURA M. COOPER,  
EMILY KISLINGBURY,  
E. T. STURDY,  
H. A. W. CORYN,  
CONSTANCE WACHTMEISTER,

ALICE LEIGHTON CLEATHER.  
CLAUDE F. WRIGHT,  
ARCHIBALD KEIGHTLEY,  
ISABEL COOPER-OAKLEY,  
ANNIE BESANT.

# SOME HINDU LEGENDS\*

(Continued from May Number)

## VALMIKI, THE WRITER OF RAMAYANA.

In one of the wilds of India, a Brahmin youth of obscure parentage in a vagabond company used to waylay travelers, and lead a life remarkable for its lawlessness and avarice. For years the boy trafficked in unrighteousness, till one fine summer morning Narada, the messenger of the gods, the Mercury of the Aryans, with his tuneful lute (*Vina*) hymning forth praises to Vishnu to kill the tedium of his march, came upon the brigand so early up for his daily human hunt. On being threatened with his life Narada remonstrated with the brigand to spare it, as his death would not give him any money, and asked the chief motive which led him to commit such crimes. On being told that he had a large family to maintain, which, as he could not do by fair means, he had to fall upon foul ones to keep them well fed and clothed, Narada begged him hard, before being put to the sword, to run to his own house and ask his wife and children, for whose sake he was heaping sins on his own head, if any one amongst them was willing to exchange with him the penalty of hanging which was inevitably destined for him at no distant date. Utterly dejected and downcast did the Brahmin return to Narada and complained most bitterly to him of the ingratitude of his own kith and kin for whom he had dipped his hands so deep in blood, since they cared not for him to desist though he should die. He fell upon his knees and requested the divine messenger to save his soul. Taking pity on his abandoned plight, Narada told him to sit under a banyan tree hard by and mutter incessantly the word *MARA*.

In the Canarese language this word means "a tree," and the illiterate youth, who had never heard the name of God until now, very soon, by repeated anagrams, began to pronounce *Rama, Rama*, the name of the Deity amongst the Hindus. For a thousand years, the legend runs, the Brahmin in his yoga trance kept the word *Rama* ceaselessly on his lips, at the end of which Narada once more happened to pass that very way, and found in his would-be murderer a regenerated ascetic whose body was altogether enveloped with white ants. Nearing him he recalled him from his trance and gave him the name of Valmiki, or he whose body was covered with *Valmik* or white ants. Inspired by him this Valmiki, the former highwayman, wrote that glorious monument of human genius held so sacred by the Hindus, the *Ramayana*, in which he recounts the love of God towards man, and how He tries to alleviate the sufferings and woes of Humanity.

Among other things the story is intended to show how the soul even of the most abandoned may be swayed, and how an impulse

\*This article was first printed by Mr. Judge in *The Path* for March, 1892.

in the direction of a better life will lead to good Karma. The sage, whether appearing as Narada or not, knows how to touch the chord that shall vibrate so strongly as to change a life, as in this case he appealed to the bandit on a point that would show him how ungrateful were those for whom he did evil. And so, too, only by previous good Karma could this youth have met a benefactor in that life; thus all along the road we meet those who help us and those whom we must help. As we do not recognize them, the only way is to help everybody.

#### THE MUNGALGIRI TEMPLE.

About six miles from the town of Bezwada, the ancient Vijayawada so famous for the religious austerities of Nijaya or Arjuna, there is a high mountain called Mungalgiri. On the top there is a very celebrated temple whose chief wonder is that near its "Holy of the Holies" there is a small opening known as Narsihma Vakira, or the mouth of the God Narsimah, the Fourth Avatar of Vishnu. The votaries who come to the shrine are in the habit of bringing a potful of *jaggery* mixed with water, as a libation to the god. The contents are emptied by means of a conch shell into the small orifice just mentioned. Only just half of what is offered is taken in; the other half, even if poured, is not received, but thrown out as often as the conch throws it in. This is considered as a token of love and regard of the Deity towards helpless Humanity.

There is a perpendicular crevice in the same mount which is supposed to communicate with the Patala—known as the nether world by some and in *Secret Doctrine* identified with America.

In the *Kreta* Yuga this mountain was called Muktradari, or the Mount of Salvation; in the *Treta* Yuga, Jotadari, or the Mount of Protection; in *Dwapara*, Niladari, or the Blue Mount; and in *Kali*, the present age, it is known as Mungalgiri, or the Auspicious Mount.

The spire over the temple is some 1,320 feet high, and was built by a Rajah named Venkatradari at a cost of 400,000 rupees in order to expiate the crime of murdering some robbers whom he had invited to his house really for that purpose but on the ostensible plea of hospitality.

India is a land of mysteries truly, but although many of these folk tales arise out of natural phenomena, they show the deeply-seated religious feeling of the race. Religion there enters indeed into everything. But these tales are not despicable, for many great writers of authority know that under the folk tales of all nations are concealed truths hidden from the materialist's gaze. Oil on the sea to still it was long held a superstition, but now nearly every well appointed ocean vessel is equipped with oil-bags to accomplish this end in accord with ancient "superstition."

*Warangal, J. S.*

# FRAGMENTS OF OCCULT TRUTH\*

By A LAY CHELA.

No. VI.

DEVACHAN.

**I**T was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet open for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1883.

the resurrection at the end of the world. [The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favored by ordinary theology we do not pretend to say, but Heaven must be recognized by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.\* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with,

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\*The information is supplemented by a copious appendix which please consult.—Ed.

makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiae* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or “animal” soul, pass into a temporary period of oblivion† from which they are, so to speak, born into “Devachan.” Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth; that which survives in Devachan is the man’s own self-conscious personality,‡ under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there*. It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible any thing which can be described as a felicitous spiritual existence after death for mankind at large, and “Devachan”

†Called in No. 1 of Fragments “gestation.”

‡See Appendix A.—Perchance, the “essence” of self-conscious personality would be a more comprehensive term.—Ed.

is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi"—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room for enjoyment or *repentance*.\* It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream," objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a parting from its chosen associates. Those associates are not in

\*The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20-30.—Ed.

the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away. [See Appendix C.]

There *is* a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unflinching certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution. [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.\* The subject being of paramount importance it may be

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\*While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak *aristocrat of sin* has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request—"Lead us not into temptation," the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

left for a separate Fragment [See Appendix E.] Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develop a new consciousness with no material beyond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is *possible*, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded,—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan *becomes* for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka*, when the upper *duad* does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "Kama loka," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it must be

remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worth while to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the “resurrection” has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to “perish everlastingly;” an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The

conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects,—the state in which the principles liberated from the body are still in Kama loka, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the Kama loka even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct forever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to someone shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in Kama loka is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

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## WHAT OUR SOCIETY NEEDS MOST\*

**T**HE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves

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debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practice because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is pre-eminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

# METAPHYSICAL HEALING ONCE MORE\*

BY ONE WHO HAS TRIED IT.

THE opening sentence of Mrs. Gestefeld's article in February *Path* entitled "Another View of Metaphysical Healing" leads those in the Theosophical ranks who *have* "examined the subject sufficiently to arrive at an understanding of the principles involved" to come forward with such knowledge as a disclaimer of the assumption that only those who are ignorant of the matter will share the opinion of the *Path's* Editor.

An early inquirer into the theory that now enjoys the diversified nomenclature of "Divine Science," "Mind Cure," "Mental Science," "Metaphysical Healing," and "Christian Science," may claim to know something of its rise, its progress, and its present proportions, having been from the first intimately associated with one of the leading exponents of the art, and having examined thoroughly the *modus operandi* of the said art's acquisition and practice under the guidance of one who is conceded by even her opponents to be a past master of the Healing Gospel. With friends, in addition, who are ardent believers in the system of metaphysical healing, some of whom are regular practitioners of the cult, and with the cheerful admission that in some instances great temporary alleviation of suffering has been effected by the use of this agency,—and in one solitary case what might even have proved a permanent cure had not death intervened from another disease, it will presumably be granted that the writer knows whereof he speaks, and that the following is in no antagonistic spirit, but is the result of a full knowledge of the "principles involved," from a long and dispassionate observation of the facts, together with some personal experiences in the methods employed. All which tend to the unbiased conclusion that the opinion of the *Path's* Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners. The remarkable unanimity—seen, alas! on this point alone—with which all adherents of every shade of the "Divine" and the other allied sciences condemn any and all examples chosen by an outsider for remark, renders it extremely difficult to handle the subject at all; yet it will probably be conceded that certain basic statements are used alike by all branches of the several denominations, and even by every free-lance of a "healer" who is considered infallible by her own following.

These are, in substance, that "All is One," that "One is Reality," that the "Reality is Good or God," that "God is Spirit," etc.: while in a text-book open at the First Lesson there is a list of the qualities of this God or Spirit, which is defined as both Principle

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and Person, and also as a "Unit and Person, *i. e.*, that which cannot be separated." A great deal is further said in the book in question about Love and Life and Light, and of Reality, which is explained to be "a thing that exists in the Mind of God," and we are gravely told that "all expressions of Reality are real, but that there are expressions of Reality which are false because they exist in man's mind independently of God's Mind," these unrealities among others being sickness, sorrow, sin, and death.

To escape the discomforts of this quadruple-headed hydra we are to bask in thought on Love and Light, which is God or Good, whereby we will be made sound, joyful, holy, and deathless.

Now all of this, the conscientious student of Theosophy as opposed to the mere believer in Theosophy, according to Mrs. Gestefeld's distinction, recognizes naught as familiar save the first proposition that All is One, and *that* One is the Real.

So far from Theosophy, as affirmed, being alike in essence with the "Divine Science" as expounded from the metaphysical healer's viewpoint, nothing could well be more dissimilar; nor can Theosophy be restricted in its definition to that presentment of truth alone which "appeals to and engages the intellect in contradistinction to "Divine Science" which "appeals to and engages the soul or self-consciousness," for according to the revelations of the partial and one-sided presentment of this Science known as Metaphysical Healing, it might properly be termed that which "appeals to and engages" the physical consciousness exclusively, judging from the disproportionate part the material body and its sensations are made to play in the scheme of regeneration,—for it is nothing less than this which is the aim of the cult. That Theosophy with its many sidedness of appeal, now to the higher mentality, then to the soul principle, and finally to the Higher Self and pure Spirit, is here limited in its sphere of action to the narrow bounds of the intellectual faculty, shows a want of appreciation of the fundamental teachings of our philosophy which inclines one to the view Mrs. Gestefeld takes of us, *i. e.*, that special attention has been diverted from a right understanding of the Wisdom Religion in favor of what is covered by the term "Divine Science."

All who have become familiarized with the operation of the great law of adjustment known as Karma, realize that whatever of suffering is our lot, here and now, has had its origin in some previous life, ourselves having been the creators by thought-action of the causes whereof the effects are made presently visible. Now Mrs. Gestefeld's contention is that, if Theosophists admit thus much, it follows logically that the further admission must be made that, since past wrong thinking has produced a bodily disease, present right thinking should be the only means employed for its eradication, instead of allowing it, in Mr. Judge's words, "to work its way

down and out by the proper channel, the body," her argument losing sight of the fact that, though the attitude of right thought will doubtless favorably affect the bodily conditions of a subsequent incarnation, it would be inconsistent with our views to look for such results in the present life so long as old reckonings are not fully wrought out to the last decimal.

It is again urged against us that if Karma should not be interfered with by thought processes, no more should it be checked by physical applications, such as medicaments and other palliatives; to which we may reply that such measures are not employed as cure, but as a perfectly legitimate means of alleviation, inasmuch as they pertain to the same plane as the physical trouble, *i. e.*, the material, and that appliances and correctives appropriate to the sphere of matter to which the distemper belongs are in no sense an infringement upon the field wherein the invisible law operates. When mental force is brought to play upon bodily disease it is, according to Mr. Judge's position, thrust back again by the mind current to the sphere in which it had its source in a past embodiment, thence again to work its way down and out,—for such end it is infallibly doomed to effect sooner or later. Hence it is maintained as the wiser course, to allow it to work itself out in its chosen field of action now,—since we know what tenfold and irrepressible force is acquired by any pent-up power that is denied a natural vent,—we the while devoting our thought-action to higher issues than the rectification of what are not infrequently exceedingly trivial abnormal states of the physical system.

By this it is not meant that the object to be attained in amelioration of health will not be greatly advanced by a well equilibrated mind and a cheerful, hopeful temper, which every physician and every sick-nurse knows to be an invaluable aid to quick recovery. But this well-established fact has not waited ages for recognition till the advent of the mental healers, as they would have us believe.

That the objection urged against the mental practice of metaphysical healers does not hold equally good against the advocates of mesmeric and magnetic methods of alleviating physical infirmity, lies in the fact that animal magnetism by its very name proclaims itself on the same plane of matter to which the present expression of bodily disease is akin, thus making its application no more injurious to the mind than are such drugs as quinine in malarial fever, nor, in fact, than bread is to the hungry in health. The standing contention, however, of those who deprecate all mind-cure practice of every variety in disease is, that such lamentably false standards of thought and of the relativity of things are thus engendered, making so universal a topsy-turvydom that we are bewildered at the spectacle, and are ready wildly to call on all upholders of sound philosophy and framers of stable canons of speech to aid in re-establishing the reign of rational language, and the law and order of common sense once more.

Of more serious import than even the strange medley of religion and philosophy with which the literature of "Mental Science" is adorned, is the claim of a boasted ability to affect the conditions, either external or internal, of other persons through the channel of their minds. Only a dense ignorance of, or a wilful blindness to, the extraordinary achievements of the last two decades due to the painstaking researches of eminent psychologists abroad, such as Bichet and Janet of France, and of the scientific medical fraternity, such as Siefert of Nancy and Forel of Zurich, can fail to recognize in much of the mental-science practice in this country a kindred art to the hypnotic methods now being exhaustively investigated by the aforesaid authorities at various centres.

It is true, indeed, that with the mental-healers no trance is induced in their practice, but none the less does the mind of the operator assume a dominant attitude towards that of the patient, and we know from a study of the means advocated by the Nancy School in particular that "suggestive therapeutics"—a term long anterior to mental healing—are not always dependent for success upon the hypnotic state when once the stronger will has established its right of supremacy over the weaker one.\* The mere fact that the patient is ailing in body renders his will-fibre of poor resistance; indeed his very act in soliciting aid for his sufferings at the hand of the operator denotes the ease with which his open, receptive attitude of mind may be influenced to any extent by even the unconscious thought of the other. Those familiar with the detailed accounts of experiments of the kind made at different schools in Europe will need no confirmation of this statement. The literature of the subject is ample and easily accessible to all interested sufficiently to pursue a thorough examination of its somewhat intricate records. Therein it will be seen how impossible it is to guarantee an immunity of influence save on the one subject adopted for suggestion, the extreme susceptibility of the weaker sphere to even the unconscious thought of the stronger one being a factor that has to be reckoned with, making it idle for the practitioner to allege that he will "never interfere with another's free mental action," or that he "never holds a mind in bondage, but only directs it,"—a distinction, be it observed, worthy of a Jesuit Father-Confessor.

The subtle persistency of these little-known forces, thus tentatively and ignorantly evoked, renders them beyond measure harmful in their after effects, months and years being oftentimes required to shake off the last traces of their baneful influence.

Case after case might be cited from an intimate acquaintance with the dealings of Metaphysical Healers of the disastrous effects

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\*Bernheim maintains in his treatise, *De la Suggestion, etc.*, that the "hypnotic state need not be one of actual unconsciousness," that by the methods of the Nancy School "real therapeutic effects are obtained when the patient does not fall into sleep or trance and when the patient recalls perfectly what has occurred after the seance is over." The same authority defines hypnotism as "the provocation of a peculiar mental state which augments suggestibility. All the phases of the state have the common character, not of sleep or trance, but of suggestibility."

in certain instances of disease; one, notably, where a woman of fine mind, of finished attainments, and of originally strong will and pronounced individuality much reduced by long years of invalidism, was persuaded to put herself under the care of a noted "healer," one of those to whom even Mrs. Gestefeld would accord the meed of a right comprehension of the "Divine Science," but a woman of less intellectuality and possessed of fewer advantages of education than her patient, though extremely intelligent and quick of apprehension, which was supplemented by a will of indomitable power.

The patient had had for years an organic heart trouble, had been unable to walk at all, and had led a life of extreme carefulness. Under the new *regime* in less than a week the "healer," in defiance of the patient's own better sense, and directly counter to the warnings of a friendly medical attendant who had watched her case assiduously, had her walking about the streets, and unaccompanied, a thing the poor woman had not ventured upon in years, as the prospect of dropping down dead at any moment was inevitably before her. During a period of some five or six weeks an utter revolution took place in the woman's habits, and apparently also in her physical strength and general well-being, at the end of which time, the "healer" being called off in another direction, the patient was suddenly left without what had now become a daily and necessary stimulus, with the consequence that she almost immediately broke down with utter prostration of mental and physical power, and died a few years after without having ever regained the comparative ease of her condition previous to her recourse to this system of cure.

All the while she was undergoing this treatment she confessed herself to be conscious of the performance of foolish acts that her better sense told her at intervals were rife with future penalties, but something outside of herself, as she expressed it, seemed to urge her on to the result recounted.

If this be not Black Magic in the deed, however white the intent may have been, we confess an utter inability to cope with any suitable characterization, in accordance with the usual signification of terms.

Many another instance of the like kind might be adduced, but this one will suffice for the present purpose.

A minor consideration in the treatment of the whole question under review is that of the droll inconsistencies of theory and action that the professors of Metaphysical Healing Science are not above indulging in when need sorely assaults them in their own proper persons. For instance, we were on a time gravely assured by a practitioner of the art that mental force was equal to the cure of every disease, whether internal, organic, or incurable, and the statement was followed by the stout and not-to-be-shaken assertion that renal calculi were solvable under a well-directed and continuous thought current; but it was noticeable that when some time there-

after a hard mass of wax formed in the external meatus of the same person's ear, recourse was instantly had to syringes, soap, and hot water, and these proving inefficacious a speedy pilgrimage to the surgeon was undertaken for relief from his more perfect apparatus. When questioned why the powerful thought current could not have been as readily and as successfully applied to the ear's secretion as to that of the other organ in the body on an even harder substance, it was explained, in delightful defiance of all fact, that this was a "mechanical obstruction whereas the other was not," and all argument proved wholly powerless to establish the similarity of the two cases.

Such contradictions only compel our amused indulgence, and we experience the same lenient satisfaction as we are conscious of towards the innocent cross-statements of a diverting child comrade. But the more serious aspect of the matter is not unfortunately thereby lessened, as it has been our endeavor to prove above.

ELLICE KORTRIGHT, F. T. S.

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## PLAIN THEOSOPHICAL TRACES\*

**I**N the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical?" And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often sup-

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posed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H. P. B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even today it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Bøhme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher," which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er." Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence." He refers to Bøhme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Desir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it

gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. I, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen," the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

WILLIAM BREHON.

# THE BHAGAVAD-GITA.\*

(Continued from May number.)

WE have seen that Devotion must be attained by that student who desires to reach enlightenment. This is what is meant by Krishna's reply to Arjuna, at the conclusion of the second chapter.

"When he has put away all desires which enter the heart, and is satisfied by the Self in himself, he is then said to be confirmed in spiritual knowledge."

It is not possible to be wholly given up to the dictates of the Spirit while any desires that come into the heart are permitted to engross the attention.

Of course the person described here is one who has gone much higher in development than most of us have been able to. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

Many would-be occultists, as well as some Theosophists, leave out of sight this chapter's teaching. Devotion has no charms for them; they leave it to those who would be good men, no matter what their creed or philosophy, and attention is paid to reading books, either new or old, upon magic, upon ceremonial, or any other of the manifold delusions. Nor is this erroneous practice newly risen. It was common among the alchemists, and the result in some cases is that students now waste valuable years in mastering ceremonial, Rosicrucianism, talismanic lore, and what not, as laid down in the books, while all of it is either useless mental lumber or positively dangerous.

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\*This article was first printed by Mr. Judge in *The Path* of June, 1888.

I do not mean it to be understood that there never was real Rosicrucianism, or that ceremonial magic yields no results, or that there is no science of talismans. There are realities of which these, as now known, are shadows. But we might as well expect to find the soul by attentively studying the body, as to know the truths behind the influence of talismans or ceremonial magic by studying the books now extant upon those subjects. The mediaeval so-called magicians have left a mass of writings that are now a delusion and a snare for students, theosophical and non-theosophical. In these are minute directions for various sorts of practices, but they are all the attempts of men to enable mortals, by methods altogether outward, to control the astral or natural world. Success did not come to these practitioners, nor will much else save failure be the portion of those of our own day who follow their directions. In most cases of the old European so-called sorcerers and writers on magic, their published lucubrations are only salves to disappointed vanity; in the rest, mere reduplications of formulae left by their predecessors. Paracelsus positively declares that true magic is within the man—a part of his inner nature, potential at first, active after development, and that ceremonies or formulae are the veriest rubbish unless the person using them is himself a magician.

In the practice of ceremonial magic, where certain geometrical and other figures are to be used with the aid of prayers and invocations, there lies positive danger. This danger is increased if the student follows the practice for the sake of gain or glory or power or mere wonder seeking,—all of these being selfish. In this ceremonial the operator, or self-styled magus, surrounds himself with a circle or an arrangement of triangles, the use and purpose of which are to protect him from whatever sprites he may arouse. Mark that well! It is for *protection*. Protection of this sort would not be needed or thought of unless a fear lurked inside that the shades or demons had power to hurt. So at the outset, fear, the product of ignorance, is fully present. The next important thing to be noted is that a sword has to enter into the conjuration. This is advised because the demons are said to fear sharp steel. Now Jesus said that he who lived by the sword should perish by the sword. By this he meant just what we are talking about. Ceremonial magic involves at almost every step the use of a sword. After the invocator or magus has used the ceremonial, say with success, for some time, he at last creates within his aura, or what Swedenborg called his sphere, a duplicate of what he had previously used and pictured on the floor or walls. In this he is no longer master, for, it being placed in that part of his nature of which he is ignorant, the sword of metal becomes an astral sword with the handle held by the demons or influences he unwisely raised. They then attack him where no defense can be interposed—on the astral and mental planes, and, just as surely as the wise man's words were uttered, he at last perishes by the weapon he himself used. This danger, thus roughly outlined, is no mere figment of the brain. It

is positive, actual, immanent in the practice. No book study will give a man the power to make the constitutional changes, as well as psychical alterations, needed before he is commander of immaterial forces. But these latter may be temporarily evoked and made acquainted with us by pursuing certain methods. That is the beginning. Their turn is sure to come, and, obeying a law of their nature, they take what has sometimes been called their "revenge." For all such practices call only upon the lower, unspiritual part of our nature, and that clothes such beings with corresponding attributes. Their "revenge" consists in bringing on inflammations in the moral character which will eventuate in a development of evil passions, atrophy of concentration, destruction of memory, ending at last in a miserable conclusion to life, and almost total failure to use the opportunities for progress presented by that incarnation. Therefore I said, it is all either useless mental lumber or positively dangerous.

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Boehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. In Germany today are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries for our learned theosophists who can boast of college education. The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some

aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

"Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory; from confusion of the memory, destruction of the intellect; from destruction of the intellect he perishes.

But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well-disposed, attains to tranquillity of thought. In this tranquillity there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration."

A very beautiful portion of the Sanatsujatiya may be read with profit here.<sup>1</sup>

"Some say that freedom from death results from action; and others that death exists not. Hear me explain this, O King! have no misgivings about it.

"Both truths, O Kshatriya, have been current from the beginning. The wise maintain what is called delusion to be death. I verily call heedlessness death; and likewise I call freedom from heedlessness immortality. Through heedlessness verily were the demons vanquished; and through freedom from it the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger; for, indeed, his form is not to be perceived. Heedlessness develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then traveling in devious paths, through egoism, one does not attain to union with the Self. Those who are deluded by it, and who remain under its influence, depart from this world and then again fall down into generation. Then the senses gather round them. And then they undergo death after death. Being attached to the fruit of action, on action presenting itself, they follow after it and do not cross beyond death. And the embodied self, in consequence of not understanding union with the real entity, proceeds on all hands with attachments to enjoyments. That, verily, is the great source of delusion to the senses: for, by contact with unreal entities, his migrations are rendered inevitable; because, having his inner self contaminated by contact with unreal entities, he devotes himself to objects of sense on all sides, pondering on them only. That pondering first confuses him, and soon afterwards desire and wrath attack him. These lead children to death. But sensible men cross beyond death by their good sense. He who, pondering on the Self, destroys the fugitive objects of sense, not even thinking of them through contempt for them, and who, being possessed of knowledge, destroys desires in this way, becomes, as it were, the death of Death itself, and swallows it up."

The second chapter ends with a declaration of what is the sort of death that results in union with the Divine, preventing absolutely any return to incarnations upon earth. It is found in the sentences:

<sup>1</sup> Sanatsujatiya, ch. 2.

"That man who, casting off all desires, acts without attachment to results, free from egotism and selfishness, attains to tranquillity. This is the condition of the Supreme Being, O Son of Pritha! Having obtained this, one is not troubled; and remaining in it, even at the time of death, he passes on to extinction (or union with) the Supreme Spirit."

Those are the last words of the second chapter.

Any other mental attitude at the time of passing away will surely cause us to acquire a mortal body again.

Krishna's declaration brings up before us, not only the practices previously inculcated, but also the whole subject of death. For, in order to know how to "think of Him at the moment of death," or to have that tranquillity which only perfection of devotion confers, we must find out what death is, and whether it is solely what we see going on at the decease of human being, or more than can be gauged with the eye. A little reflection shows that what is seen and noted by physicians and spectators is but the withdrawal of the soul and energy from the outer envelope called "body." While that is going on, the person may accept rites of the church or profess adherence to any sort of doctrine whatever, even with his last outward sigh speak of heaven with its bliss awaiting him. But that is only the first step. It leaves his visible features calm and happy, perhaps, in expression; his relatives close his eyes,—they call it death. He, however, has only begun to die. The soul has yet to pass through other envelopes beyond the ken of friends, beyond even the dying man's present control. All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a life-time; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion.

"Guided by the clear light of the soul, we have considered thy teachings, O holy sage! They have been efficacious for the removal of the obscurities surrounding Ishwara's abiding place in us; we are delighted and refreshed; may thy words remain with us, and, as a spring refreshes the earth, may we be refreshed by them!"

WILLIAM BREHON, F. T. S.

## THE PERSIAN STUDENTS' DOCTRINE\*

Before the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their works or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's

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\*This article was first printed by Mr. Judge in *The Path* for October, 1892.

reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them,

he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

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## HIDDEN HINTS IN THE SECRET DOCTRINE\*

(From p. 212 to p. 252, Vol. I.)†

By W. Q. J.

From p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *page 221*, where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma (19th line, p. 221,) which they have to work out during every cycle. As it is said, lower on the page, "A Dhyān Chohan has to become" such, it must follow that even a Dhyān Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

\*This article was first printed by Mr. Judge in *The Path* for January, 1892.

† References are to the paging of the original edition of the *Secret Doctrine*.

**MAN'S GREAT DESTINY.** Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

**THAT HIGH SPIRITS WORK ON EARTH** in bodies of men, while those spirits are still in the highest spheres, see *V. I.*, p. 233-234 and notes, also note p. 235. On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all round was still, had a "status and function" in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—"The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved."

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

**LOSS OF THE SOUL.** The possibility of the abandonment of the body by the soul is outlined on page 234, *V. I.* thus: "The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc." And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on

earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: "For this occurrence is found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'*" From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

**THE NECESSITY FOR INDIVIDUAL EFFORT.** This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244*, in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*" [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."

**ONLY THREE DIMENSIONS OF MATTER.** The "fourth dimension" is combatted on *pages 251-252 et seq.*: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." [p. 254.]

---

## NEVER NEED TO WORRY

There is never any need to worry. The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way people do not respond. In the first place you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be. Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.—*H. Q. J.*

## ON THE OUTLOOK

Expressions of theosophical thought are becoming so numerous in the ephemeral literature of the day as to remind the student of the period when H. P. Blavatsky began to assail the stronghold of materialism. If we were on the search for visible evidences of the cyclic law we could hardly find a better than this, one more instructive in itself or more suggestive of opportunities. It is true enough that materialistic thought, abandoned, or nearly so, by the high priests of science, has now filtered downward to a wider popular level, but at the same time it has stirred to activity certain forces of protest that will gather strength and courage with success. Some of these forces are now timid enough in all conscience. Their theosophical source is evident, almost as evident as though it was declared, but they are still apologetic, deferential, and sometimes almost obsequious to a "science" of which they stand somewhat in awe. Presently, perhaps, we shall deny the use of the word "science" to mere guesswork and speculation, and shall demand that it be applied only to knowledge, which is indeed its legitimate application.

As an example of the protests against materialism that are now finding their way into the popular press we may take the article appearing in "The Woman Citizen" from the pen of Henry B. Monges, M. S., a member of the Faculty of the University of California. Professor Monges entitles his contribution "There is no Death," and he devotes six columns to an argument of some ingenuity but with the slight taint of apology. Evidently he would like to advocate reincarnation but thinks it better to confine himself within the domain of suggestion and inference. He tells his readers that they have always existed within their own consciousness and that they will never cease to exist, but he has nothing to say as to the conditions of this pre-natal life. Perhaps this will come later. But the author's theosophical debt is still more clearly shown in his references to the post mortem state.

Granted as a working hypothesis that man persists after death in some ethereal and spiritual form, we can then consistently assume that this same etheric vesture existed prior to his death. He, a something, different than his form, is the animating, thinking living soul, living in two bodies, which are identical in form and parts—one physical material, the other spiritual material or substance. The one gross, the other refined. Man, too, has all the life forces of the mineral and vegetable and animal kingdoms acting in him plus the soul element—making thereby—Man. At death these elements of the mineral and vegetable naturally go back to their own kingdom as the physical body disintegrates, but the animal part of man is a powerful element, holding and containing powerful forces and energies; these are not so easily dissipated. After death they may cling for quite a while to the etheric body, particularly if they are strong and of the earth earthy. Man after death is not going to be suddenly transformed into some celestial and perfect being, even though his life as a whole has not been vicious. Such a view is as illogical in one direction as that of the materialistic scientist is in the other.

Now all this is quite obviously a paraphrase of certain theosophical writings with which we are all familiar and perhaps the author is well advised to keep the source to himself. The editor might not approve a direct reference to Theosophy. He might even lose a subscriber. But let us dismiss Professor Monges with one more citation from his excellent contribution. He says:—

Should all this be true then we can realize what we are doing when we hang a criminal, under the foolish notion that we are freeing society thereby of a dangerous menace. As a matter of fact we are doing quite the contrary; we are liberating this soul, this being, full of hatred, re-

venge and lust. It is free to strike back an hundred fold, for every one hung twenty crimes may follow. Who is responsible? We, for we cannot shift our personal responsibility. Our social and economic conditions made the bad man possible; we are our brother's keeper; we are responsible.

But would it be legitimate to suggest that it is bad men who make the social and economic conditions and not the social and economic conditions that make the bad men. It is just as well to get the horse and the cart in their right order.

---

Probably Dr. Henry J. Nash, a scientist of some repute, would resent the suggestion of astrological proclivities on the ground of his letter to the London "Express" in which he suggests that neurotic manifestations are due to sunspots. Names do make such a difference, as we all know, since even mesmerism became at once respectable as soon as it had been dubbed hypnotism, and thus cleansed from its "unscientific" origins. And certainly we shall soon have to find a new and respectably scientific name for astrology if celestial influences continue to receive the attention that is now being given to them. It will be remembered that Professor Jevons attributed all the great periodical commercial crises to the influence of sunspots every eleventh cyclic year, and now we have an eminent American physician who writes a bulky volume to prove that human gestation is entirely due to lunar changes and that it is quite easy to predict the sex of the unborn child, and even to control it, by attention to the law of lunar or tidal rhythms.

Now if neurotic manifestations are due to sunspots then these manifestations must be regular and cyclic, since the sunspots themselves are regular and cyclic. It would be interesting to know more about this from competent medical observers but in the meantime we may remind ourselves of what the author of the "Secret Doctrine" has to say about these solar phenomena. In Volume I, page 591 we find the following:—

The Universe, our World in this case, breathes, just as man and every living creature, plant, and even Mineral does upon the Earth; and as our Globe itself breathes every twenty-four hours. The dark region is not due to the "absorption exerted by the vapors issuing from the bosom of the sun, and interposed between the observer and the photosphere," as Father Secchi would have it, nor are the spots formed "by the matter (heated gaseous matter) itself which the irruption projects upon the solar disk." The phenomenon is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on Astronomy to show the moon, for instance, then everyone would see the sunspot phenomena repeated every second, and that they were due to contraction and the rushing of the blood.

In the meantime we may congratulate ourselves that science is becoming a little more sensitive to the presence of forces that have hitherto been beyond its ken.

---

One of the minor journalistic sensations of the day is the series of articles now being contributed to a New York daily newspaper by Dr. Crane. Dr. Crane wanders up and down in the world and to and fro in it, and he knows it all. He is equally at home in politics, sociology, philosophy and religion. He tenders counsel on all the affairs of human life, and his lightest opinion is hailed as conclusive by the multitudes of people who think with difficulty, and who are eager to welcome anyone who will relieve them of this difficult—even impossible—activity.

Among the latest questions addressed to Dr. Crane is one on the meaning of death and the termination of human relationship with the world.

It need not be said that the omniscient Crane is equal to the occasion, for he says "And when you die (and we are all mortal) that is the end of the world, as far as you are concerned." In this way does the daily newspaper dispense wisdom for the inconsiderable sum of one cent daily. And yet we complain of the high cost of living.

Now if death is the "end of the world" so far as we are concerned then there can be no post mortem responsibility for our acts in the world. Dr. Crane does not actually say this but the inference is inescapable, and of course he is perfectly entitled to hold any opinions that he wishes and even to dignify them by the name of thoughts. But the next time Dr. Crane addresses himself to the solution of the problems of criminality—and this will duly come about in the cycle of the Crane psychology—he might advantageously ask himself if crime receives its chief stimulus from the social factors upon which he is so fond of dilating, or from the very philosophy promulgated by himself, the philosophy of human irresponsibility. In other words he might ask himself to what extent he himself is the cause of crime, certainly a somewhat harsh suggestion, but salutary withal. If the world comes to an end for the individual with the death of that individual then why should we observe any moral law, or acknowledge any moral restraint, or conform with any moral ideal? It is indeed precisely this philosophy, the philosophy of materialism, that is accountable for the increase of crime and insanity and for the rapidly approaching break-down of civilization. It is just such cheap and shoddy teachings as this, put forth with all the weight of charlatan authority that is the chief enemy of human society.

---

A rash Theosophist once predicted that before many years we should find orthodox religion not only claiming that reincarnation is an integral part of Christianity but asserting that it had never fallen wholly into disfavor. And now comes Dr. William Adams Brown, Ph.D., D.D. who writes a book entitled "The Christian Hope: A Study in the Doctrine of Immortality" and who deals so adequately and so justly with reincarnation that we may reasonably suspect him of a tendency to believe in it. Christianity, says Dr. Brown, has no monopoly of hope. Buddhism had brought hope into a world haunted by terrors:—

The one thing certain was that the life to come would be no finality. It would be but one in a chain of lives, each linked to its predecessor by an inexorable necessity, each the payment of debts incurred in some previous existence, the atonement of sins, the very memory of which had vanished from the mind \* \* \* such was life as it looked to the contemporaries of the Buddha, and to such his message of the possibility of a deliverance from life through the renunciation of desire opened the door of a great hope.

Now we need not be too critical of such a statement although we may well wonder why the western critic of eastern thought is apparently so incapable of the precision of terminology that the eastern thought demands. Buddha never promised a "deliverance from life." He promised a deliverance from personal life, that is to say from selfishness. How can there be a deliverance from the one supreme reality?

The author's glance at the religions of Greece gives him occasion for another reference to pre-existence and to reincarnation. He says that two corollaries follow the Platonic conception of the soul.

In the first place it is pre-existent. Like the divine Reason to which it is akin, man's reason is eternal, and eternity knows as little of a beginning as of an end. Before the physical universe began, the soul had its independent existence as pure spirit, and only afterwards was united with the body through the strange marriage we call birth. The little segment of experience which constitutes the story of a human life is only a chapter in a longer history reaching backward as well as forward, the

major part of which is hidden from our ken. One thing only we can know, that the story is one, and that which we see and feel here is bound by inexorable law to all that has gone before, and all that shall follow after.

The second corollary is even less familiar to our western thought. It is that of transmigration. If the soul's existence is independent of the body, and incarnation is an episode in its never-ending life, there is no reason why we should think of it as taking place only once. On the contrary it may be repeated many times and in many forms.

The Greek thought, says the author, is important because of its relation to Christianity, but we have to remember that the idea of transmigration was already ancient in India when the Grecian philosophy was born. And Dr. Brown again reminds us that the doctrine was one of hope.

Theoretically, there is nothing in the doctrine of transmigration which need necessarily make it an object of dread. One might conceivably awake to a happier existence as well as to one more miserable. Retribution may take the form of reward for the righteous as well as of doom for the wicked, and the hope of such reward might well prove a consolation to the just man under the trials and injustices of his present life. This is indeed the form which the development of the idea took in Greece. As it meets us in Pindar, the doctrine of transmigration seems to have been a doctrine of hope as well as of despair. It was the stairway up which the soul passed on its journey toward heaven.

The doctrine of immortality came to the Church, says the author, from Greek sources, surely a strange admission from a Christian apologist. Jesus, he says, gave to the doctrine a new content and a new significance but it came originally from Greek sources. The doctrine of natural immortality teaches that the "soul or spirit is a simple substance and therefore imperishable."

We have traced the rise of this doctrine in Plato and his successors. We have noted its influence upon Alexandrian Judaism, but it is not found in our Bible, either in Old or New Testament. Like other elements in later speculative theology it enters Christianity by way of Alexandria. Origen teaches it in its original Greek form, including the doctrine of pre-existence on the one hand, and of reincarnation on the other. It is true that in Origen's teaching this reincarnation does not take place in the present world. He holds that there is to be a succession of worlds, in each of which the spirit will continue the process of training begun here, until at last, perfectly purified from sin, it will leave matter behind and enter its final form of existence as pure spirit. The later Church rejected this doctrine of a series of lives in successive worlds. In like manner it rejected the doctrine of pre-existence, confining immortality to the life that follows death.

Once more this is a very fair statement, but the author might have gone on to say that reincarnation was held not only by Origen among the early Churchmen but by a large number of others. It would also be interesting to know his interpretation of the various passages of the Bible that point so clearly in the same direction, but perhaps it would hardly be fair to ask too much of him since heresy trials are not yet wholly out of date. But we may note that the "later Church" that rejected the doctrine was the Catholic Church, that the rejection took place five hundred years after the death of Christ, and that it was caused by motives that may be described as financial and political. Obviously there could be but small ecclesiastical profits from a teaching that placed the fate and fortune of every man in his own hands and that made every man the arbiter of his own destinies irrespective of the mediation of Church or priest. But Dr. Brown is to be congratulated upon a presentation that is obviously sincere and unbiased.

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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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

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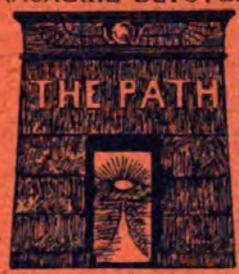
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LITERATURE

Vol. II

JULY, 1914

No. 9

*The course of evolution is the drama of the soul and nature exists for no other purpose than the soul's experience.*

**CONTENTS**

Masters and Their Message	- - - -	385
The Signs of This Cycle	- - - -	396
Fragments of Occult Truth	- - - -	398
Evolution	- - - -	404
The Bhagavad-Gita	- - - -	406
Hidden Hints	- - - -	411
Mesmerism and the Higher Self	- - - -	414
Thoughts on Karma	- - - -	417
On "Ocean of Theosophy"	- - - -	420
What Is Theosophy?	- - - -	422
On the Lookout	- - - -	429

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# Theosophy

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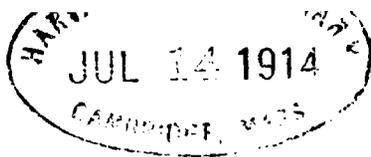


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



A H M

That pure, great light which is radiant; that great glory; that verily which the gods worship; that by means of which the sun shines forth—that eternal divine being is perceived by devotees. The real and the unreal have both the same real entity as their basis. The being who is the inner Self, is not seen, being placed in the heart. Meditating on him, a wise man remains placid.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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*"I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."*

—*Secret Doctrine*, I. xlvi (o. e.).

## MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

**H.** P. BLAVATSKY died in 1891, William Q. Judge in 1896, and Col. Henry S. Olcott in 1907. The Theosophical Society which they founded at New York in 1875, and whose branches spread over the world in the succeeding twenty years, ceased to exist as an integral unit in 1895 with the separation between the American and the other Sections of the Society.

The bodies of the Founders have been restored to the dust from which they were borrowed. The one light of the Theosophical Society has been broken into many spectral rays.

The time has come for a serious attempt to apply the principles of Theosophy to a study of the past forty years of Theosophical history. We propose, therefore, for the benefit and advantage of our fellow students and those to come, to present some views of recorded history in the light of recorded philosophy.

We disclaim in advance any unique or special fitness for this self-imposed task. The evidence that will be submitted is from records available to all who choose to consult them. The inferences that will be offered will be such as seem to us clearly warranted and unavoidable. We bespeak the help of all sincere students and invite their corrections, objections, criticisms and questions.

As the chapters proceed it will become necessary to introduce mention of living persons and organizations. This will not be done to condemn or to attack any person or society directly or indirectly, but solely and only because the facts must be brought to light if the truth is to be discerned.

#### MASTERS AND THE WISDOM-RELIGION.

Public attention in the Western world to the fact of the existence of exalted Beings, perfected Men, and to a secret doctrine antedating and underlying all religions, was first brought about by the publication at New York, late in 1877, of *Isis Unveiled*, a work in two large volumes by Madame Blavatsky. The volumes were composed during the preceding three years, and are dedicated "to the Theosophical Society, which was founded at New York, A. D. 1875, to study the subjects on which they treat."

The first paragraph of the *Preface* reads as follows:

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

She goes on to say that years ago she came in contact with certain men in the East endowed with such mysterious powers and such profound knowledge that they may be truly designated as the sages of the Orient. In her studies mysteries were shown to be no mysteries. She received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self, and that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Science, Theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in her sight. The one living God had spoken through his oracle—man, and she was satisfied.

She says that such knowledge is priceless and that it has been hidden only from those who overlooked it, derided it, or denied its existence, and that her work is a plea for the recognition of the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.

In the first chapter of volume I of *Isis*, Madame Blavatsky postulates certain propositions, which form the key-note of the volumes, which are thenceforth devoted to elaboration, arguments and evidences. She lays down that:

The discoveries of modern science do not agree with the oldest traditions which claim an incredible antiquity for our race;

That they divided the interminable periods of human existence

on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism;

That these cycles do not embrace all mankind at one and the same time; that

The doctrine of metempsychosis has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the latter; that

Magic is as old as man and the ancients knew more concerning certain sciences than our modern savants have yet discovered; and that

As above, so it is below. That which has been will return again. As in heaven, so on earth.

She states that from the first ages of man the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.

The chapter concludes:

Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

"If ancestry can be in aught believed,  
Descending spirits have conversed with man,  
And told him secrets of the world unknown."

In the sixth chapter of the second volume, the great doctrine of cycles—the Second Fundamental of the *Secret Doctrine*—is discussed and its bold outlines drawn, with a strong hint as to the pithecoïd apes and the "missing links" of evolution. The rounds and races of humanity, the descent of spirit to the depths of materiality and its reascent—the dual evolution and the seven-fold steps in Kosmos and in Man—are sketched in.

In the twelfth chapter of the second volume there is a recapitulation of the fundamental propositions which have been successively elucidated in the course of the work. Some of these major statements are as follows:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.
2. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal and indestructible; the lower two constantly change; the higher third does not.

3. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while he is still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction — a "brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person.

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

A medium needs either a foreign intelligence — whether it be spirit or living mesmerizer — to overpower his physical and mental parts, or some factitious means to induce trance. But the adept has no need of any such extraneous aids — the simple exertion of his *will*-power is all-sufficient.

*Mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man.* Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny.

We write for those who will believe; who, like the writer, understand and know the illimitable powers and possibilities of the human astral soul.

*The trinity of nature is the lock of magic, the trinity of man the key that fits it.* Within the solemn precincts of the sanctuary the SUPREME had and has no name. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicate that they have all been derived from one primitive source. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvana is the ocean to which all tend.

In this final chapter of *Isis*, Madame Blavatsky states that those who were then best prepared to appreciate occultism were the spiritualists, although, through prejudice, until then the bitterest opponents to its introduction to public notice; that despite all foolish negations and denunciations the phenomena are real; that despite, also, their own assertions they are wholly misunderstood by the spiritualists themselves, the totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*, and that a thousand mortifying rebuffs have failed to open their reason or intuition to the truth. She offers them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. She quotes that spiritualists have never faced the question: *What is the intelligence?* This is the great blot, the most frequent source of error, and that here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism.

The Theosophical Society, to which *Isis* was dedicated, had three avowed Objects, then worded as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other objects being subsidiary and optional.

The bulk of the original membership consisted of spiritualists, Colonel Olcott being the only one of these who remained prominently identified with the Society.

A British Theosophical Society was formed in 1876, whose membership also consisted chiefly of spiritualists.

Occasional meetings of the Parent Society were had, but its intermittent activities were confined chiefly, if not entirely, to experiments and investigations of a quasi relevancy to the Third Object. Madame Blavatsky rarely, if ever, attended any of the sessions. The Society as such dwindled in membership and lapsed into dormancy. What applies to the New York Society was also true of the British Society, which afterward was reanimated as the London Lodge of the Theosophical Society, after the publication of the "*Occult World*" by A. P. Sinnett, in London, in the summer of 1881.

But very active correspondence went on with spiritualists, kabalists, scientists and others in England, France, Russia, Greece and India. A tentative affiliation was entered into with the Arya-Samaj. This was an attempt on the part of certain religious reformers in India to restore the purity of the ancient teachings. During the same period—1874-1878—many articles were contributed to various spiritualist publications, as well as to the daily press. Many of these will be found in the book, "*A Modern Panarion*," published at London in 1895, and which contains a collection of the miscellaneous writings of Madame Blavatsky.

During the whole of this same period, as subsequently developed, Madame Blavatsky was also engaged in imparting private teachings to William Q. Judge, to Col. H. S. Olcott, and to others. Multitudes of phenomena were privately exhibited to these pupils in illustration of the teachings imparted and the laws propounded. Rumors of these "modern miracles" and "psychological tricks" were more or less in the air, and Madame Blavatsky's rooms were thronged each night with guests and visitors of every shade of thought and opinion. It does not appear from any source that she ever gave any public exhibition of her powers, ever exacted any charges or fees of any description, ever boasted, or ever drew attention to herself. On the contrary, all the testimony extant, however the witnesses may disagree with each other or with themselves, as to Madame Blavatsky, her powers, nature, or teaching, is uniformly that she possessed powers and control of forces incredible of belief from the standpoint of any accepted knowledge of nature or nature's laws. The testimony is also uniform that her exhibitions were always as an accom-

paniment to or in explanation of her teachings or her work. All these will be more fully considered in their proper place and order.

Madame Blavatsky and Col. Olcott sailed for India in December, 1878, stopping a fortnight in London on the way, and arriving at Bombay in February, 1879. Mr. Judge remained at New York, and the Society there attracted but little public notice for several years. It was reorganized in 1881 as the Aryan Theosophical Society. The Rochester (N. Y.) Theosophical Society was organized in 1882, the Pioneer Theosophical Society in St. Louis in 1883, and the Chicago Theosophical Society and the Gnostic Theosophical Society of Washington, D. C., in 1884.

The Ionian Theosophical Society was organized in Corfu in 1877; the Queensland Theosophical Society in Brisbane, Australia, in 1881; the St. Thomas Theosophical Society, at St. Thomas, West Indies, in 1881; The Theosophical Society of the East and of the West was organized at Paris, in 1884; the Odessa Group in Russia in 1883; the Scottish Theosophical Society at Glasgow in 1884 and the Germania Theosophical Society at Elberfeld, Germany, in the same year.

Madame Blavatsky and Col. Olcott organized the Bombay Theosophical Society at Bombay, India, in 1880; the Prayag Psychic Theosophical Society was organized at Allahabad in 1881, and the Simla Eclectic Theosophical Society in the same year. The first Theosophical Society in Ceylon was established in 1880.

In the period to 1885 there had been established a half dozen societies in America, as many more in Europe, and upwards of four score in India and Ceylon.

The first periodical devoted to the interest and objects of the Society was *The Theosophist*, the first monthly number of which bears date of Bombay, October, 1879. Its cover page contains the inscription: "A Monthly Journal Devoted to Oriental Philosophy, Art, Literature, and Occultism, Embracing Mesmerism, Spiritualism, and Other Secret Sciences. Conducted by H. P. Blavatsky, Bombay, India, Under the Auspices of the Theosophical Society." This first number contains articles on the purpose of the Society and the magazine; on the Drift of Western Spiritualism, and articles answering the questions, What is Theosophy? and What are the Theosophists?

The first paragraph of text on the first page sets forth the relation of the work in India and England to the work begun in New York, in these words:

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.

The article, *What Is Theosophy*, contains these sentences upon a subject much mooted in later years by followers as well as enemies:

Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series or changes in the soul.

And a foot-note to the article adds the intention to show in a series of articles "that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists—David Hume, and Shelley, the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul."

The number of *The Theosophist* for April, 1880, being Vol. I, No. 7, contains an article on "The Theosophical Society, or Universal Brotherhood," with Principles, Rules and Bye-Laws, as revised December 17th, 1879. Section XI of this article recites that "the Society consists of three sections. The highest or First Section is composed exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom, none but such as they voluntarily communicate with, have the right to know."

"The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives."

"The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities, connected with these superior grades, are incurred by persons who merely desire ordinary membership of the third class."

"The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated. Advancement from Section to Section depends upon merit only."

Section XIII defines that "there are three kinds of Fellows in the third Section, viz., Active, Corresponding and Honorary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge or for their services to humanity."

Thus has been briefly sketched the framework of teaching and events in the first decade of the Theosophical Movement of the Nineteenth century, the period from 1874 to 1884. It is marked by the coming together in this life of the three Founders; the establishment of the Society and the spread of its roots from America to Europe, Asia and Australasia; by the publication of *Isis Unveiled*, *The Theosophist*, *The Occult World*, and *Esoteric Buddhism*.

Vast changes have occurred in the world of human thought, philosophic, scientific and religious, since 1874. These changes cannot be intelligently understood and accounted for outside of the

application of the teachings of Theosophy, a knowledge of the events that accompanied its promulgation, and a grasp of their significance.

In religion, the orthodox theologies of the various christian sects were as hopelessly anthropomorphic and rigid as were the Pharisees of old, or the Brahmins of India to-day. The faithful risked their all on blind belief in their several dogmas and observances of the rites enjoined. Freedom of thought was heresy, rejection of any of the canons enjoined, atheism. Soul was not admitted to exist outside the Church, which usurped all the functions of creation, preservation and destruction.

In science, materialism reigned supreme. The universe had been vivisected and found to consist of matter, force and their phenomena. Theology having established to its own satisfaction the dictum, No miracle, no God, science, rejecting miracle, accepted the conclusion and was profoundly atheistical. Blind credulity in the form of superstition on the one hand, blind credulity in the form of materialism on the other, encompassed Western humanity. Theology applied the gospel of *sauve qui peut* to the next world, science to this.

What passed for philosophy was purely speculative and empirical. Adolescent thinkers waved their antennæ in the various fields of human experience and reported their sensations and theories. The best thinkers of the day, those who by contrast were boldest in their flights, alternately essayed to write a syllabus of the soul from the testimony and opinion of materialism, or to compose a system of law and justice from the material of theology.

In the midst of all these there were poured during the preceding generation a horde of uncanonical experiences, not to be reconciled with either—the phenomena of spiritualism. It needs an examination of the files of newspapers and periodicals of the time for one of our day to form even a faint concept of the *furor* of séances, rappings, materializations, communications and messages, public and private—as violently in contrast and out of relation to the current orthodoxy of both theology and materialism as would be a volcanic eruption in contrast to a settled community in town or country. All was confusion, contradiction, clamor—a *levée en armes* in every quarter.

*Isis Unveiled* was the *Message from the Masters* at this moment of anarchy before revolution, in the world of thought. It accepted all the claims of all the proponents—and *proceeded to examine them*. It accepted all the phenomena of human experience, physical and metaphysical,—and *proceeded to explain them*. It laid down with mathematical exactitude certain fundamental postulates, definitions, and axioms, as a preliminary standard for its surveys. These need but to be examined for their self-evident nature to become apparent to any thinking being, be he Jew or Gentile, bond or free. Their evidence is internal, not external. Step by step the major propositions of an all-inclusive philosophy are marshaled and demonstrated, and their corollaries worked out. The philosophy established is then

applied to the counter propositions of scientific speculations and of dogmatic religions, their errors and their points of cleavage shown, their insufficiency as apart from their inaccuracies evidenced, their origin and true basis in the Wisdom-Religion established. In the same way, and concurrently, the phenomena of all human experience are examined and explained. Gods and devils, the embodied and the disembodied, the true and the false, the good and the evil, are shown as the steps, stages and experiences in the great school of consciousness. The principles laid down are evidenced by their axiomatic nature throughout. Their application to the experiences of man, whether as unit or as race, brings order out of chaos, dissipates the ideas of miracle and of atheism, and shows the identity of the individual consciousness with the One Spirit.

The men of to-day are experiencing the fruit, without recognizing the source, of the dynamic power of the Message from the Masters. No man who speaks or reads English, no man who speaks or reads in any modern language, but lies under a vast debt to Shakespeare, whose genius and whose works have watered the fields of human imagination and expression. Whether acknowledged or unacknowledged, whether studied, pilfered, used, misused or abused, does not alter or vary the fact; it only alters and varies the nature and powers of those who come after him. In the same way, whether the great potency and spirit of *Isis Unveiled* are recognized or not, whether the men of our own and succeeding generations use their freedom of thought for greater liberty and enfranchisement, or for the license that breeds anarchy and decadence; whether the great ideas there loosed in the world are used for personal or sectarian benefit, for the exploitation of the more ignorant and unwary, or for the raising of the general level of human happiness and knowledge—in short whether the predominant note of Brotherhood or the discordant cries of race, creed, sex, caste, and color, shall prevail, *Isis Unveiled* opened the door to knowledge and power hitherto lost to the world for many centuries.

But just as there are those who study Shakespeare for the perfecting of themselves in usefulness to others, or with desire only for personal benefit and profit, so with all those who are called, or who call themselves, Theosophists. Every shade of opinion, of speculation, and of character, was and is to be found among those who in greater or smaller measure became students of the philosophy expounded and taught by Madame Blavatsky, or followers or associates at second and third hand of those who have contacted her or her teachings; not to speak of the vendors of ideas pilfered from the fountain of her wisdom, adulterated and polluted to the requirements of their calling or prejudice, and offered under private labels.

It is but a survival of the miracle idea, the reincarnation in a new terminology of a dead or moribund human desire for results without effort, to think that a change in character follows upon a change of "faith." The same human defects that perverted Brahmanism, Buddhism and Christianity out of all semblance to the Message and example of the Founders, still exist, and will continue

to exist until human nature ceases to be human nature, until the human being assimilates by study and application, by self-induced and self-devised efforts, the Wisdom of the Divine incarnations. It is not, therefore, to be wondered at, however it may be regrettable, that by none has Theosophy or the nature of H. P. Blavatsky, been more misunderstood and perverted than by professed and sincere followers of her teaching and example.

It has been taught by Col. H. S. Olcott and repeated by many others, and is now the belief of many students, that H. P. Blavatsky was herself ignorant of reincarnation during the period of the writing of *Isis Unveiled*. It was believed by him, and is believed by others prominent in the eyes of the public as exponents of Theosophy, that Madame Blavatsky was a student, a "chela," a spiritualist, a "medium;" a human being as ignorant in matters occult, and as fallible and prone to errors as themselves—more so, in fact, since they are able to measure her with an exactitude she never gave out in her own regard; since they profess to perceive errors and mistakes of fact, philosophy, and judgment in her which she apparently never perceived in herself, while none of them, at once her followers, critics and judges, seems ever to be moved by any doubts as to his own infallibility of perception and inference in respect to her. We shall recur to this subject later.

In this preliminary chapter, therefore, it has seemed to us both wise and necessary to present in as condensed and terse a form as possible the essence of fact and philosophy which is undisputed in any quarter, covering the first decade of teaching and promulgation.

Students are asked to consider the extracts and condensations from *Isis* in the light of what was later written and taught by Madame Blavatsky, and to ask themselves whether *Isis* is in any portion *in conflict or in inconsistency* with anything she later gave out. True it is that much that was later taught is not in *Isis*; it might also develop to those who have hitherto overlooked the fact, derided it, or denied its existence, that if they search again, and in the *right spirit*, they may find some matters exposed, like an outcropping ledge of precious metal, that attention was later rather diverted from than attracted to.

The typographical and verbal errors in *Isis* were discussed by Madame Blavatsky in *The Path*, for November, 1886, entitled "Theories About Reincarnation and Spirits," an article which was reprinted in this magazine for the month of April, 1914. Again, in the article, "My Books," signed by her on April 27, 1891—eleven days before her death—and printed in *Lucifer* for May 15, 1891, there is further reference to *Isis*. This article was reprinted in this magazine last month. It contains her specific declaration that *Isis Unveiled* was a message from the Masters. For those who will study and apply, *Isis* is its own proof that there are Masters and that the work is Theirs. For those who desire testimony, and who have gained some respect for the credibility of the witness, there is H.P.B.'s declaration.

(To be continued.)

## THE SIGNS OF THIS CYCLE\*

**M**EN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Pre-eminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long.

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\*This article was first printed by Mr. Judge in *The Path* for October, 1892.

They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the *PATH* in vol. I, p. 57, April, 1886, in these words:

The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizens. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

# FRAGMENTS OF OCCULT TRUTH\*

## APPENDIX TO "DEVACHAN."

### APPENDIX A.

It may be worth the reader's while to learn what Colonel H. S. Olcott has to say in his *Buddhist Catechism* (14th Thousand) of the intrinsic difference between "individuality" and "personality." Since he wrote not only under the approval of the High Priest, but also under the direct instruction of his Guru (Spiritual Master), his words will have weight for the student of Occultism. This is what he says, in his Appendix:—

"Upon reflection, I have substituted 'personality' for 'individuality' as written in the first edition. The successive appearances upon one or many earths, or 'descents into generation' of the *tanhaically*-coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say, reflects?) itself now in the personality of a sage, again as an artisan and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads runs unbroken.

"It is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation which began in Nirvana or the subjective side of Nature, as the light or heat undulation through æther began at its dynamic source; is careering through the objective side of Nature, under the impulse of *Karma* and the creative direction of *Tanha*; and tends through many cyclic changes back to Nirvana. Mr. Rhys Davids calls that which passes from personality to personality along the individual chain, 'character' or 'doing.' Since 'character' is not a mere metaphysical abstraction but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys Davids calls, 'the desperate expedient of a mystery' [*Buddhism*, p. 101] if we regarded the life undulation as individuality and each of its series of natal manifestations as a separate personality? The perfected individual, Budhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('Four Asankheyyas and a hundred thousand cycles.' Fausböll and Rhys Davids' *Buddhist Birth Stories*, p. 13) are required to develop a man into a Buddha, and *the iron will to become one runs throughout all the successive births*, what shall we call that which thus wills and perseveres? *Character?* or Individuality; an individuality but partly manifested in any *one* birth, but built up of fragments from all the births?

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1883.

“The denial of ‘soul’ by Buddha (see *Sanyutto Nikaya*, the Sutta Pitaka) points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is that the ‘I am I’ consciousness is, as regards permanency logically impossible, since its elementary constituents constantly change, and the ‘I’ of one birth differs from the ‘I’ of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfect man, viz., a Buddha through numberless natal experiences. And in the consciousness of that person who at the end of a given chain of beings attains Buddha-hood, or who succeeds in attaining the fourth stage of Dhyana, or mystic self-development, in any one of his births anterior to the final one, the scenes of all these serial births are perceptible. In the *Jatakattahavannana*, so well translated by Mr. Rhys Davids, an expression continually recurs which I think rather supports such an idea, viz: ‘Then the blessed one *made manifest an occurrence hidden by change of birth,*’ or ‘that which had been hidden by, &c.’ Early Buddhism then, clearly held to a permanency of records in the Akasa, and the potential capacity of man to read the same when he has evolved to the stage of true individual ENLIGHTENMENT.” (pp. 54-57.)

#### APPENDIX B.

Having been asked:—“How then? Is there no change of occupation for souls in *Devachan*? Is one moment of earthly sensation only selected for perpetuation?”—our MASTERS reply in the negative. No; *Devachan* is no monotonous condition, in which some one or even two or more moments of earthly sensations are indefinitely perpetuated—stretched so to say, throughout æons. For, this would be contrary to all analogies and antagonistic to the law of cause and effect under which results are proportioned to antecedent energies. There are two fields of causal manifestations—the objective and subjective. The grosser energies—those which operate in the denser condition of matter—manifest objectively in the next physical life, their outcome being the new personality of each birth marshaling within the grand cycle of the evolving individuality. It is but the moral and spiritual activities that find their sphere of effects in *Devachan*. And thought and fancy being limitless, how can it be argued for one moment that there is any thing like monotony in the state of *Devachan*? Few are the men whose lives were so utterly destitute of feeling, love, or of a more or less intense predilection for some one line of thought as to be made unfit for a proportionate period of *Devachanic* experience,—beyond their earthly life. So, for instance, while the vices, physical and sensual attractions, say, of a great philosopher, but a bad friend, and a selfish man—may result in the birth of a new and still greater intellect, but at the same time a most miserable man, reaping the

*Karmic* effects of all the causes produced by the "old" being and whose make-up was inevitable from the preponderating proclivities of that being in the preceding birth, the intermedial period between the two physical births *cannot* be—in nature's exquisitely well adjusted laws—but a *hiatus* of unconsciousness. There can be no such dreary blank as kindly promised, or rather implied by Christian Protestant theology to the "departed souls," which, between death and "resurrection" have to hang on in space, in mental catalepsy awaiting the "Day of Judgement." Causes produced by mental and spiritual energy being far greater and more important than those that are created by physical impulses—their effects have to be—for weal or woe—proportionately as great. Lives on this earth or other earths, affording no proper field for such effects, and every labourer being entitled to his own harvest—they have to expand in—either *Devachan* or *Avitchi*.\* Bacon, for instance, whom a poet called—

"The brightest, wisest, *meanest* of mankind"

—might re-appear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no proper field in which that particular line of thought pursued during his previous life-time by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend, and the dishonest Lord-chancellor who might find, led on by his Karma, a congenial new soil in the *body* of the money-lender, and re-appear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was "first and last, and only love," where would this "intellectual giant of his race"—once disrobed of his lower nature—go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such field. Hence—all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would, in *Devachan*, come to fruition; and the abstract entity, known in the preceding birth as Francis Bacon, and that *may* be known in its subsequent re-incarnation as a despised usurer—that Bacon's own creation, his Frankenstein, the son of his *Karma*—shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial, spiritual causes sown in life. It would live a purely and spiritually conscious existence—a dream of realistic vividness—until Karma being satisfied in that direction and the ripple of force reaching the edge of its sub-cyclic basin, the being should move into its next area of causes—either in this same world or another according to his stage of progression . . . Therefore, there is "a change of occupation," a continual change—in *Devachan*.

\*The lowest states of *Devachan* interchain with those of *Avitchi*.

For that dream-life is but the fruition, the harvest time of those psychic seedgerms dropped from the tree of physical existence in our moments of dream and hope; fancy glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever fructifying sky. If man had but one single moment of ideal experience, not even then could it be, as erroneously supposed, the indefinite prolongation of that "single moment." That one note struck from the lyre of life would form the key-note of the beings' subjective state and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There, all unrealized hopes, aspirations, dreams—become fully realized, and the dreams of the objective become the realities of the subjective existence. And there, behind the curtain of *Maya*, its vaporous and deceptive appearances are perceived by the INITIATE who has learned the great secret how to penetrate thus deep into the ARCANUM OF BEING. . . . .

#### APPENDIX C.

Objectors of that kind will be simply postulating an incongruity: an intercourse of entities in *Devachan* which applies only to the mutual relationship of physical existence! Two sympathetic souls, both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth. Nevertheless, each is dissociated from the other as regards personal or corporeal association. While the latter is the only of its kind that is recognized by our earth experience as an *actual* intercourse, for the *Devachanee* it would be not only something unreal but could have no existence for *it* in any sense, not even as a delusion: a physical body or even a *Mayavi-rupa* remaining to *its* spiritual senses as invisible as it is itself to the physical senses of those who loved it best on earth. Thus even though one of the "sharers" were alive and utterly unconscious of that intercourse in his waking state, still every dealing with him would be to the *Devachanee* an absolute *reality*. And what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*? To object to this on the ground that one is thus "cheated by nature" and to call it "a delusive sensation of enjoyment which has no reality" is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in *Devachan*—*i. e.* outside of the conditions of earth-life between what we call a reality, and a factitious or an artificial counterfeit of the same, in this, our world? The same principle cannot apply to the two sets of conditions. Is it conceivable that what we call a reality in our embodied, physical state will exist under the same conditions as an actuality for a disembodied entity? On earth, man is dual—

in the sense of being a thing of matter and a thing of spirit; hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction: though, even in this life the two groups of faculties are constantly equilibrating each other, each group when dominant seeing as fiction or delusion what the other believes to be most real. But in *Devachan* our Ego has ceased to be dualistic, in the above sense, and become a spiritual, mental entity. That which was a fiction, a dream in life, and which had its being but in the region of “fancy” becomes under the new conditions of existence—the only possible *reality*. Thus, for us, to postulate the possibility of any other reality for a *Devachanee* is to maintain an absurdity, a monstrous fallacy, an idea unphilosophical to the last degree. The actual is that which is acted or performed *de facto*: “the reality of a thing is proved by its actuality.” And the suppositious and artificial having no possible existence in that *devachanic* state, the logical sequence is that every thing in it is actual and real. For, again whether overshadowing the five principles during the life of the personality, or entirely separated from the grosser principles by the dissolution of the body—the sixth principle, or our “Spiritual Soul,” has no substance,—it is ever *Arupa*; nor is it confined to one place with a limited horizon of perceptions around it. Therefore whether *in* or *out* of its mortal body, it is ever distinct, and free from its limitations; and if we call its *devachanic* experiences “a cheating of nature,” then we should never be allowed to call “reality” any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our *higher* soul, such: *f. i.*, as an ideal perception of the beautiful, profound philanthropy, love, &c., as well as every other purely spiritual sensation that during life fills our inner being with either immense joy or pain.

#### APPENDIX D.

“Devachan” is of course a *state* not a locality, as much as “Avitchi”—its antithesis [which please not to confound with *Hell*]. Esoteric Buddhist philosophy has three principal *lokas* so-called—namely (1) *Kama loka*, (2) *Rupa-loka*; and (3) *Arupa loka*; or in their literal translation and meaning—[1] world of desires or passions, of unsatisfied earthly cravings—the abode of “Shells” and Victims, of Elementaries and Suicides; [2] the world of Forms, *i. e.*, of shadows more spiritual, having form and objectivity but no substance; and [3] the *formless* world, or rather the world of no-Form, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals, and in the sense that we give to these terms. These are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. The time having not yet come to speak of the latter two, we will merely notice the first one, namely the *Kama-loka*. Thence it is, that all, but the remaining shells, the suicides and the victims of premature violent deaths, go according to their attractions

and powers either into the *Devachanic* or the *Avitchi* state, which two states form the numberless sub-divisions of "Rupa" and "Arupa" lokas; that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, &c.,—but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa*-loka. The student must bear in mind that *personality* is the synonym for limitation; and that, the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

#### APPENDIX E.

To use an antiphrasis—"Avitchi" is a state of the most *ideal spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton. Not many though, are there who can reach it, as the thoughtful reader will perceive. And if it is urged that since there is *Devachan* for nearly all; for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated, and the law of Retribution and of impartial, implacable Justice hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show *that it is not so*. "*Evil* is the dark son of Earth (matter) and *Good*—the fair daughter of Heaven" (or Spirit) says the Chinese philosopher; hence the place of punishment for most of our sins is the Earth—its birth place and play-ground. There is more apparent and relative, than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a "Satan" every day. See foot-notes in art. "Death," by Eliphas Levi (October *Theosophist*, Vol. III,) the editorial answer to the art: "Death and Immortality" (November *Theosophist*, p. 28); and the words used by the author, when speaking of those who are immortal in good by identification with God (or Good), and immortal in evil by identification with Satan (Evil). Although the general rule applies but to "Sorcerers," *i. e.* adepts in Black Magic, real Initiates and sons of Evil, generally known as "the Brothers of the Shadow," yet there are exceptions to that rule as to every other. Occasionally men reaching the apex of evil become "unconscious" sorcerers; they identify themselves with "Satan," and then *Avitchi* becomes their Fate. Happy they are when thereby they avoid a worse punishment—a *loka* from which indeed, no traveller—either returns or, once within its dark precincts—pursues his journey!

## EVOLUTION\*

**A** CORRESPONDENT OF PATH says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the 7 planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plan from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of 7 planets 3 times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that seven-fold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

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It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the 7 planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become “a moon” to some newer planet not now born.

*Ques. 2.*—“If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?”

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

*Ques. 3.*—“If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?”

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

# THE BHAGAVAD-GITA\*

(Continued from June number.)

## CHAPTER THIRD.

The first two verses of this chapter express a doubt arising in Arjuna's mind, and contain a request for its solution and for a method by which he may attain perfect knowledge—salvation. They are:

"If, according to thy opinion, O thou who givest all that men ask! the use of the understanding be superior to the practise of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this?

Thou, as it were, confoundest my reason with a mixture of sentiments; with certainty declare one method by which I may obtain happiness, and explain it unto me."

The doubt arose because the Blessed Lord had declared that Arjuna must reach salvation by the right use of his understanding, and yet also must perform the dreaded act of opposing, perhaps slaying, his friends, tutors, and relatives. The request is the same as is repeated nearly every day in the Theosophical Society, and for which an answer is demanded.<sup>1</sup> It is for *one* single method, *one* practice, *one* doctrine, by means of which the student may obtain that for which he seeks, whether he has formulated it as happiness or only as a thirst for wonderful knowledge and power.

Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, out-breathing and inbreathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

Although there is one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater conscious-

\*This article was first printed by Mr. Judge in *The Path* for August, 1888.

<sup>1</sup> See *Lucifer* of April and May, 1888, in *Articles Practical Occultism and Occultism and the Occult Arts.*—(Ed.)

ness before he can understand this one *Vehicle*. Could that unique law be understood by the beginner, could it be possible to lift us by one word to the shining heights of power and usefulness, it is certain that Those who do know would gladly utter the word and give us the sole method, but as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this chapter opens.<sup>1</sup>

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words:

"But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise."

This he illustrates by referring to those whom he calls "false pietists of bewildered soul," who remain inert with their bodies, restraining the organs of action, while at the same time they ponder on objects of sense which they have merely quitted in form. He thus shows the false position that it is useless to abandon the outer field of action while the mind remains attached to it, for such mental attachment will cause the ego to incarnate again and again upon earth. A little further on in the chapter he refers to a great yogee, one Janaka, who, even while a saint possessed of perfect knowledge which he had obtained while engaged in affairs of state, still performed actions.

These peculiar verses next occur:

"The creator, when of old he had created mortals and appointed sacrifice, said to them, 'By means of this sacrifice ye shall be propagated. It shall be to you a cow of plenty. By means of it do ye support the gods, and let these gods support you. Supporting one another mutually, ye shall obtain the highest felicity. For, being nourished by sacrifices, the gods will give you the desired food. He who eats the food given by them without first offering some to them, is a thief indeed.'"

At the outset I confess that these and succeeding verses do not appear easy to explain to Western minds. Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought.

<sup>1</sup> It is to be noticed that Arjuna and Krishna constantly change the names by which they address each other. When Krishna is dwelling on one subject or upon something that has to do with a particular phase of Arjuna's nature, he gives him some name that has reference to the quality, subject, or other matter referred to, and Arjuna changes the name of Krishna whenever he has need. As in these first verses, the name used for the Blessed Lord is *Janardana*, which means "giver of all that men ask,"—meaning thereby to refer to Krishna's potency in the bringing to fulfillment all wishes.—B.

Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance; it certainly would on every hand be received with incredulity. And while sneers or disbelief have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark. Although Moses established sacrifices for the Jews, the christian successors have abolished it both in spirit and letter, with a curious inconsistency which permits them to ignore the words of Jesus that "not one jot or tittle of the law should pass until all these things were fulfilled." With the culmination of the dark age<sup>1</sup> it was, however, natural that the last vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

There are, however, many willing minds here who have some intuition that after all there can be extracted from these ancient Hindu books more than is to be found if they are merely studied as a part of the lisplings of infant humanity,—the excuse given by Prof. Max Muller for translating them at all. It is to such natural theosophists I speak, for, they will see that, even while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the Upanishads.

The peculiar explanation of the Mosaic sacrifices advanced by the mystic, Count St. Martin,<sup>2</sup> needs only a passing allusion. Students can think upon it and work out for themselves what truth it contains. He holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scape goat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people. It is suggested that Moses knew something of occult laws, since he was educated by the Egyptians and initiated by them. But St. Martin goes on to say that "the Jews were directed to kill even the animals in the land because the death of animals infected with the

<sup>1</sup> My readers may not agree with me that this is the Dark Age, inasmuch as that is the term applied to a period now past. That time, however, was a part of this; and this is even darker than that, as we think.—B.

<sup>2</sup> See *Man: His Nature and Destiny* (1802).—B.

impure influences of those nations preserved the Jews from the poison; whereas in sacrifices the death of clean animals attracted wholesome preservative influences," and that "pure and regular influences attached to certain classes and individuals of animals, and that *by breaking the bases in which they are fixed* they may become useful to man, and we should thus read Lev. xvii, 2: 'It is the blood that maketh atonement for the soul.'" He then says that the virtue of sacrifices comes through the rapport that man has with animals and nature; and, "if the Jews had observed the sacrifices faithfully, they would never have been abandoned, but would have drawn upon themselves every good thing they were capable of receiving. \* \* The extraordinary holocausts at the three great festivals were to bring down upon the people such active influences as corresponded to the epochs, for we see bulls, rams, and lambs always added to the burnt sacrifices \* \* Some substances, mineral, vegetable, and animal, retain a greater proportion of the living and powerful properties of their first estate." In these views St. Martin had some of the truth. But Moses ordained some sacrifices as a religious duty from sanitary reasons of his own, since the unthinking tribes would perform devotional acts willingly which, if imposed only as hygienic measures, they might omit.<sup>1</sup> The burnt offerings were, however, founded upon different views, very like those at the bottom of Hindu sacrifices, and the law of which is stated in these words from our chapter:

"Beings are nourished by food. Food has its origin from rain. *Rain is the fruit of sacrifice.* Sacrifice is performed by action."

It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. In a verse just quoted the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, "For, being nourished by sacrifices, the gods will give you the *desired* food." Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these "gods" must die or go to other spheres. And as we know that sacrifices are totally disused now, the "gods" spoken of must have long ago left this sphere. It is necessary to ask what and who they are. They are not the mere idols and imaginary beings so constantly mentioned in the indictments brought against India by missionaries, but are certain powers and properties of nature which leave the world when

<sup>1</sup> In India there are numerous religious observances having in view sanitary effects. For instance the cholera dance—a religious matter—in which, while disinfecting camphor is burned in heaps, a curious flower-umbrella-dance is engaged in with religious chant and music.—B.

the Kali Yuga or dark age, as this is called, has fully set in. Sacrifices therefore among us would be useless just at present.

There is, however, another meaning to the "revolution of the wheel" spoken of by Krishna. He makes it very clear that he refers to the principle of reciprocity or Brotherhood. And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose. And we can easily believe that in these days this principle, while admired as a fine theory, is not that which moves the people. They are, on the contrary, spurred by the personal selfish idea of each one becoming better, greater, richer than his neighbor. If continued unchecked it would make this nation one entirely of Black Magicians. And it was to counteract this that the Theosophical Society was founded, with the object of inducing men to once more revolve this wheel of Brotherly Love first set in motion by the "Creator when of old he had created mortals."

Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow; saying,

"He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration. Being born as we are in these days, among families with but small heritage in the way of descent from unsullied ancestors, we are without the advantage of great natural spiritual leanings, and without certain peculiar powers and tendencies that belong to another cycle. But the very force and rapidity of the age we live in give us the power to do more now in fewer incarnations. Let us then recognize this, and learn what is our duty and do it. This portion of the chapter ends with a famous verse:

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger."

WILLIAM BREHON, F.T.S.

(To be continued.)

# HIDDEN HINTS\*

## IN THE SECRET DOCTRINE.

(From p. 252 to p. 260, Vol. I.†)

By W. Q. J.

ORDER OF THE ELEMENTS ESOTERICALLY is, *Fire, air, water, earth.* (2nd para.). Counting up from the earth, the order for the elementals, or the nature spirits in the elements, is: earth elementals, water elementals, air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

FIRE IN THE PRECEDING ROUNDS. She says (p. 253), "For all we know, fire may have been pure akasa, the first matter of the builders". The phrase "For all we know" is sometimes to be translated "Thus it was".

THE FIFTH ELEMENT IN THE FIFTH ROUND. This, as said before in these notes, will be "The gross body of akasa" (257), and "by becoming a familiar fact in nature to all men as air is familiar to us now, will cease to be hypothetical."

WHAT IS THE SIXTH SENSE TO BE? In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let some one else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic seances could never have happened; but alas! we need not look for aid there so long as the beloved "spirits from the summerland" continue to hold sway over their votaries.

THE EARTH IN ITS EARLY PERIODS. Some students have thought that this globe in its early times when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life.

\* This article was first printed by Mr. Judge in *The Path*, for February, 1892.

† References are to the paging in the original edition of the *Secret Doctrine*.

This is contradicted and explained on page 258 in the second para. for: "Thus Occultism disposes of the Azoic age of science, for it shows that there never was a time when the earth was without life upon it". This is asserted for no matter what form or sort of matter thus; "Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious."

OF SPIRIT AND MATTER. In the commentary on p. 258 the author plainly writes, "Spirit is the first differentiation of and in space; and matter is the first differentiation of Spirit". This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One—the Absolute—an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two—spirit and matter, the latter following the first in order of differentiation. These are said to be coeternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the absolute. But because this doctrine of the coeternalness of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coeternal because they exist together in the absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysics, they must be regarded as the two poles of the one absolute. And the *Bhagavad Gita* does not support the contrary, for it only says there is no spirit without also matter, as it is dealing through the words of Krishna with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speak of the "superpersonal god," asserting at the same time that they do not mean "a personal God", and they are opposed by still another class who point to the well-known denial by H.P.B. of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the superpersonal deity can without doubt find support in the lines on p. 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God.

It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who, while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

A MYSTERIOUS PRINCIPLE MENTIONED. After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *akasic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly is it pointed out that the primordial substance of which she then writes "is the very body of those spirits themselves and their very essence". Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities,—sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.

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## A LITTLE VISION\*

I stood where my old and wise friend had been, and as I listened in the silence the strong deep tones of a great organ swept through the air. On the wings of sound came a noble being, youth and man in all the ages. He was clad in robes of white and in his hand bore high a golden wand, from the tip of which blazed forth a silver star. "Look at the light, look not at anything else," he said. Then the organ tones changed to the furious hissing of a storm, and black clouds rolling up obliterated everything except the pure white star which blazed high over all. "Look at the light; fear not," came his voice. "Nothing can hurt it, for it is not of earth." The storm swept all away, then rushed off to the distance, and the beautiful, wise, strong, and ancient being vanished also. Yet far off the faint but dominating sound of a great diapason could be heard. It was the singing of the faithful choristers of the Lodge, those who know not fear and have left sorrow behind.

AMARAN.

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\*This article was first printed by Mr. Judge in *The Path* for November, 1894.

\*THE RATIONALE OF MESMERISM, by A. P. Sinnett, author of *Esoteric Buddhism* (1892, Houghton, Mifflin, & Co., cloth, 228 pages). This book is written in Mr. Sinnett's clear style, but it seems labored and inadequate. We had hoped since 1888, when he began definite experiments in mesmerism, that Mr. Sinnett would bring out a book on the subject giving the esoteric—that is the Eastern—explanation of the matter. Indeed he says the esoteric theory is the only explanation of mesmerism, yet fails to give it, for the reference to the Higher Self and the septenary constitution of man is not the whole. The details of the complicated astral structure of man, with all its positive and negative currents, are not once referred to; not even the three well-known astral nerves, positive, negative, and neutral, intimately connected with the spinal column, and which a *true seer* would perceive, appear to be in his thought. Nor does he speak of the various important centers of forces in the body, nor yet of the subtle form of human electricity called Kundalini. But the book is another testimony to the existence of unseen and real planes of being,—so far good. A great heresy in it crops up in the pivotal claim that the Higher Self may be cultivated like athletics, and may be imperfectly developed, and is in our waking state entangled with the physical plane. Obviously his sensitives are not real seers. Passing to practical points—as our space is limited—we would draw attention to the error that “complete touch of the whole hand” is an aid. It is, *if you think so*. Then that silk and clothing interfere is another; again, if you think so, that interferes. But properly used, silk and certain plants are more efficacious than the hand. On page 159 is a fallacy in saying that if the brain is paralyzed the psychic self stupidly obeys, making the body act. If the brain is paralyzed there certainly can be no action by limb or organ of speech. In these cases the brain is not paralyzed at all, but something else happens which permits the brain to work, under the guidance of the operator. The polarity and change of polarity of the bodily cells are overlooked by the author, as also the actual life, consciousness, and memory of each cell. The book is well bound and printed on good paper.

\*This Review was first printed by Mr. Judge in *The Path*, for April, 1892.

## MESMERISM AND THE HIGHER SELF\*

**R**ECENTLY a book on the subject of the “Rationale of Mesmerism” having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and

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must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

## THOUGHTS ON KARMA\*

EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or

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the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefather's sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviours for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a

Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and mash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

"From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical," and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The "environment" is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls "mental deposits." These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means

of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing—as a general rule—for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *Prana, Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted “mental deposits,” or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of “mental deposits” to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old “mental deposits” will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

EUSEBIO URBAN.

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## CORRESPONDENCE\*

### ON “OCEAN OF THEOSOPHY”

LIFE AND DEATH.

Sir: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy*, p. 36: “So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body.”

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning?

STUDENT.

*Manchester, England.*

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As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *Jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day, or, rather, in the next period of activity. This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies. Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it*, and you will dispel the slight confusion arising in a book written so quickly as this one.

ON KARMA.

Sir: 1. On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. 2. Again, you say those Indians will be reborn in conquering peoples. If so, would not this process of retaliation go on constantly? 3. Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case?

E. L.

*Ans.* 1. I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them. Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is included in this reply. 3. Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self-consciousness, and hence is less in itself and less lasting in effect. Their karma is bound up with man, and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

## WHAT IS THEOSOPHY?\*

THIS question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos* "god," and *sophos* "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to develop their psychological, spiritual perceptions by "Physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God, or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians"—lovers of the truth; while others termed them the

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

"Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Bhuddistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic theosophical school along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledges. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, of secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable*—for—"How could one know the knower?" as enquires *Brihadaranyaka Upanishad*.

Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word “Magh,” signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or a telegraph. The ridiculed and the “infidels” of one generation generally become the wise men and saints of the next.

As regards the Divine essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or “Tiusco” of the Northmen, the *Duw* of the Britains, and the *Zeus* of the Thracians. As to the Absolute Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: “Who, then, can comprehend It, since It is formless, and Non-Existent?”—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

“Who knows from whence this great creation sprang?  
Whether his will created or was mute.  
He knows it—or perchance *even He knows not.*”

Or, again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as “without life, without mind, pure,” *unconscious*, for—Brahma is “Absolute Consciousness.” Or, even finally, siding with the Svabhavikas of Nepaul, maintains that nothing exists but “Svabhavat” (substance or nature) which exists by *itself* without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mahomedanism. Every Theosophist, then, holding to a theory of the Deity “which has not revelation, but an inspiration of his own for its basis,” may accept any of the above definitions or

belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series or changes in the soul\* which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramatma* (transcendental, supreme soul) and *Jivatma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the “Samadhi,” or *Dyan Yog Samadhi*, of the Hindu ascetics; the “Daimonion-photi,” or spiritual illumination, of the Neo-Platonists; the “Sidereal confabulation of souls,” of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity—each people giving it another name. Thus Plato and Plotinus call “Noetic work” that which the Yogas and the Shrotriya term *Vidya*. “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia*,” said the Greeks. “To unite one’s soul to the Universal Soul,” says Porphyry, “requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.” And Swami Dayanund Saraswati, who has read neither Porphyry nor other Greek authors, but who is

\*In a series of articles entitled “The World’s Great Theosophists” we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers, and theosophists—David Hume, and Shelley the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

a thorough Vedic scholar, says in his *Veda Bhashya* (opasna prakaru ank, 9)—“To obtain *Deksha* (highest initiation) and *Yog*, one has to practice according to the rules. . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dekshit* or initiate) can thus *acquire a power of seeing and hearing at great distances.*” Finally, Alfred R. Wallace, F. R. S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: “It is ‘spirit’ that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter.” We can now see how, after thousands of years have intervened between the age of the Gymnosophists\* and our own highly civilized era, notwithstanding, or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people to-day believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atman*—“self,” or “soul;” and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of to-day believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*,—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali’s Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to

\*The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponia*, or under-meaning. "The gods exist, but they are not what the *oi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual;" so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect"—he says in his superb Essay on the *Oversoul*. Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics,

added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers, which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *goetia* (or black magic, sorcery.) Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of “raising spirits” according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse “with the gods” and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. “Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought”—remarks Mr. Kenneth R. H. Mackenzie IX<sup>o</sup> . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopaedia* (articles *Theosophical Society of New York* and *Theosophy*, p. 731).\* Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A. D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the “Devil.” It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our society, which is also called the “Universal Brotherhood of Humanity.”

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\**The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography*. Edited by Kenneth R. H. Mackenzie IX (Cryptonymus) Hon. Member of the Canongate Kil-winning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706, Broadway, 1877.

## ON THE LOOKOUT

Science seems to be accelerating rather than retarding its present headlong progress towards Occultism. The commentator need no longer search in the by-paths of thought for the obscure evidences of a scientific change of heart nor snatch at the straws with which at one time he had to content himself. Magazines and newspapers, the pulpit and the platform, offer him with both hands all the material that he needs. He can now choose the best rather than merely tolerate the worst.

Take for example the article on "After Death—What?" contributed by Dr. James Thompson Bixby to *Harper's Monthly Magazine*. It would be too much to expect a statement of the whole theosophical philosophy within the compass of such an article as this, but at least we must admit that Dr. Bixby did the best he could within his spatial limitations and of course without mention of the fatal word Theosophy. It seems that the modern editor can now tolerate anything so long as it bears a conventional label.

Dr. Bixby tells us that Materialism has broken its own back. It has discovered so much about matter that it is now compelled to believe in something that is not matter. A few years ago it believed firmly that solid matter was—solid, and now it finds that solid matter is anything but solid. He tells us of "the well-established gaps between the atoms, even in living tissues," and he asks how the atoms are able to bridge these gaps and so to merge their consciousnesses so as to "unite thought with thought, to compare their sensations, to link premises with conclusions, to recall the experiences of long-departed fellow molecules, to concentrate their isolated rudimentary sensations in some magical chemical retort into a full and true consciousness"? The materialistic conception of consciousness was plausible so long as the atoms were supposed to be in contact, but they are not in contact. They are vastly far apart. Indeed the space between the atoms in the human brain is far greater than the space that is occupied by the atoms.

Now just here there is a point that causes the theosophical commentator—being only human—to exult exceedingly. The discontinuity of matter, that is to say the space between the atoms, has just been discovered by Science. Dr. Bixby says so. It was undreamed of a few years ago. But it was well known to the author of the *Secret Doctrine*, although she said that "to Physical Science this will be an absurdity." On page 553 of Volume I she says that a wooden or a stone block seems to be motionless and impenetrable to all intents and purposes but nevertheless "its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distances between those particles in their vibratory motion is . . . as great as that which separates snowflakes or drops of rain. But to physical Science this will be an absurdity." Sir Oliver Lodge says that the atoms are separated far more widely than this. He says that the electrons are like a thousand grains of sand thrown into St. Peter's Cathedral. He says moreover that they are spatially related to one another as are the planets of the solar system, so that here we have Science making its little contribution to what we know of the Law of Correspondences, for which *Te Deum Laudamus*.

But Dr. Bixby has still something more to say to us. He tells us that the space between the atoms is occupied in the human organism by an "architectonic psychic body" which is released by the dissolution of the atoms, that is to say by death. This architectonic psychic body is the habitat of the Soul, and it may be said to correspond with the prenatal envelopes known as the amnion, the allantois, the seolemma, and the placenta. If these prenatal bodies have been successively formed and discarded why, he asks, should not the present body be similarly of temporary use. If these earlier bodies were provisional to a higher organism why may not the present body be so? He asks further, "may not the vital formative power have turned its course toward preparing within an invisible etheric organism for the next onward metamorphosis?" Yes, Dr. Bixby says this very thing, and in the immaculate pages of *Harper's*. And he says more than this. He asks us to witness a constant process of human reincarnation, although of course he does not mention the word reincarnation which would never do for *Harper's*. What

he does say is this:—"In this psychic ether-organism within the material organism there is present already during life a soul-body, a non-atomic substance, an active, coherent, continuous, and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. When the earthly end comes to the body, this psychic etheric organism may betake itself to some more favorable environment and may again clothe itself with a new physical body."

Now what are we to say to this except that the theosophical lecturer is in a fair way to become a supernumerary? And yet there are those who ask if Theosophy has made any impression upon the thought of the world. It may be said in all seriousness that twenty-five years ago Dr. Bixby would have been in danger of the lunatic asylum on no better evidence than the article that is now welcomed to the pages of a conventional magazine. And that article will be universally read, certainly not without interest, but without a ripple of protest or denunciation. So the world does actually move.

Some time ago Dr. J. Godfrey Raupert made a sensation in the English scientific world by his contribution to the study of insanity. Dr. Raupert is an expert on the subject of insanity, so far as anyone can be an expert on such a subject, which perhaps is not very far. And it was Dr. Raupert's opinion that the present increase in mental disease is largely due to the pursuit of psychism which is now not only scientifically popular but which has become a craze throughout fashionable society. It was the kind of psychism which used to be known as "sitting for development" and which includes crystal gazing, telepathic experiments, and perhaps other varieties still more questionable.

Dr. Raupert had been sceptical as to the reality of these phenomena but that scepticism had been removed by personal investigation. He gives us some of the results of this investigation, but with that we need not concern ourselves. Doubtless it would prove interesting to psychic researchers and curiosity hunters of that rather low type, but it is enough now to say that he was entirely and fully satisfied not only with the genuineness of the occurrences but also with the gravity of their effects upon nervous or unbalanced persons. And for this reason he issued his warning in an English magazine and it was received passively even by a medical fraternity which is getting a little shy of its wholesale denials of easily proved facts.

And now we have another communication from Dr. Raupert, this time in the columns of the London *Daily Chronicle*. Pursuing his previous text on the dangers of a reckless pursuit of psychic phenomena he tells us of an important book just issued in Germany by Professor von Schrenck-Notzing on "The Phenomena of Materialization." It seems that the German savant, like Dr. Raupert himself, was led to an investigation of materialization, not that he might understand the thing itself, but that he might expose the fraud which he assumed to underlie it. But he discovered a good deal more than he had foreseen and he now writes this big book to announce that materializations do actually occur, and to relate all the details of his investigation which has extended over a period of some years. He equipped himself, says Dr. Raupert, with a dozen photographic cameras, and with all the other instruments of precision that might be useful, and the result is this confession "that the phenomena of materialization are an objective fact of science and that, so far, science has found itself utterly unable to discover the cause which is at work on their production."

Now with that humble desire to be of service which has always distinguished these pages it may be said that if the learned professor will turn to the writings of H. P. Blavatsky—which can be done secretly—he will find there a minute explanation of all the phenomena of the kind that have ever been reported. He can then, if he so desire, advance as his own the solution offered by H. P. Blavatsky, and so obtain for himself the applause that should have been given to her. Possibly the professor is too honorable to take such a course but if so he will show more delicate scruples than very many of his confreres who have not hesitated to do this very thing, not once only, but many times.

Indeed, Dr. Raupert himself, who thus brings this volume to our attention, is quick to suppose that orthodox scientists will be quick to do something of this kind and to advance as their own discovery a phenomenon that has been a matter of common knowledge among students for the last half century and that can be found described in books thousands of years old. Dr. Raupert says, "That science is the last to study and acknowledge phenomena which have been known to large groups of humbler and 'unscientific' enquirers for many years past is, of course a small matter. With that accommodation of memory which so often characterizes modern scientific thought, scientific men will no doubt quietly ignore this fact, and parade phenomena of this kind as their own discoveries—as the result of their own patient investigations."

That, of course, is precisely what they will do. That is what they have always done. The teachings of the *Secret Doctrine*, for example, have been confirmed in a dozen surprising ways since the date of its publication, but in no single instance has credit been given to its author.

Dr. Raupert himself is inclined to deplore the access of popularity which this volume is certain to give to an unwise psychic research. He points out that it is dangerous to the medium, that it is practically a process of psychic vivisection, and that it is utterly useless for the purpose of demonstrating the survival of the individuality. These phenomena, he says, are certainly not caused by the dead, nor do they prove that the dead are alive. He asks:—"can we reasonably believe that the spirits of the dead, our departed relatives and friends, will avail themselves of means so repulsive and so disastrous to the living in order to furnish evidence of the fact that they still exist?" Perhaps it is well that the question should be asked and that the protest should be made. That, at least, is all that can be done except to indicate to those that have eyes to see that an illumination has already been thrown upon these phenomena and that it is not within the power of science to increase it.

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Just at present there is more than one problem for the hereditist to solve although he can hardly be congratulated upon any great success so far attained. The first to be mentioned is that furnished by Mr. S. Ramanujan, a young Hindu, who has just been sent to Trinity College, Cambridge, in order that he may pursue his mathematical studies. His tutor says of him that "his mathematical education is rather a mystery and he is not learned in any other subject. He wrote to me explaining who he was and sent a large number of mathematical theorems which he had proved. There were a great many very remarkable results. His theorems were all in pure mathematics, particularly in the theory of numbers and the theory of elliptic functions. While many of them were quite new, others had been anticipated by writers of whom he had never heard, and of whose work he was quite innocent. That is the wonderful thing; he discovered for himself a great number of things which the leading mathematicians of the last hundred years, such as Cauchy and Jacobi, had added to the knowledge of schoolmen."

The second case is that of the young Italian boy, six years of age, who has been chosen to conduct the great symphony concerts in London. He has been chosen, not because of the sensation involved, but for the simple reason that he is the most competent musician available for such a purpose.

No doubt these human phenomena will occasion a battle royal between the hereditists and psychic researchers, who are now numerous enough and respectable enough to demand a hearing. The hereditists will say that genius has in each case been transmitted from ancestors or that it is the result of a combination of the characteristics of ancestors, such characteristics not being themselves genius, but producing genius after transmission and combination. They will be unable to tell us precisely what are the characteristics in ancestors that produce genius in descendants, and in fact they will resent being asked such a question, but they will be none the less certain that their theory is the correct one and intolerant of any opposition. On the other hand the psychic researchers will assure us that this and all other genius is no more than the stored memory of the subconscious self which is recalling the fruits of past experiences. But they cannot tell us when these experiences could have been acquired.

And so we may justifiably wonder how long it will be before some modern philosopher, some Bergson without the Bergsonian modesty, "discovers" for us the fact of reincarnation as the solution of the problem of genius. There need be no doubt that such a philosopher will presently make his appearance. Or perhaps it will be a theologian, who will then assert, and quite truly, that reincarnation is an essential part of Christianity and that it has been allowed to sink from sight only through motives of expediency. Indeed there are Roman Catholic priests who say this now, as the writer himself can testify.

It seems that Saul also is among the prophets. In response to an appeal for a universal prayer for the Christianization of China a clergyman writes as follows to an English newspaper:—"May I suggest that we all pray with heart and soul that the Chinese may be preserved from the curse of the West? Let us and all westerns pause for a few moments in the hideous battle of modern life and look around at our present state of sham civilization after centuries of enlightenment and so-called 'progress'; then earnest indeed will be our prayers that China and all other nations not yet under the 'curse' may be saved from so ghastly a farce."

It seems that a great temple of occultism is now being built by Dr. Rudolf Steiner in Switzerland at a cost of nearly half a million dollars. Symbolism and mysticism, we are told, are the keynotes of the architectural design. There are seven pillars to represent the seven sacred planets, and each column is made symbolically of a different kind of wood. There is to be a vast amphitheatre, and we are told that sculptors, architects, painters, and designers, all occultists, and all giving their services freely, have assembled to aid in the work of construction.

This ought to be good news for the weary and the heavy laden, who will doubtless be duly impressed by the magnificence and the cost of the new building. But there may be some who will regret that the word Theosophy should be associated with the undertaking, and who will remember the simple philosophy of life promulgated by the founders of the Theosophical Society and recommended for the aid of humanity. But is it actually for the sake of humanity that this building in all its splendor is being erected? Is it expected to help in spreading abroad the main theosophical principles that were intended for the many rather than the few, and that were designed to make life better worth living and death better worth dying?

It is refreshing to find that popular magazines are beginning to tell the truth about missionary work, and the truth is the last thing that missionary work will welcome. Thus in the *Los Angeles Graphic* we find an article by Eleanor Maddock on "The 'heathen' from his Standpoint." The article is a good one, and it would be pleasant to quote from it at length, but a single selection must suffice. Speaking of the convert the author says:—"But he has been observing the 'sahiblogue' and their ways, so the first thing he does when he becomes a Christian is to add profanity to his vocabulary, to get drunk and eat meat, the religion of Hindu and Mahomedan alike prohibiting the use of alcohol in any form, the former prohibiting the eating of beef, the latter of pig, so that the demoralized condition of the convert is readily apparent. It is an exceedingly rare thing for an educated and high caste Hindu or Mahomedan to become converted, and there are comparatively few missions in the northern part of India, most of the activities being confined to the Madras Presidency and Burma, although in Lucknow there is a very flourishing mission school, and in conversation with an influential and wealthy merchant there, he said:—"It is a very good school and we allow our women to attend for educational purposes and the acquiring of English, for which we pay, but we forbid them taking any of the religious teachings; our sons we send to colleges in England and other countries." This is a fair sample of what the Church of England Missionary Society considers a well attended school, and therefore one yielding a goodly harvest of 'brands snatched from the burning.'

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## DECLARATION

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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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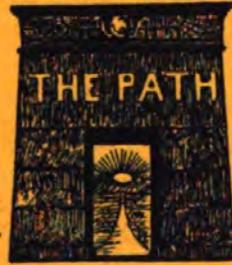
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# THEOSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT  
  
THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. II

AUGUST, 1914

No. 10

*Nature consciously prefers that matter should be indestructible under organic rather than under inorganic forms.*

## CONTENTS

Masters and Their Message	- - - -	433
Reincarnation of Animals	- - - -	443
Fragments of Occult Truth	- - - -	445
The Kali Yuga	- - - -	452
Desire Made Pure	- - - -	454
What Are the Theosophists	- - - -	455
The Bhagavad-Gita	- - - -	461
Vast Works of the Past	- - - -	464
Christian Fathers on Reincarnation	- - - -	466
Antiquity of the Vedas	- - - -	468
Proofs of the Hidden Self	- - - -	472
The Drift of Western Spiritualism	- - - -	474
An Ancient Telephone	- - - -	476
On the Lookout	- - - -	477

UNITED LODGE of THEOSOPHISTS  
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# Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

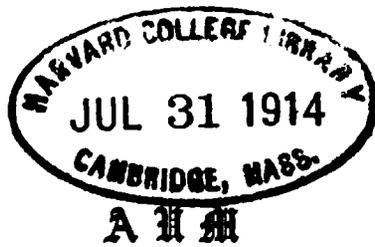
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



And he who, remembering me at the moment of death, quits the body and comes forth, enters my nature; there is no doubt about that. Or, again, whatever nature he thinks on when he abandons the body at last, to that only does he go, O son of Kuntī having been always conformed to that nature. Therefore think on me at all times and fight.—*Bhagavad-Gīta*.

As is the outer, so is the inner; as is the small, so is the great; there is but one law; and He that worketh is One. Nothing is small, nothing is great, in the Divine Economy.—*Hermetic Philosophy*.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## MASTERS AND THEIR MESSAGE SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

### WHAT IS THE INTELLIGENCE?

*Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.*

—*Isis Unveiled*, II, 588.

We have seen that *Isis Unveiled* makes the basic proclamation of the continuous existence since the dawn of humanity of a Hierarchy of exalted Beings, and of a secret doctrine of which They are the custodians, and as well the avowal on the part of the writer of her own intimate acquaintance with these Adepts and with their teachings, which she names Theosophy, the Wisdom-Religion.

The Teachings affirm the existence of the Supreme Spirit, the identity of Man-spirit with the Supreme Spirit; the doctrine of cycles of activity and repose, "a regular alternation of ebb and flow in the tide of human progress;" the law of compensation or Karma; the process of evolution, metempsychosis, or reincarnation, or of the series or gradual changes in the Soul.

The basic principles are applied to recorded history, to philosophy, religion, science; to geologic transformations; to the rise and fall of civilizations; to the great characters whose work and whose teachings have from age to age profoundly affected mankind.

The phenomena of consciousness are examined, normal and abnormal classes are considered, compared, contrasted, in the light of the principles laid down and the deductions drawn from the evidences available for all.

It is shown that neither the objective nor the subjective experiences of mankind, collectively or individually, are at any period unique, but that "as above, so it is below. That which has been will return again. As in heaven, so on earth:" that "our NEW result is only an *old idea*."

It is proved that Law underlies all phenomena soever; that nature is a unity, "a cosmos, not a chaos;" that Intelligence is behind all activity of every kind, and that the great question is always, *What Is The Intelligence?*

Over and over, and yet over again, in *Isis Unveiled*, as in all her subsequent writings, Madame Blavatsky states the great axioms of the Soul, repeats the eternal basic principles, remarshals the evidences of accumulated human experiences in every clime and in every age, and shows that these axioms and these principles apply to and govern in all the transactions of Life, the least as well as the greatest.

The basis from which *Isis Unveiled* is to be studied, if the inquirer is to receive any light other than that which results from a mere addition to his information, is indicated in the question asked in the *Preface*: *Is it too much to believe that man should be developing new sensibilities and a closer relation with nature?* Answering her own question, Madame Blavatsky says that "the logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken."

Approached in this way, *Isis Unveiled* appears not merely an interesting or extraordinary collection of fact and fable; not merely a dissertation on comparative religion and philosophy; not merely an assault on scientific theories and conclusions, or an added bundle of speculations by Madame Blavatsky on spiritualistic and other psychical manifestations. It is then seen to be written, not to amuse or interest or controvert any one or anything, but to *arouse*—to arouse new sensibilities and a closer relation with nature; to feed the growing faculty of perception in man; to enable the student himself to descry facts and truths beyond the ordinary ken.

From such a study, and from the change in the mind of the race in the last forty years, it can be seen that there has been an incoming of a new class of egos, and that *Isis Unveiled* was and was intended to be a preliminary re-presentation of the ancient eternal secret doctrine at a cyclic interval when the old order was expiring and the new in process of birth. On no other hypothesis can the prodigious revolution in the world of ideas in a single gen-

eration be explained—a mental and moral revolution without a parallel in the whole course of human history: moral, as well as mental, for not only has there been a break-up of old molds of thought, and new basic ideas injected, but a new direction has been shown, another world opened up in co-adunition with the old, and the fierce energy of the pioneers of thought turned into the breach.

The revolution has but commenced, indeed it is rather confusion and anarchy than revolution, and not to be measured but in the span of many successive generations. But over and beyond the throes and earthquakes, it can be seen even by the half-aroused that what in fact is in process is the submergence into a long oblivion of the ruling ideas of centuries, and the emergence of a new continent of basic concepts and principles. The Soul of Man is still the Soul of Man, but this Soul is freeing itself from geocentric dominance and grappling for a heliocentric idea: is shaking free from the materialistic and the anthropomorphic and groping for the spiritual.

We have seen that *Isis Unveiled* was dedicated to the Theosophical Society which was founded to study the subjects on which *Isis* treats. In the years that followed, H. P. B. wrote and worked incessantly, always from the same basis, always with the same end in view, always upon the lines she herself had laid down at the beginning. We have so far noted only the salient and epochal statements and events, trying to indicate the directions given and the example set for those who might be attracted directly to the philosophy she brought. We have tried in some confused and blurred manner to bring home to those students the visible indirect effect upon the world at large of her teachings, however those teachings have been appropriated, perverted, misunderstood and misapplied by those who only received some fragments at second and third hands.

From first to last many thousands of men and women of varying degrees of intellectual attainments and comprehension, of varying degrees of sincerity of purpose, of diverse limitations of race, creed and caste, of diverse personal karmic impediments, have been attracted directly to the teachings of Madame Blavatsky. Of these it is safe to say that nine out of ten retired after a few weeks or a few years of more or less desultory study and effort to assimilate and apply some portion of what she taught. Once more returned to the old familiar streams of thought, will and feeling, these many erstwhile aspirants and seekers deepened and broadened the old channels, irrigated the old fields with some of the acquired ideas, broke down some of the ancient barriers and started a thousand tangential rivulets of thought. The literal hundreds of cults and personal followings under the general dim name of mysticism, new thought, new sciences, occultism, and so on, that have sprung up in the last forty years, one and all have their origin in former students or dabblers in Theosophy. There are hundreds of mystical “moons” to-day, all of whose light is but a pale and distorted reflection from the one sun of Theosophy.

With the indirect resultants, and the tangents of thought that have their source in some portion of the teachings of Madame Blavatsky, we have only a remote concern. We follow the direct line of the teachings, and our purpose in writing is the help of those students, present and to come, who are in immediate contact with the Message of the Masters embodied in the writings of H. P. Blavatsky and William Q. Judge. We are not writing for those, whoever they may be, who are trying to correct and improve upon the teachings in the light of their own experiences and ideas, but only for those who, like ourselves, are striving to correct their own ideas, and understand their own experiences, by the light of Theosophy, and in order to be the better able to help and teach others.

The initial difficulty in the path of the student is the gaining of a clear mental perception of the fact of the existence of Masters, of a body of knowledge of which They are the custodians through the ages, and that neither the Masters nor Their knowledge are subject to the mutations of humanity or human efforts. We hold profoundly that any man of ordinary intelligence who has reached that condition of mental discontent with what he knows that he is "willing to accept truth wherever it may be found," and who is in that moral state that if his discontent is removed he will defend the truth found, "even looking popular prejudice straight in the face," will infallibly find his initial difficulty removed by a study of the writings of H. P. Blavatsky.

This is also the first testing out of the candidate. Does he want truth enough to look his own prejudices and the prejudices of others straight in the face? When he finds truth, what will he do with it? Will he appropriate it to his own use and profit, or will he appropriate himself to truth, and use himself for the defense, *i. e.*, the spread, of the truth he has found? The voice of the mind is only heard on that plane where the mind acts. The mind looks on truth as an externality, and cries out for it. If the cry is genuine, it is answered. The mind accepts the fact, but will the soul assimilate it? For the moral nature is not an attribute of the mind. The moral nature is not so much concerned in the mental possessions as in the use made of those possessions. And unless the Soul assimilates the truth, puts it to use to benefit the minds and souls of others even as it has been benefited, the Message has not been heard. It has been given but it has not been received.

We worship and reverence great minds. But the Masters are nowhere spoken of as great minds. Everywhere they are spoken of as Mahatmas, *i. e.*, *Great Souls*. We also are Souls. The Masters know this, and therefore they speak to us as Elder Brothers speak: they speak as Soul to soul. But They are perforce limited in Their speaking to us to the terms of our instrument and experience. They speak as soul, but they are compelled to speak to us in terms of mind. Many of us think we are bodies, *i. e.*, matter. So thinking how could we hear the Voice of the Master? Others of us think we are creatures, fallen creatures, mortal creatures, minds,

and what not. How could we hear the Voice of the Master, were it ever so near? But some have tried out all these ways of thinking, have some part broken loose from their limitations and cry out for truth, no matter how, no matter whence. Only such could by any possibility hear the Voice of the Master, and for such was the plain, clear, profound Message from the Master *embodied* in *Isis Unveiled*.

These men who are seeking for truth are not confined to any caste, any creed, any particular position or circumstance in life. Churchmen, scientists, business men, professional men, educated men, illiterate men, good men, bad men—one may be any of these and yet be in profound mental dissatisfaction with what one knows or with the avenues to knowledge available. It is this which is the criterion, this which is the dawning of "new sensibilities," this which is the potency of a "closer relation with nature." If, in addition, the moral nature is awake, then is possible also the dawning of a faculty of perception, "enabling him to descry facts and truths beyond our ordinary ken."

The boundary passed, what is the student going to do? He has heard the Voice of the Master; he has received the Message. What will be his next step?

Each step is at once a difficulty and a test, and the first step is not left behind when the second is taken; *all* the past is in each moment of the present. The character has not been changed by the perception that Theosophy is the Message of the Masters. Acquired tendencies, habits, ideas and modes of thought have not been dropped into oblivion by joining the Third Section of the Theosophical Society as a probationer. Would that this were true! What has been lost or shaken off once and for all? *Nothing*. This character has been acquired through ages of action in countless bodies. It cannot be slain and a new one entered into in an instant. This body and nature are the body and nature of the race, of the time, and of the family, as well as of the individual. Who thinks, This is *my* body and this is *my nature*, has but to try to do with them as *he* wills, to find with heart-rending quickness and surety that his body and his nature belong to thousands besides himself, that a thousand dissents and resistances to change will spring into fierce life and opposition within and without. Every erroneous idea and desire that he has *ever* entertained are in that body and nature. It is *their* body and nature as well as his. He has not entered into peace. He has entered into war. What then has he gained? He has gained contact with truth and the right to try to assimilate it. "The only right of the neophyte is to be tried."

We forget that the mind is always full. Whether our mind is great or small, whether our ideas are true or false, the mind is always full. Nature abhors a vacuum in all things. The student then has to essay the task of literally creating a new mind in the midst of the body and circumstance in which he finds himself. His task is not to change his external environment, but to re-create his internal environment, to bring to birth and being a new inner man.

This cannot be done by merely bathing and perfuming the old nature. The old nature has to be transformed. This is that "series or changes in the soul" whereof H. P. B. speaks as the meaning of evolution, metempsychosis, or reincarnation. One has but to await nature's process to die and get a new body. This of which we are speaking is the getting of a new nature. The operation is internal, not external; it is individual effort that does it, not natural impulse, for "natural" impulse is the impulse of that nature we have, whatever that may be. It is to be accomplished by Will, not desire.

The first advance, then, is the one true perception that there are Masters and here is Their Message. In that perception, and in that alone, there lies for the student the power to rouse the Will. Will he now hold fast to the one true perception, and by its light and power study the Message, replacing one by one, over and over again, his ancient and deeply engraved errors of thought, desire and feeling, with what is laid down for his aid and counsel in the same place and by the same friendly Voice that gave him his first true insight? Will he at once begin to repeat, over and over, to others and for others, by every means at his command, of action, example and speech, not what he does not see but what he does see? If so, he will find it within his compass and ability to advance ever more and more boldly without; to retreat ever more and more cautiously within. He has but to continue as he has begun and the way will steadily become clearer, without and within.

Otherwise, at the first pause, at the first slackening, he will lose direction, and be carried hither and thither by the thousand currents in the world and in himself, to wake to the realization of his wandering soon or late in some far country.

We have all had this true perception many times in former lives. Many times have we listened to the thousand voices other than the Voice of the Master, and each time the result has been the same—loss of direction, loss of discrimination, loss of all! In this life, many have we known who heard the Voice of the Master, gained their first true perception once more, and once more paused but for a moment to listen to the voice of prejudice, of desire, of some personal idea, and the soul became once more color blind, unable to distinguish the Voice of the Master from the voice of Maya—sure that it is the same voice; sure that because they once heard the Voice, that which they now hear is the same.

None ever strayed in this manner without repeated warnings. Warnings of circumstance, warnings of fellow students, warnings within. Some heed, and regain direction by returning ever again to the same source and in the same spirit as gave them their first true perception. And that is the only way by which the path entered, it can be followed, the path lost, it can be regained.

So, then, we have headed this chapter with H. P. B.'s question addressed to the spiritualists: *What Is The Intelligence?* For until all perceptions are direct perceptions; until Mind is absorbed in

Soul; until the man has ceased to be man and become Master, we cannot be wholly free from the deception of appearances. And so long as we rely upon any appearance whatever, we are still subject to Maya; in rebellion, yes, but still not emancipated. So, if we are to become free, we must place our *whole reliance* on the Master. And we can never *know* the Master by any appearance whatever. How then can we know Him, or know of Him? Only by direct perception of Law, study of its operations, and recognition of the One Spirit in every mortal body. To what treatise turn? That which gave us the door to our first direct perception. What example follow? The example of the one who brought the teaching. Weigh, test, and correct by these and these alone.

For Theosophy is not the doctrine of either miracle or matter. It teaches that all is *Life*, that everything in the Universe, throughout all its kingdoms, is *conscious*, that down to the smallest atom all is soul and spirit, ever evolving under the rule of Law *inherent in the whole*. Everything, therefore, if viewed in the light of Theosophy, is to be considered truly only from the standpoint of Life, Law, and Evolution, limited as to any being and all beings, only by the limitations of their Intelligence. Thus viewed, it can be perceived that the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, who vary infinitely in their respective degrees of consciousness and intelligence, from natural impulse to self-induced and self-devised effort, from the lowest elemental to the highest Dhyān-Chohan. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The Universe is thus seen to exist only for the sake of Soul, and manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, re-ascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL.

Thus the collective hosts of these spiritual beings are the vehicle for the manifestation of the divine or universal thought and will. It is like an army which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. We cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness, because whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the

scale of development we perceive that during the stages which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality :"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by appearances.

"The Masters," then, are Beings, whatever their form or appearance, who are the finished product of Evolution: *perfected* men of a past or of the present cycle; Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels. When incarnated upon this earth they keep their two personalities—the spiritual and the physical—entirely separated. It is such Beings as these, as Madame Blavatsky came and labored to show, who are the *primeval instructors* of primitive man and his three earlier races. They "incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." To the cyclic incarnation of these Beings, as she shows in *Isis* and in her subsequent writings, are to be traced the origins of all the great religions. Many are Those who have incarnated bodily upon this earth, and who, for all that, still exist, as independently as they did before, in the infinitudes of space. All these Incarnations of which there is any record, however distorted, among men, show the appearance, in *bodies of the race*, of Those who possessed knowledge of law and control of forces unknown to men; whose teaching was wholly at variance with the accepted principles and formulas of the humanity of their day; whose mission, nature, and work were but partly grasped, even by the most devoted of their disciples.

Believing in high and holy Spiritual Beings, we must also believe in their opposites—lower "spirits," good, bad and indifferent; in spirits disembodied as well as embodied, in adepts in selfishness as well as in altruism, in black magic as well as in white, and in their followers, tools and victims of every degree.

The history of the race and the varieties of human experience in physical and psychological phenomena, show the constant cyclic law of alternation, the differing classes of Intelligence grouped under the one word, Humanity, and the consequent fact that these alternations do not affect all mankind at one and the same time. Here lies the key to co-existent savagery and civilization, materialism and superstition, and all the intermediate ranges of contradictory facts and equally contradictory dogmas and theories, philosophical, religious, or scientific, involved and evolved in the progress of the race. No one of these can be believed by the sincere man except under pain of denying all the rest, or condemning them. Forced at last by the ever-restless tide of life, to abandon his particular standard, the man either adopts a new standard, to be later abandoned because of its inefficiency, and so on in wearying repetition,

or armors himself in agnosticism of all, the prelude to dissolution. The record shows that it is at this precise period of changing standards, or rejection of all standards, that the divine Incarnations occur.

Alone of all Teachers in the Western World of whom there is any record, H. P. Blavatsky pointed out the fact of the prevalence of the cyclic law of alternation, and the absolute universality of its operation in every department of nature.

Alone of all Teachers in the Western World of whom there is any record, she showed the applicability of this Law to the birth, life, vicissitudes and dissolution of solar systems, worlds and our earth; to the rise and fall of civilizations, religions, philosophies, sciences; to the orderly changes in form and activity of all beings.

Alone of all Teachers in the Western World of whom there is any record, she proclaimed all phenomena of every kind to be the resultants under this Law of the actions of conscious beings: Hierarchies of Beings, standing in relation to classes of phenomena as cause to effect.

Alone of all Teachers in the Western World of whom there is any record, she established the fundamental postulate of the Identity of Consciousness, the Identity of the Law of its operation, the Identity of the effects. In other words, she alone traced all phenomena to beings, all beings to Being; all differences in phenomena to the differing Intelligence of the beings involved in their production, and all differences in Intelligence to perceptions acquired under Karma—the Law of Consciousness.

Alone of all Teachers in the Western World of whom there is any record, H. P. Blavatsky pointed out the clear Justice and Mercy in every transaction in Nature: the twin doctrines of hope and responsibility. Under Law, each being sows; under Law, each being reaps what he sows. It is under Law that good exists. It is equally under Law that evil exists. It is under Law that Masters have become what They are. It is equally under Law that every being has become what he now is. This is true yesterday. It is true to-day. It is true tomorrow.

The Message brought by H. P. Blavatsky is the most universal in its scope, the most nearly all-inclusive and profound in its presentation, of any of the great Messages that the history and traditions of the human race afford. Great Adepts have appeared from time to time, who have been hailed as Avatars by succeeding generations. Great Saviours have visited this and that people and granted them some portion of the Secret Doctrine, which in time degenerated into a religion and a worship. Where in recorded history or tradition known to the Western World has there been so vast a commitment of eternal truth as is embodied in Theosophy?

What, then, must be the nature of that Being who in the mortal garment known as H. P. Blavatsky was able to bring within the

range of human language and human perception so vast an importation from another world, of whose very existence we had lost all knowledge and all faith?

Even as by study and application we are brought to the conclusion that in Theosophy is the greatest Message from the Masters that this Race has ever received, even so are we forced to the unavoidable conclusion that in H. P. Blavatsky was Incarnated, to the extent that the highest available form produced by the Race could endure, "That Great INITIATE OF ALL Whose Single Will Keeps This Whole Movement in Being."

Undergoing the same experiences, what do we, spiritual beings, encased in the carapace of self-hood, shrouded in flesh, drunken with our sensations, stupefied by our passions and appetites, weighing all things by the weight of this body, by the clamor of this desire, by the narrow perspective of a single human life, by the acquired bundle of ideas reaped within the horizon of the field of matter—what do we see in common in our common experiences? One sees an avenging god; another an almost omnipotent devil; a third the fecundation of dead matter; this one blind and cruel fortune, and this other equally capricious and blind law.

And when we have escaped from this blinding darkness and its blind collision of ideas and have come to the shore of the Ocean of Theosophy and there met captain and cargo from the other shore, what does it seem to us that we have found? One sees a pirate selling stolen booty; another a fellow tradesman, and a third something that he can use to his own profit far inland. Who hath seen in H. P. Blavatsky and in her Message, any more than in his own life and experiences, what are there to be seen?

"Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

"Hark!.....from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S worldless voice in thousand tones ariseth to proclaim:

"JOY UNTO YE, O MEN OF MYALBA.

"A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE.'

"A NEW ARHAN IS BORN."

## REINCARNATION OF ANIMALS\*

VERY little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practice was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for *Manas* is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving Ego-soul, i. e., that principle which survives after a man and reincarnates in a like man.

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\*This article was first printed by Mr. Judge in *The Path* for April, 1894.

The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

# FRAGMENTS OF OCCULT TRUTH\*

BY A LAY CHELA.

No. VII.

THE HUMAN LIFE WAVE.

**P**REVIOUS essays will have given the reader a general idea of the way in which the great evolutionary life-wave sweeps round and round the seven worlds which compose the planetary chain of which our earth is a part. Further assistance may now be offered with the view of expanding this general idea, into a fuller comprehension of the processes to which it relates. And no one additional chapter of the great story will do more towards rendering its character intelligible, than an explanation of certain phenomena connected with the progress of worlds, that may be conveniently called Obscurations.

Students of occult philosophy who enter on that pursuit with minds already abundantly furnished in other ways, are very liable to misinterpret its earlier statements. Every thing cannot be said at once, and the first broad explanations are apt to suggest conceptions in regard to details which are most likely to be erroneous with the most active-minded and intelligent thinkers. Such readers are not content with shadowy outlines even for a moment. Imagination fills in the picture, and if its work is undisturbed for any length of time, the author will be surprised afterwards to find that later information is incompatible with that which he had come to regard as having been distinctly taught in the beginning. Now in these *Fragments* the writer's effort is to convey the information in such a way that hasty weed growths of the mind may be prevented as far as possible, but in this very effort it is necessary sometimes to run on quickly in advance, leaving details,—even very important details to be picked up during a second journey over the old ground. So now the reader must be good enough to go back to the explanation given in Fragment IV. of the evolutionary progress through the whole planetary chain.

Some few words were said even in that Fragment, concerning the manner in which the life impulse passed on from planet to planet in "rushes or gushes; not by an even continuous flow." Now the course of evolution in its earlier stages is so far continuous that the preparation of several planets for the final tidal wave of humanity may be going on simultaneously. Indeed the preparation of all the seven planets may, at one stage of the proceedings, be going on simultaneously, but the important point to remember is that the main wave of evolution,—the foremost growing wave,—cannot be

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\*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1883.

in more than one place at a time. The process goes on in the way which may now be described, and which the reader may be the better able to follow, if he constructs either on paper or in his own mind a diagram consisting of seven circles (representing the worlds,) arranged in a ring. Calling them A, B, C, &c., it will be observed from what has been already stated that circle (or globe) D, stands for our earth. Now the kingdoms of Nature as known to occultists, be it remembered, are seven in number, three, having to do with astral and elementary forces, preceding the grosser material kingdoms in the order of their development. Kingdom 1 evolves on globe A, and passes on to B, as kingdom 2 begins to evolve on A. Carry out this system and of course it will be seen that kingdom 1 is evolving on globe G, while kingdom 7, the human kingdom, is evolving on globe A. But now what happens as kingdom 7 passes on to globe B. There is no eighth kingdom to engage the activities of globe A. The great processes of evolution have culminated in the final tide wave of humanity,—which as it sweeps on, leaves a temporary lethargy of nature behind. When the life wave goes on to B, in fact, globe A passes for the time, into a state of obscurity. This state is not one of decay, dissolution or anything that can properly be called death. Decay itself, though its aspect is apt to mislead the mind, is a condition of activity in a certain direction, this consideration affording a clue to the meaning of a great deal which is otherwise meaningless, in that part of Hindu mythology which relates to the deities presiding over destruction. The obscurity of a world is a total suspension of its activity: this does not mean that the moment the last human monad passes on from any given world, that world is paralysed by any convulsion, or subsides into the enchanted trance of a Sleeping Palace. The animal and vegetable life goes on as before, for a time, but its character begins to recede instead of to advance. The great life-wave has left it and the animal and vegetable kingdoms gradually return to the condition in which they were found when the great life-wave first reached them. Enormous periods of time are available for this slow process by which the obscured world settles into sleep, for it will be seen that obscurity in each case lasts six times\* as long as the period of each world's occupation by the human life-wave. That is to say, the process which is accomplished as above described in connexion with the passage of the life-wave from globe A to globe B, is repeated all along the chain. When the wave passes to C, B is left in obscurity as well as A. Then D receives the life wave, and A, B, C are in obscurity. When the wave reaches G, all the preceding six worlds are in obscurity. Meanwhile the life-wave passes on in a certain regular progression, the symmetrical character of which is very satisfactory to scientific instincts. The reader will be prepared to pick up the idea at once, in view of the explanations

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\*Or we may say five times, allowing for the half period of morning which precedes and the half period of evening which follows the day of full activity.

already given of the way in which humanity evolves through seven great races, during each round period on a planet,—that is to say, during the occupation of such planet by the tidal wave of life. The fourth race is obviously the middle race of the series. As soon as this middle point is turned, and the evolution of the fifth race on any given planet begins, the preparation for humanity begins on the next. The evolution of the fifth race on D for example, is commensurate with the evolution, or rather with the revival of the mineral kingdom on E, and so on. That is to say, the evolution of the sixth race on D, coincides with the revival of the vegetable kingdom on E, the seventh race on D, with the revival of the animal kingdom on E, and then when the last monads of the seventh race on D, have passed into the subjective state or world of effects, the human period on E begins and the 1st race begins its development there. Meanwhile the twilight period on the world preceding D, has been deepening into the night of obscurity in the same progressive way, and obscurity there has definitely set in when the human period on D, is past its half way point. But just as the heart of a man beats and respiration continues, no matter how profound his sleep, there are processes of vital action which go on in the resting world even during the most profound depths of its repose. And these preserve, in view of the next return of the human wave, the results of the evolution that preceded its first arrival. Recovery for the reawakening planet is a larger process than its subsidence into rest, for it has to attain a higher degree of perfection against the return of the human life-wave, than that at which it was left when the wave last went onward from its shore. But with every new beginning, Nature is infused with a vigour of its own—the freshness of the morning,—and the later obscurity period, which is a time of preparation and hopefulness as it were, invests evolution itself with a new momentum. By the time the great life wave returns, all is ready for its reception.

In the first essay on this subject it was roughly indicated, that the various worlds making up our planetary chain were not all of the same materiality. Putting the conception of spirit at the north pole of the circle and that of matter at the south pole, the worlds of the descending arc vary in materiality and spirituality, like those of the ascending arc. This variation must now be considered more attentively if the reader wishes to realize the whole processes of evolution more fully than heretofore.

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury,—Mars being behind and Mercury in advance of us,—Mars in a state of entire

obscuration now as regards the human life-wave, Mercury just beginning to prepare for its next human period.\*

The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognisance of. Four out of the seven are thus of an ethereal nature, which people who can only conceive matter in its earthly form, will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the Earth, but their finer state does not in any way defeat the uniformity of Nature's design in regard to the methods and stages of their evolution. Within the scale of their subtle "invisibility," the successive rounds and races of mankind pass through their stages of greater and less materiality just as on this Earth; but whoever would comprehend them, must comprehend this Earth first, and work out their delicate phenomena by correspondential inferences. Let us return therefore to the consideration of the great life-wave, in its aspects on this planet.

Just as the chain of worlds treated as a unity, has its north and south, its spiritual and material pole,—working from spirituality down through materiality, up to spirituality again,—so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolise. In the evolution of man in fact, on any one plan as on all, there is a descending and an ascending arc; spirit, so to speak, transforming itself into matter, and matter resolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each

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\*It may be worth while here to remark for the benefit of people who may be disposed, from physical science reading, to object that Mercury is too near the Sun, and consequently too hot to be a suitable place of habitation for Man,—that in the official report of the Astronomical Department of the United States on the recent "Mount Whitney observations," statements will be found that may check too confident criticisms of occult science along that line. The report in question was republished in *Nature*, and for the most part, within the last six months, in some of the Indian newspapers. The results of the Mount Whitney observations on selective absorption of solar rays showed, according to the official reporter, that it would no longer be impossible to suggest the conditions of an atmosphere which should render Mercury habitable, at the one extreme of the scale, and *Saturn* at the other. We have no concern with Saturn at present, nor if we had to explain on occult principles the habitability of Mercury, should we set to work with calculations about selective absorption. The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded. However it is enough,—to rebut any objection that might be raised against the explanations now in progress, from the point of view of loyal devotees of last year's science,—to point out that such objections would be already out of date. Modern science is very progressive,—this is one of its greatest merits,—but it is not a meritorious habit with modern scientists to think, at each stage of its progress, that all conceptions incompatible with the stage reached, must necessarily be absurd. If the present essay had been written twelve months ago, and remember that as regards the information it contains it might have been written twelve milleniums ago,—we could have said nothing more than the sentence last written, had some one argued in reference to Mercury, that Mr. Proctor had summed up all that could be said on the question, and had given judgment against its habitability. As it happens in this matter, Mount Whitney has risen up to refute the Proctorian judgment,—refuting it by wrong arguments indeed, but by arguments that will be acceptable in the Proctorian arena.

round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intuitiveness. In the first Round therefore we find man, a relatively ethereal being compared even on earth with the state he has now attained here, not intellectual but super-spiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organised body. In the second Round he is still gigantic and ethereal, but growing firmer and more condensed in body—a more physical man, but still less intelligent than spiritual. In the third Round he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third Round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth Round intellect, now fully developed, achieves enormous progress. The dumb races with which the Round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the half way point of the fourth Round here, the polar point of the whole seven-world period is passed. From this point onwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth Round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand, with physical intellect and propensity is fiercer than ever, for the intellect of the fifth Round as well as its spirituality is an advance on that of fourth. In the sixth Round humanity attains a degree of perfection both of body and soul,—of intellect and spirituality, which ordinary mortals of the present epoch will not readily realise in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other ways) to the ordinary world, will then be the common apauage of all. As to what the seventh Round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh Round will be something altogether too god-like for mankind in the fourth Round to forecast its attributes.

During the occupation of any planet by the human life-wave, each individual monad is inevitably incarnated many times. This has been partly explained already in Fragment No. V. If one existence only be passed by the monad in each of the branch races through which it must pass at least once, the total number accomplished during a Round period on one planet, would be 343,—the

third power of 7. But as a matter of fact each monad is incarnated twice in each of the branch races, and also comes in, necessarily for some few extra incarnations as well. For reasons which is not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why these should be withheld. At present, for example, we shall not be able to state what is the actual duration, in years, of the Round period. But a concession which only those who have long been students of occultism by the old method will fully appreciate, has been made about the numbers with which we are immediately concerned; and this concession is valuable at all events, as it helps to elucidate an interesting fact connected with evolution, on the threshold of which we have now arrived. This fact is that while the earth, for example, is inhabited as at present, by fourth Round humanity, by the wave of human life, that is to say, on its fourth journey round the circle of the worlds, there may be present among us some few persons, few in relation to the total number, who, properly speaking, belong to the fifth Round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the explanations just given as to the way the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth Round has been fully evolved. And this may be accomplished in two ways. A man born as an ordinary fourth Round man, may, by processes of occult training, convert himself into a man having all the attributes of a fifth Round man and so become what we may call an artificial fifth-Rounder. But independently of all exertions made by man in his present incarnation, a man may also be born a fifth-Rounder, though in the midst of fourth Round humanity, by virtue of the total number of his previous incarnations.

If  $x$  stands for the normal number of incarnations which in the course of nature a monad must go through during a round period on one planet, and  $y$  for the margin of extra incarnations into which by a strong desire for physical life he may force himself during such a period, then, as a matter of fact,  $24\frac{1}{2} (x \times y)$  may exceed  $28x$ ; that is to say, in  $3\frac{1}{2}$  Rounds a monad may have accomplished as many incarnations as an ordinary monad would have accomplished in four complete Rounds. In less than  $3\frac{1}{2}$  Rounds the result could not have been attained, so that it is only now that we have passed the half way point of evolution on this half way planet, that the fifth-Rounders are beginning to drop in.

It is not possible in the nature of things that a monad can do more than outstrip his companions by more than one Round. This consideration notwithstanding Buddha *was* a sixth Round man, but this fact has to do with a great mystery outside the limits of the present calculations. Enough for the moment to say that the evolution of a Buddha relates to something more than mere incarnations within the limits of one planetary chain.

Since large numbers of lives have been recognised in the above calculations as following one another in the successive incarnations of an individual monad, it is important here, with the view of averting misconceptions to point out that the periods of time over which these incarnations range are so great that vast intervals separate them, numerous as they are. As stated above, we cannot just now give the actual duration of the Round periods. Nor indeed could any figures be quoted as indicating the duration of all Round-periods equally, for these vary in length within very wide limits. But here is a simple fact which has been definitely stated on the highest occult authority we are concerned with. The present *race* of humanity, the present 5th *race* of the 4th Round period, began to evolve about one million of years ago. Now it is not yet finished; but supposing that a million years had constituted the complete life of the race, how would it have been divided up for each individual monad? In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad. But say even there have been already 120 incarnations for monads in the present race already. And say that the average life of each incarnation was a century, even then we should only have 12,000 years out of the million spent in physical existence, against 988,000 years spent in the subjective sphere, or there would be an average of more than 8,000 years between each incarnation.\* Certainly these intervening periods are of very variable length, but they cannot contract to anything less than about 1,500 years, in any case,—leaving out of account of course the case of adepts who have placed themselves quite outside the operation of the ordinary law,—and 1,500 years if not a quite impossibly short, would be an extraordinarily brief interval between two rebirths.

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In human nature, evil denotes only the polarity of Matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which Principles are one *per se*, in as much as they are rooted in the Absolute. In Cosmos the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which, being mutually inter-dependent, are necessary to each other, "in order that both should live." If one should be arrested, the action of the other would become immediately self-destructive.

—*The Secret Doctrine.*

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\*See in this connection page 35 of Vol. I of *Isis Unveiled*, beginning at the last paragraph of page 34.

## THE KALI YUGA\*

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black", and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that."

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed". This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the

\*This article was first printed by Mr. Judge in *The Path* for November, 1894.

order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes

cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

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## DESIRE MADE PURE\*

When desire is for the purely abstract—when it has lost all trace or tinge of “self”—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centered on the Eternal.

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\*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1887.

## WHAT ARE THE THEOSOPHISTS\*

ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism,—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to “harmless enthusiasts?” The Theosophical Society has been variously charged with a belief in “miracles,” and “miracle-working;” with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of “mouldy superstitions,” by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of “*gobe-mouche*,” by Professor W. B. Carpenter, F. R. S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayanund Saraswati Swami, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam’s Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryavarta. None is older than her in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryavart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment’s thought, and it will vanish in time like so many other

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patanjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not*, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the *Allahabad Pioneer* (Aug. 11th, 1879) an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks, that it is "the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope, that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"as a body—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another.

The religion of the Society is an algebraical equation, in which, so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic*, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, as only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which many philosophers deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum*, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for, once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find in matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in

spirit the source of all energy and of matter as well, were and are, properly Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion,—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. “Talk of Science as being irreligious, atheistic,” he exclaimed in a recent lecture, delivered at New York, “Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us,

and putting us in the way of knowing how to reason about the things we see. . . .”

And it is also due to the unremitting labours of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of “self,” of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a “Republic of Conscience.”

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, “Honour thine own faith, and do not slander that of others;” echoed back in our present century, in the “Declaration of Principles” of the Brahma Samaj, which so nobly states that: “no sect shall be vilified, ridiculed, or hated.” In section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: “It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to or preference for, any one section (sectarian division, or group, within the Society) more than another. All must be regarded and treated as equally the objects of the Society’s solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world.” In their individual capacity, members may, when attacked, occasionally break this Rule; but, nevertheless as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them all.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of

Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold an enemy has been able to find to lower it in the public estimation? The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither “a new fangled doctrine,” a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions,—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man’s thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence, we occasionally find even the greatest philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticisms of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each,—the great ones as well as small,—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

# THE BHAGAVAD-GITA\*

(Continued from July number.)

## CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says:

"Instigated by what does this man incur sin, even against his will, O descendent of Vrishni, impelled, as it were, by force?"

To this Krishna replies:

"It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As fire is surrounded by smoke, and a mirror by rust,<sup>1</sup> as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

"They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable."

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revelation. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajah*, and *Tamo*. The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

\*This article was first printed by Mr. Judge in *The Path* for September, 1888.

<sup>1</sup>The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call “qualities,” whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, *Rajah* and *Tamas*. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards *Tamas*, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself snared continually by *Tamas*, which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, “In the first place, restrain thy senses.” If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, “The restless heart then snatches away the mind from its steady place.”

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to “strengthen

himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*.

"Now that which I have called consciousness is *Being*. The ancient division was:

<i>Sat</i> , or Being;	} These together are called
<i>Chit</i> , or Consciousness, Mind;	
<i>Ananda</i> , or Bliss.	
	<i>Satchitananda</i> .

"But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchitananda*.

"But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

"The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.

"Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In *Sushupti*—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

"The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, 'When the first attainment has been won, *Moksha* (salvation) has been won.'

"The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation."

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We have come to the end of the third chapter, which is that upon *Devotion through Action*, or in Sanscrit, *Karma Yoga*. It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekeshwar Purana*: "While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janardana, the All-Giver; while lying

down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava." All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

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## VAST WORKS OF THE PAST\*

The objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of today these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. A light convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our energy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held

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beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us today as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields; of their great temples; of their awe-inspiring underground constructions; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajunta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B. C. What is the temple of Solomon to all this?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle  $2\frac{1}{2}$  miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference; Guntoor 8 miles; Gurgi 12 miles; Shengalmalla 11 miles; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

## CHRISTIAN FATHERS ON REINCARNATION\*

Our brother George R. S. Mead, the General Secretary of the European Section T. S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a preëxistence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre says:

It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies and come down from heaven to clothe and animate them. \* \* I only quote it to show that his nation (Jews) believed for a long time back in the preexistence of souls. \* \* All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed them herein. \* \* It has been held by several Christian philosophers. It was received into the Church until the fourth century without being obnoxious to the charge of heresy.

Beausobre, however, calls the belief an "error." It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of preexistence. Origen died about A. D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. But while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences." This is precisely the doctrine of the *Isovasya Upanishad*, which says:

When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *Kabale* is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

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When the soul comes into the world it leaves the body which had been necessary to it in the mother's womb, it leaves, I repeat, the body which covered it, and puts on another body fit for the life we lead on earth. \* \* *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his learned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply as to retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration of all souls to pristine purity, and of preëxistence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these subjects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach preëxistence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature.*" It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of preëxistence. For all of the personal births the soul was the God, the Higher Self of each, the luminous one, the Augœides; existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from Metempsychosis and "of more elevated character."

When once more the modern Christian Church admits that its founders believed in preëxistence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

WILLIAM Q. JUDGE.

## ANTIQUITY OF THE VEDAS\*

A JOURNAL interested like the THEOSOPHIST in the explorations of archæology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archæologists and the orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—"it is impossible to tell," confesses Prof. Max Müller; nevertheless, he traces it "to a period anterior to 1000 B. C." and brings us "to 1100 or 1200 B. C. as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions,—Professor Müller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of books,' and whether some of the portions of the old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." The THEOSOPHIST is, therefore, quite warranted in either adopting or rejecting as it pleases the so called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayanund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the

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superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these “authorities.”

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear “absurd” only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the Ante-Mahabharatan period, there ought to be a just mean. While Swami Dayanund Saraswati asserts that “The Vedas have now ceased to be objects of study for nearly 5,000 years,” and places the first appearance of the four Vedas at an immense antiquity; Professor Müller, assigning for the composition of even the earliest among the Brahmanas, the years from about 1,000 to 800 B. C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhita, of Rig-Vedic hymns, earlier than 1200 to 1500 before our era!\* Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayanund Saraswati, Pandit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayanund. Our respected friend and Teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the Veda Bhashya. A cry was raised at the outset of this publication that Swami’s commentary is calculated to refute Sayana and the English interpreters. “For this” very justly remarks Pandit Dayanund, “I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall.”† And if, as he claims, his Veda Bhashya is entirely founded on the old commentaries of the ante-Mahabharatan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes,

\*Lecture on the Vedas.

†Answer to the Objections to the Veda-Bhashya.

we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Pounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhone through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols, and religious allegories in the Vedaic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas" to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun" . . . and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire 'Agni,' the sun-light 'Indra,' the storms 'Maruts,' and the dawn 'Usha,' they all seem to grow naturally into beings like himself, nay greater than himself.\* This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child, (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child . . . The fault rests with us if we insist on *taking the language of children for the language of men*. . . . The language of antiquity is the language of childhood . . . *the parler enfantin* in religion is not extinct . . . as, for instance, the religion of India."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we

\*Chips from a German Workshop, Vol. 1, p. 68.

run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion. . .

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as Ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches “give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times.” In the old glacial drift of Scotland—says Professor W. Draper “the relics of man are found along with those of the fossil elephant;” and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race,—and 24 years of a man’s life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisp. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 m. on a certain day, would at 12,-20, p. m., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin!*

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and therefore, cannot be expressed in the “language of childhood”—man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt “whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.”

# PROOFS OF THE HIDDEN SELF\*

## THROUGH DREAMS

The dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

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## IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

## THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception; then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

WILLIAM Q. JUDGE.

## THE DRIFT OF WESTERN 'SPIRITUALISM'

LATE advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediæval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies; of astrologers, 'diviners,' 'magicians,' 'sorcerers,' and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supracorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write, speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides to Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound the mysteries of

\*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical 'manifestations;' etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian Sinhalese, and other mystics who will now find in the THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world

has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

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## AN ANCIENT TELEPHONE\*

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

“An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties.”

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

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\*This article was first printed by Mr. Judge in *The Path* for July, 1894.

## ON THE LOOKOUT

The war of words continues to rage unabated around the vagaries alike of the faith healers and of their critics, a war in which the Theosophist need take no part except to point to the philosophy that must eventually hold the field. But he may at least be pardoned for a certain ironic amusement that he will find it hard to suppress. Indeed his amusement is likely to take the form of a quite audible laughter as he watches the solemn absurdities into which the antagonists are sometimes forced. From New York comes a report of certain proceedings brought in the law courts against a sect of faith healers charged ostensibly with practicing beguilements upon confiding citizens, but actually, so we may suppose, with the far more serious offence of diverting good coin of the realm from the pockets of the more orthodox practitioner. The accused faith healers contended that they had done no more than pray to God, a proceeding not yet illegal in Christendom although beginning to be looked upon with some suspicion. The prosecution maintained that while praying to God might not in itself be reprehensible it came perilously close to criminality when the prayers were offered in exchange for cash. Under such circumstances the court found itself in a somewhat difficult position and we can only admire the dexterity of its verdict. To pray to God, said the judge, was not an illegal act, and under certain conditions it might even be beneficial by producing a state of hopefulness in the patient. But the prayers ought to be gratuitous. The faith cure practitioner who profited to the extent of about \$6000 a year by his supplications could hardly be animated by that disinterested benevolence that was such a decoration to religion, even though he made no specific demand for his fees but left their dimensions to the gratitude of his patients. So at last we seem to have some sort of definite legal guidance in this matter, at least for the present. We now have it on high authority that it is not illegal to pray to God, and that the practice may even be a laudable one so long as it is untainted by that love of money that is said to be the root of all evil. But it is to be feared that other difficulties are looming on the horizon. It is not only the faith healer whose supplications at the throne of grace are regulated by a scale of fees, and what is sauce for the goose should also be sauce for the gander. It would be decidedly awkward if this finding should be discovered to stand in the way of the customary ministerial stipend that may be said without unfairness to be paid in exchange for prayers and the other ghostly ministrations of orthodoxy.

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And while on the subject of faith healing it may be interesting to note an important lecture delivered in London by Mr. F. L. Rawson and widely reported in the press. Mr. Rawson is far from denying that certain definite results are to be traced to the activities of the faith healer, but he is anxious to know the actual essentials of the procedure and to strip it of its superfluities. Are these results due to gods or devils? Are they due to either? Have they any connection whatever with the conventional creeds of religion? Or should we look for some natural law that cares nothing at all for formulas and that will become operative under its own conditions whether those formulas are Christian or voodoo? At the present time, says Mr. Rawson, there are over one hundred different kinds of faith healing, with a varying procedure based on faith in God, incantations, drugs, massage, electricity, holy wells, and relics. What is the underlying verity in these things? What must be the attitude toward them of a genuine science.

Mr. Rawson frankly admits that he is unable to say, but he believes that most of these methods have one common feature. It seems to be a fact, he says, that if a man is ill and that he then lies to himself strongly enough and often enough he will frequently appear to get well. In the majority of cases the improvement lasts for about three months and then

there is fresh trouble. There is either a recurrence of the old malady or the appearance of a new one. The result is not due either to the prayers, the incantations, or the relics. If we like we can generate electricity to the accompaniment of prayer and then attribute the electricity to the prayer, but it will actually be due to the electrical mechanism and to the laws of electricity. The prayer will have nothing to do with it. And the prayers and the incantations have nothing to do with the pathological results that follow faith healing. They are due to some natural law of which we now know little or nothing, and that should be investigated by science after the prayer-mongers have been politely escorted from the room and invited to seek their revenues from some other source.

Now all this will have a certain interest for the Theosophist who will pardonably wonder how long it will be before the light of the Wisdom Religion is invoked for the elucidation of the problem. Probably it will not be long, for events are moving fast. Indeed very little is now needed except a synthesis of the results that are being acclaimed from many different quarters. For example, Sir Oliver Lodge is telling us that the body is wholly the creation of the consciousness behind it, and that even the most transient thought must leave its impress for good or ill upon the brain and nervous system. Therefore a change of consciousness must be followed by a change of the physical condition. H. P. Blavatsky said this a hundred times in *Isis Unveiled* and she marshalled the teachings of a hoary antiquity in support of her contention. Her object was not to cure headaches and toothaches, but to give a glimpse of the vast mechanism of being and the unerring law of justice that governs it. Those who have opened their eyes to that vision have learned to relegate their physical ailments to their rightful place, which is not a large one, and so to rely upon a karmic law whose sweep is measured by ages and not by days.

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Mr. Will Levington Comfort has written another notable volume in the form of an autobiography of the first thirty-five years of his life. He calls it *Midstream*, and he explains how he became attracted to Theosophy and to Occultism. He met with an experience in China that first presented to him the idea of reincarnation, and thenceforth "it seemed to me beyond discussion." He has never attempted to explain the process of our various rebirths upon one cohering line of spiritual identity, "but with me something of the sort is settled and forms the basis of all thinking; so completely established that I often forget to explain."

Now Mr. Comfort's book may have many literary defects, but since this is not a literary review they may be allowed to pass unnoticed. But what must not pass unnoticed is his tribute to H. P. Blavatsky, a tribute actuated by an honesty all too rare. If Mr. Comfort were less of a man he would ask us to believe that his philosophy was something of his own invention or of his own discovery. He would tacitly ask us to admire a profundity that was able to evolve for itself a scheme of life, and to reconcile the facts of experience. Already this has been done a dozen times by lesser writers than Mr. Comfort, who have appropriated the heart of the theosophical teachings and set them forth in print as their own. But Mr. Comfort tells us directly of his debt to H. P. Blavatsky. He says "H. P. B. needs no sanction of mine, nor am I yet ready to furnish one; but red or yellow or white, there is certainly a solar quality and dimension to that woman. She is yet far from culmination—hardly lifted above the horizon mists." Certainly H. P. B. needs no sanction of anyone. To that altitude no incense smoke can reach, but it is none the less gratifying to find a modern and a popular writer who is thus willing to honor himself by ascribing to its source the philosophy to which he owes so much. And a part of that philosophy was never better epitomised than in the following summary to be found among Mr. Comfort's concluding words:—"Obedience to exterior voices is the way of falseness and disorder. The perfect beginning

is the mastery of self, its most obvious errors and perversions. First the mastery of the body; then to still the voice of the brain, which in the world-man is not his creative centre, but the instrument of his creation—the receptive surface for his inspiration. Your brain is a babbling child; your soul is like a prophet walking in the garden. The prophet turns, enters your house with inspired face, bringing a message for you—for you alone. The continued whimpering nothings of the child distract the prophet's intention, and he departs without leaving the revelation. You must still the voice of the brain to hear the deeper, the unerring voice."

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The self-conceit of the modern mind has struggled strenuously against any philosophy that would impute either consciousness or feeling to the vegetable world and still less to the mineral world, but even self-conceit is eventually vulnerable to facts. And facts in abundance are furnished us by Mr. S. Leonard Bastin in the columns of the *Scientific American* wherein he tells us of "a strange sense in plants" which enables them to "feel objects at a distance." He tells us for example of the Sundew which catches flies. If a fly, he says, has alighted about half an inch from any of the leaves a most astonishing thing happens. After a short interval it is seen that the Sundew leaf has moved perceptibly toward its victim. Soon the cruel tentacles have actually reached the unhappy fly and are seen to be slowly moving round their prey. There is now no chance to escape, and with every moment the fate of the insect becomes more certain. A few feeble wriggles and the fly is dead. Then there is the Dodder plant which feeds upon the clover. It works its thread-like growth in and out through the grass seeking for a victim. When within "sight" of its prey it increases its speed, directs its movements with absolute precision, and soon secures its fatal hold. A young pea plant was observed to alter its course in order to reach a nail that would be suitable for its support, while a certain tropical plant was seen to aim its dropping roots in order to obtain the water in a tank upon the floor. What is this power to perceive, asks Mr. Bastin, that seems to be so strangely like our own? How is it that plants are aware of the presence of things with which they are not in contact?

Science must, of course, answer its own problems after it has summoned up enough courage to face those problems, by no means a rapid or a cheerful process. If there is One Life playing throughout the universe and manifesting itself under all existing forms there seems no reason why plants should not have sensibility, and why all forms should not be transparent in varying degrees to the life and consciousness that is behind them. What a maze of perplexity we should save ourselves by referring all phenomena to the universal ocean of life struggling upward to self-consciousness through the myriads of forms that it has evolved for the expression of its own states or stages.

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Dr. Irish, writing in the *Kansas City Star*, sounds a word of warning with regard to the increasing practice of hypnotism. He says, "A large per cent. of our insane persons are merely weak-minded and weak-willed individuals who have yielded to the control of vicious intelligences. Already a limited knowledge of hypnotic control has become a dangerous medical, commercial and social practice. These experimenters with unknown forces, whether they be physicians, showmen, or entertainers, are exponents of 'Black Magic.' It is to be regretted that men destroy the body with narcotics; how much more to be deplored is the paralysis of the rational will power such as occurs in the hypnotic subject! No greater evil menaces society than ignorant experimenting with hypnotism."

While applauding a warning such as this, fruitless though it will be, let it be said that all experimenting with hypnotism is ignorant. The physician who parades his medical diploma as proof of a scientific omniscience

is as ignorant of hypnotism as the showman, who is at least honest enough to avow his whole-hearted pursuit of the dollar. A mere attention to the accessible facts of hypnotism leads practically nowhere. There is no guide to the mysteries of hypnotism except in the study of occultism, and those who study occultism are wise enough to avoid the terrible karma of the modern sorcery that so recklessly coins the freedom of the human will into money.

But the chief sinners are now no longer either the physicians or the showmen. They are to be found in the commercial colleges where courses in mental suggestion and mental thuggery are now valued more highly than proficiency in book keeping or finance. With an elaborate care that reeks of damnation the student is shown a thousand arts and devices by which his victim may be attacked by subtle mental forces that rob him of his free will and his right of choice. If it is allowed to continue it must spell the doom of civilization, because the day must inevitably come when the public will awake to what is going on in their midst and the hideous menace that it implies, and then there will be a panic of terror and resentment that nothing can quell. H. P. Blavatsky sounded her word of warning at a time when hypnotism was no more than a scientific plaything. She predicted the havoc that it must bring in its train, and her prediction cannot be far short of fulfilment when we find that diablerie of this kind has become a recognized part of the commercial curriculum.

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Mr. F. L. Rawson, a lecturer on what he doubtless supposes to be Occultism, is quoted by the eastern press as saying that the "human mind fits into the body as a hand into a glove." We receive the information thankfully, while noting that Mr. Rawson's lecture has called forth quite a number of confirmatory testimonies to the same effect. Thus we are reminded by one scribe that Dr. Baraduc of Paris succeeded in photographing his wife's "soul" at the moment of death, that Andrew Jackson Davis gives an account of a similar phenomenon, and that Dr. Patrick Donald secured some admirable negatives of "souls" at the Mercy Hospital, Chicago. But the culmination of all this absurdity comes from an eastern physician who placed a dying man on a scales and found that at the moment of death the body lost in weight to the extent of one ounce and a half. So now we know the exact weight of the soul.

What a curious medley of nonsense, most of it coming from persons who would doubtless claim to be scientific. Now we may grant the reality of the phenomena. We may be quite willing to believe that these people did actually see what they describe, and that the body of the dying man, thus considerably placed on a scales, did truly lose weight to the extent of an ounce and a half. But what of it? What justification is there for associating these things with the human soul? Is it not conceivable that the body loses something besides the Soul at the moment of death, as indeed it does? If Theosophists were to show such incapacity for logical deduction, such recklessness of assertion, the whole pack of Researchers would be after them in full cry, and rightly so. But apparently the monkeys of science are sacrosanct, and able alike to command the columns of our newspapers and the credulities of the public.

There is of course no reply to such puerilities, no possible refutation of the absurdities of those who are incapable of understanding that there are realities in nature that elude the scalpel, the test tube, and the weighing machine. Materialism as a creed is bad enough in all conscience, but the materialism that is a mere mental debility is far worse.

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## DECLARATION

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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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# THEOSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT

THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. II

SEPTEMBER, 1914

No. 11

*The day is not far distant when modern civilization will find that it has forged the weapons by which it will itself be destroyed: the terrible consequences of an intellectual progress to which there has been no corresponding moral advance.—The Theosophist, March 1880: "A Turkish Effendi."*

## CONTENTS

Masters and Their Message	- - - -	481
Fragments of Occult Truth	- - - -	485
Theosophical Don'ts	- - - -	490
How She Must Laugh	- - - -	492
The Bhagavad-Gita	- - - -	493
The Great Paradox	- - - -	496
Will Masters' Help Be Withdrawn in 1898 Until 1975?	- - - -	499
Communications From "Spirits"; Their Sources and Methods	- - - -	501
The Origin of Evil	- - - -	506
Wrong Popular Notions	- - - -	516
Some Old Questions Answered	- - - -	519
Kali Yuga and the Coming Race	- - - -	526
Moon's Mystery and Fate	- - - -	526

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# Theosophy

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undisclosed by revelation, as if it were wholly immersed in sleep:

Then the sole self-existing power, himself undiscerned, but making this world discernible, appeared with undiminished glory, expanding His idea, or dispelling the gloom.—*Laws of Manu.*

What is here (visible in the world), the same is there (invisible in Brahma), and what is there, the same is here. He who sees any difference here, between Brahma and the world, goes from death to death.—*Katha-Upanishad.*

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE TRIAL OF THE SOCIETY.

**T**HE recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish. The Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation

*of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the MATERIALIZATION OF SPIRIT.*

H. P. BLAVATSKY . . . April 3, 1888:

*Letter to the American Convention.*

Events have value only as their meaning is understood and applied. Races and nations, like individuals, go on repeating experiences, deriving from them their fixed measure of pain and pleasure, and making but little progress in intelligence. Our own experience and the brief span of recorded history which is ours, ought to make credible to us the statement of the Master in the *Occult World* that human nature in general is the same now as it was a million of years ago. Prejudice, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notion of things—such are the characteristics of the age.

The desire for stimulants is not removed by a change of beverage. Human nature is not changed or improved by transferring selfish interest to the things which concern the larger span of life. The mission of H. P. B. was not simply to destroy old modes of thought, to break the moulds of men's minds, but to supply new ideas and ideals, to open the way for a change in the *Manās* and *Buddhi* of the race.

The *First Object* of the Theosophical Society was to form a nucleus of universal Brotherhood without any distinctions whatever. Unless and until that First Object was achieved, every idea, every force, every impetus, imparted to the race could only in the end add to the menace and the disaster in store for a humanity given over to selfishness in church and state and society.

The Masters, who are our Elder Brothers, H. P. B., and Mr. Judge never for one instant lost or lose sight of the fact that the universe exists for the purposes of Soul. The extracts from the Masters' letters given in the *Occult World; Light on the Path*, and *Isis Unveiled*, all shine with one truth, burn with one purpose, lay down one line to be followed. The Theosophical Society represents the effort to blaze a pioneer path for all humanity to find and follow.

*Isis Unveiled* was the Message of the Masters to Humanity at large, and the Theosophical Society represented those units of the human family, whatever their natures otherwise, who for one reason or another were able to give even passing attention to that Message. There is forever one of two viewpoints to assume for the student until by dint of persistent effort he becomes constitu-

tionally incapable of oscillation between the two. From the larger standpoint of an apprehension of the fundamental principles of the philosophy of Theosophy the teachings imparted by Madame Blavatsky were an injection from above and outside the range of human knowledge and human experience; and the Theosophical Society and the Theosophical students a potential vehicle and a sample lot of humanity. On the other hand, from the viewpoint of human knowledge and experience, *Isis Unveiled* and the other teachings presented, could not be other than or more than, the fruit of human effort and experience, and Madame Blavatsky could not be other than or more than a human being—probably more gifted than most, possibly less gifted than some. From this latter viewpoint, therefore, it was and is inevitable that it was Theosophy and Madame Blavatsky which were being tested and which were on trial before the court of human judgment. From the standpoint of the acceptance of the principles of Theosophy and their application to theosophical history and events, it is inevitable that the links of logical deduction will force the conclusion that it was and is the Theosophical Society and the individual students which were and are on trial and under test.

Certainly from the standpoint of the world at large Theosophy and Madame Blavatsky were speedily weighed in the balance and found wanting. Probably few ordinarily intelligent men and women in the world of this and the preceding generation but have heard something at least of Theosophy and of Madame Blavatsky, and on that something have pronounced judgment of indifference, of contempt, or of hostility. Whatever effect Theosophy and H. P. B. have had or may have upon the masses of men's minds—and we hold it to have been prodigious, though but the spore of what will come—it is clear that it was and will continue to be indirect, reflected, secondary and unrecognized.

The effect of the Teachings and of the Teacher upon the Society and its component individuals would necessarily be more marked, more direct, more clearly discernible than upon the race as a whole. How did they stand the test of the first cycle of ten years?

As we have seen, the Society became respectable, both numerically and in the caliber of the individuals who composed it, from the human standpoint. Men of the front rank in science, in theology, in letters, in art, in human activity social and political, joined the Third Section, received their diplomas, read, wrote and talked of the new philosophy and its promises and possibilities. The rolls of the early years show a representation of membership from all races, creeds, and walks in life, a dissemination of Branches and of centres of activity and interest in every part of the globe.

A study of the efforts and literature of the period, aside from direct work of Madame Blavatsky, shows that without exception—apart from William Q. Judge, whose status will be considered in due course—the membership was engaged in the pursuit of psychic

powers; in a study of comparative religion or philosophy; in ardent efforts to reach to communication with the "Masters," or to receive communications from them; in debates, arguments and propaganda for and against this, that and the other "practice," theory, deduction or speculation.

On every hand, in public and in private, H. P. B. was besought for favors, for privileges, for special help and instruction, with offers of help in influence, in money, in propaganda, if only she would gratify the applicant in his particular direction, and especially and dominantly if only she would perform one or two "phenomena." In default of her presence those who had been near or had been witness of any "phenomena" or who had themselves been actually or putatively the experiencers of any psychological disturbances of any kind, were hunted and besought only less fiercely.

Yet enough has been quoted from *Isis Unveiled* alone, not to speak of the extracts given from the Masters' letters in the *Occult World*, or the stern, unalloyed sentences in *Light on the Path*, to show that if words could convey any meaning at all, a debauch of phenomena or phenomena hunting was the last thing to be encouraged by the Masters or by their Philosophy, or by their Messenger.

Few indeed undertook the study of principles laid down, or the application of Law to the events of their ordinary daily lives, or its operation in the events taking place before their eyes. Few indeed gave more than a dead or passive assent to the First object. The philosophy and its exponent were looked upon as something or somebody where might be gratified one's curiosity or desires concerning things hitherto belonging to the limbo of the unbelieved or unbelievable.

Many having failed of receiving, what in their eyes was the just and legitimate reward of their efforts, forsook the Society and resumed their former habitudes. Many, receiving what they scarce hoped could be, made off with their treasure, content with fears removed or doubts satisfied. Others at once began to make capital and following for themselves or their ideas. Some, ardent and sure at first, grew lukewarm and suspicious. In general, it may be said that all the good and all the bad in human nature boiled up furiously in all who were in any way genuine in their efforts, precipitated the Karma of the individuals and of the mass and made ready the separation of the molten metal from the impurities brought to the surface.

In a vast sense all Humanity is under slow trial and test throughout centuries. At cyclic intervals the lure of the higher knowledge and the higher consciousness is placed across the path of mankind. Those who see, whether with good or evil sight, heed and endeavor to possess themselves of the new treasure. This is the first test and the first separation. Of those who heed, the winning goes on apace, all unknown to themselves. With every test, a new division, the numbers lessening—for those who choose

aright an ever-growing clarity; for those who fail an ever-increasing obscurity. This is but the repetition of the ancient saying of Krishna: "Among thousands of mortals a single one, perhaps, strives for perfection. And among those so striving perhaps a single one knows me as I am."

Is this favoritism on the part of God, or of the gods? Men think so. Religions inculcate this opinion. Human action gives it credence. The other view is that men, as all other beings, are the arbiters of their own destinies. Those who fail, fail as the result of their own causation. Those who succeed, succeed from their own causation. The true student, having assimilated the Third Fundamental Proposition of the *Secret Doctrine*, is not deceived and not deluded. He knows success is but a larger duty gained; failure, another opportunity.

The Theosophical Society was ready for another trial, another separation. The period 1884-1889 marked it. This is now to be considered.  
(*To be continued.*)

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## FRAGMENTS OF OCCULT TRUTH\*

BY A LAY CHELA.

No. VIII.

### THE PROGRESS OF HUMANITY.

**T**HE course of Nature provides, as the reader will now have seen, for the indefinite progress towards higher phases of existence of all human entities. But no less will it have been seen that by endowing these entities as they advance with ever-increasing faculties, and by constantly enlarging the scope of their activity nature also furnishes each human entity with more and more decisive opportunities of choosing between good and evil. In the earlier rounds of humanity this privilege of selection is not well developed, and responsibility of action is correspondingly incomplete. The earlier rounds of humanity in fact do not invest the Ego with spiritual responsibility at all in the large sense of the term which we are now approaching. The Devachanic periods which follow each objective existence in turn dispose fully of its merits, demerits, and the most deplorable personality which the Ego during the first half of its evolution can possibly develop is merely dropped out of the account as regards the larger undertaking, while the erring personality itself pays its relatively brief penalty, and troubles nature no more. But the second half of the great evolutionary period is carried on on different principles. The phases of existence which are now coming into view, cannot be entered upon by the Ego without positive merits of its own

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appropriate to the new development in prospect; it is not enough that the now fully responsible and highly gifted being which man becomes, at the great turning point of his career should float idly on the stream of progress; he must begin to swim, if he wishes to push his way forward.

Debarred by the complexity of the subject from dealing with all its features simultaneously, our survey of nature has so far contemplated the seven rounds of human development, which constitute the whole planetary undertaking with which we are concerned as a continuous series throughout which it is the natural destiny of humanity in general to pass. But it will be remembered that humanity in the sixth round has been spoken of as so highly developed that the sublime faculties and attributes of the highest adeptships are the common apanage of all; while in the seventh round the race has almost emerged from humanity into divinity. Now every human being in this stage of development will still be identified by an uninterrupted connexion, with all the personalities which have been strung upon that thread of life from the beginning of the great evolutionary process. Is it conceivable that the character of such personalities, is of no consequence in the long run, and that two god-like beings might stand side by side in the seventh round, developed, the one from a long series of blameless and serviceable existences, the other from an equally long series of evil and grovelling lines! That surely could not come to pass, and we have to ask now how do we find the congruities of nature preserved compatibly with the appointed evolution of humanity to the higher forms of existence which crown the edifice.

Just as childhood is irresponsible for its acts, the earlier races of humanity are irresponsible for theirs; but there comes the period of full growth, when the complete development of the faculties which enable the individual man to choose between good and evil, in the single life with which he is for the moment concerned, enable the continuous Ego also to make its final selection. That period, that enormous period for nature, is in no hurry to catch its creatures in a trap in such a matter as this,—is barely yet beginning, and a complete round period around the seven worlds will have to be gone through before it is over until the middle of the fifth period is passed on this Earth, the great question—to be or not to be for the future—is not irrevocably settled. We are coming now into the possession of the faculties which render man a fully responsible being, but we have yet to employ these faculties during the maturity of our Ego-hood in the manner which shall determine the vast consequences hereafter.

It is during the first half of the fifth round that the struggle principally takes place. Till then the ordinary course of life may be a good or a bad preparation for the struggle, but cannot fairly be described as the struggle itself. And now we have to examine the nature of the struggle so far merely spoken of as the selection

between good and evil. That is in no way an inaccurate, but it is an incomplete, definition.

The ever-recurring and ever-threatened conflict between intellect and spirituality is the phenomenon to be now examined, the common place conceptions which these two words denote must of course be expanded to some extent before the occult conception is realised, for European habits of thinking are rather apt to set up in the mind an ignoble image of spirituality as an attribute of the character rather than of the mind itself,—a pale goody-goodness hour of an attachment to religious ceremonial and of devout aspirations, no matter to what whimsical notions of Heaven and Divinity in which the “spiritually-minded” person may have been brought up. Spirituality in the occult sense has little or nothing to do with feeling devout; it has to do with the capacity of the mind for assimilating knowledge at the fountain head of knowledge itself,—of absolute knowledge,—instead of by the circuitous and laborious process of ratiocination.

The development of pure intellect, the ratiocinative faculty, has been the business of European nations for so long, and in this department of human progress they have achieved such magnificent triumphs that nothing in occult philosophy will be less acceptable to European thinkers at first, and while the ideas at stake are imperfectly grasped, than the first aspect of the occult theory concerning intellect and spirituality,—but this does not arise so much from the under-tendency of occult science to depreciate intellect as from the under-tendency of modern western speculation to depreciate spirituality. Broadly speaking, so far western philosophy has had no opportunity of appreciating spirituality; it has not been made acquainted with the range of the inner faculties of man; it has merely groped blindly in the direction of a belief that such inner faculties existed, and Kant himself, the greatest modern exponent of that idea, does little more than contend that there is such a faculty as intuition,—if we only find how to work with it.

The process of working with it is occult science in its highest aspect,—the cultivation of spirituality. The cultivation of mere power over the forces of nature, the investigation of some of her subtler secrets as regards the inner principles controlling physical results, is occult science in its lowest aspect, and into that lower region of its activity mere physical science may, or even must, gradually run up. But the acquisition by mere intellect—physical science *in excelsis*—of privileges which are the proper apanages of spirituality, is one of the dangers of that struggle which decides the ultimate destiny of the human Ego. For there is one thing which intellectual processes do not help mankind to realise, and that is the nature and supreme excellence of spiritual existence. On the contrary intellect arises out of physical causes,—the perfection of the physical brain,—and tends only to physical results,—the perfection of material welfare. Although as a concession to

“weak brethren” and “religion,” on which it looks with good-humoured contempt, modern intellect does not condemn spirituality, it certainly treats the physical human life as the only serious business with which grave men, or even earnest philanthropists, can concern themselves. But obviously if spiritual existence, vivid subjective consciousness, really does go on for periods greater than the periods of intellectual physical existence in the ratio as we have seen in discerning the Devachanic condition, in the ratio of 82 to 1, at least then surely man’s subjective existence is more important than his physical existence, and intellect in error when all its efforts are bent on the amelioration of the physical existence.

These considerations show how the choice between good and evil,—which has to be made by the human Ego in the course of the great struggle between intellect and spirituality—is not a mere choice between ideas as plainly contrasted as wickedness and virtue. It is not so rough a question as that, whether a man be wicked or virtuous, which must really at the final critical turning point decide whether he shall continue to live and develop into higher phases of existence or cease to live altogether. The truth of the matter (if it is not imprudent at this state of our progress to brush the surface of a new mystery) that the question, to be or not to be, is not settled by reference to the question whether a man be wicked or virtuous *at all*. It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality as compared with physicality. The point is not so much “*shall* a man live, is he good enough to be permitted to live any longer as,” “*can* the men live any longer in the higher levels of existence into which humanity must at last evolve.” Has he qualified himself to live by the cultivation of the durable portion of his nature? If not he has got to the end of his tether. The destiny which must befall him is annihilation, not necessarily suffering in a conscious existence but that dissolution that must defile the soul which has wholly assimilated itself to matter—into the eighth sphere of pure matter that Ego must descend, which is unfitted to go on any further in the upward spiral path around the planetary chain.

This is the great meaning of the occult doctrine that, “to be immortal in good, one must identify oneself with God: to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” The enigma, like all occult formulas, has a lesser application (fitting the microcosm as well as the macrocosm), and in its lesser significance refers to Devachan and Avitchi, and the blank destiny of colourless personalities; but in its more important bearing it relates to the final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil. Precisely the

same meaning attaches to "Revelations" (iii. 15-16) "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Spirituality then is not devout aspiration; it is the highest kind of intellection, that which takes cognisance of the working of nature by direct assimilation of the mind with her highest principles. The objection which physical intelligence will bring against this view is that the mind can cognise nothing except by observation of phenomena and reasoning thereon. That is the mistake: it can, and the existence of occult science is the highest proof thereof. But there are hints pointing in the direction of such proof all around us if we have but the patience to examine their true bearings. It is idle to say, in fact merely for one thing, of the phenomena of clairvoyance,—crude and imperfect as those have been which have pushed themselves on the attention of the world—that there are no other avenues to consciousness but those of the five senses. Certainly in the ordinary world the clairvoyant faculty is an exceedingly rare one, but indicates the existence in man of a potential faculty the nature of which, as inferred from its slightest manifestation, must obviously be capable in its highest development of leading to a direct assimilation of knowledge independently of observation. One of the most embarrassing difficulties that besets the present attempt to translate the Esoteric Doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature. It is by that method in the regular course of occult training that adepts impart instruction to their pupils. They awaken the dormant sense in the pupil, and through this they imbue his mind with a knowledge that such and such a doctrine is the real truth. The whole scheme of evolution which the foregoing chapters portrayed, infiltrates into the regular Chela's mind by reason of the fact that he is made to *see* the processes taking place by clairvoyant vision. There are no words used in his instruction at all. And adepts themselves, to whom the facts and processes of nature are familiar as our five fingers to us, find it difficult to explain in a treatise which they cannot illustrate for us, by producing mental pictures in our dormant sixth sense, the complex anatomy of the planetary system.

Certainly, it is not to be expected that mankind as yet should be generally conscious of possessing the sixth sense, for the day of its activity has not yet come. This consideration may serve to introduce a highly important fact connected with evolution which has been passed over in silence till now. Each round in turn is devoted to his perfection in man of the corresponding principle in its numerical order to its preparation for assimilation with the next. The earlier rounds have been described as concerned with man in a shadowy loosely organised, unintelligent form. The fourth round in which we are now engaged, is the round in which the fourth principle, Will, Desire, is fully developed, and in which it is engaged

in assimilating itself with the fifth principle. Reason, Intelligence in the fifth round, the completely developed Reason, Intellect or soul, in which the Ego then resides, must assimilate itself to the sixth principle, spirituality, or give up the business of existence altogether.

All readers of Bhuddist literature are familiar with the constant references made there to the Arhat's union of his soul, with "God." This, in other words, is the premature development of his sixth principle. He forces himself right up through all the obstacles which impede such an operation in the case of a fourth-round man, into that stage of evolution which awaits the rest of humanity,—or rather as much of humanity as may reach it in the ordinary course of nature,—in the latter part of the fifth round. And in doing this it will be observed he tides himself right over the great period of danger—the middle of the fifth round. That is the stupendous achievement of the adept as regards his own personal interests. He has reached the further shore of the sea in which so many of mankind will perish. He waits there in a contentment which people cannot even realise without some glimmerings of spirituality—of the sixth sense themselves for the arrival there of his future companions. He does not wait in his physical body,—let me hasten to add to avoid misconstruction—but when at last *privileged to resign this*, in a spiritual condition which we have not yet endeavoured to describe.

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## THEOSOPHICAL DON'TS\*

The following suggestions arise from experience and are due to facts in the Theosophical world.

*Don't* speak or write as if morality and ethics were unknown before H. P. B. wrote the *Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

*Don't* say that all the Theosophical doctrines were first given out by the Mahatmas through their Theosophical chelas. Attributing everything solely to the Mahatmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the first time by the Mahatmas through H. P. B. are few, extraordinary in conception and scope, and easily recognized.

*Don't* explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word.

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"all spooks and shells." You will be wrong if you do so, and the result will be antagonism.

*Don't* say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H. P. B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

*Don't* think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

*Don't* run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

*Don't* say that H. P. B. has been reincarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

*Don't* talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only that something was precipitated. It can be done by mediums and by various sorts of occultists.

*Don't* think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H. P. B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahatma K. H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

*Don't* teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H. P. B. written suggestively that cows and elephants are pure vegetarians? Reflect

on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

*Don't fail to exercise your common sense on all and every occasion.*

W. Q. J.

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## HOW SHE MUST LAUGH\*

Since the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes indeed, how her views must have changed! *Nota bene*: this was from a Catholic medium.

In America in September, 1891, that she had absolutely changed all her views and was now sincerely sorry she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages." They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications," her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

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# THE BHAGAVAD-GITA\*

(Continued from August Number.)

## CHAPTER FOURTH.

In the third chapter Krishna approached the subject of Yoga— or Union with the Supreme and the method of attainment—, and now in the fourth openly speaks of it. He had told Arjuna that passion is greater than either heart or mind, having power to overthrow them, and advised Arjuna to strengthen his hold on his real self, for by means of that only could he hope to overcome passion.

In the opening of this chapter we come across something of importance—the doctrine that in the early part of a new creation, called Manwantara in Sanscrit, a great Being descends among men and imparts certain ideas and aspirations which reverberate all through the succeeding ages until the day when the general dissolution—the night of Brahma—comes on. He says:

“This deathless Yoga, this deep union,  
I taught Vivaswata, the Lord of Light;  
Vivaswata to Manu gave it; he  
To Ikshwáku; so passed it down the line  
Of all my Royal Rishis. Then, with years,  
The truth grew dim and perished, noble Prince!  
Now once again to thee it is declared—  
This ancient lore, this mystery supreme—  
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivaswata is a name for the sun; that after him came Manu, and his son was Ikshwáku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Every one respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although “Vivaswata” as a name for the sun reveals nothing to our western ears, there is a great truth hidden behind it, just as to-day there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

After the race has grown sufficiently, the Being called “The Sun” leaves the spiritual succession to Manu—whether we know him by that name or another—, who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding a line of Kingly Priest Rulers; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then

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all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly King called Ikshwáku, the Ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew all the laws, remain as *inherent ideas* to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided, and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and labored efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas.

Arjuna is surprised to hear one whose birth he knew of declaring that Vivaswata was his contemporary, and so asks Krishna how that can happen. Krishna replies, asserting that he and Arjuna had had countless rebirths which he saw and recollected, but Arjuna, being not yet perfect in Yoga, knew not his births, could not remember them. As in the poem Arjuna is also called *Nara*, which means *Man*, we here have an ancient postulation of Reincarnation for all the human family in direct and unmistakable words.

Then very naturally he opens the doctrine, well known in India, of the reappearances of Avatars. There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:—

\* \* "I come, and go, and come. When Righteousness  
Declines, O Bharata! when Wickedness  
Is strong, I rise, from age to age, and take  
Visible shape, and move a man with men,  
Succoring the good, thrusting the evil back,  
And setting Virtue on her seat again."

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviors. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are

such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law,—and that law demands that at the time of such an event there also appears a being who represents the other pole—, for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equalled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad Karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or howsoever named—appears “in visible shape, a man with men.” His power is as great as the evil one, but he has on his side what the others have not,—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that Manwantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus:—

“Whoso worship me,  
Them I exalt; *but all men everywhere*  
*Shall fall into my path;* albeit, those souls  
Which seek reward for works, make sacrifice  
Now, to the lower gods.”

He also declares that the right and full comprehension of the mystery of his births and work on earth confers upon us Nirvana, so that rebirth occurs no more. This is because it is not possible for a man to understand the mystery unless he has completely liberated himself from the chains of passion and acquired entire concentration. He has learned to look beneath the shell of appearances that deceives the unthinking mind.

This brings us to a rock upon which many persons, theosophists as well as others, fall to pieces. It is personality. Personality is always an illusion, a false picture hiding the reality inside. No person is able to make his bodily environment correspond exactly

to the best that is within him, and others therefore continually judge him by the outward show. If we try, as Krishna directs, to find the divine in everything, we will soon learn not to judge by appearances, and if we follow the advice given in this chapter to do our duty without hope of reward and without trimming ourselves with a desired result in view, the end will be peace.

Krishna then adverts to various systems of religious practice, and shows Arjuna that they all lead at last, but after many births, to Him, by reason of the tendency set up. The different schools are taken up in a few sentences. His dictum is that they "destroy sins," meaning that a certain purification of the nature is thus accomplished, which is followed upon death by a longer stay in Devachan, but it is only to one single practice he awards the distinction of being that which will bring about union with the Supreme Spirit. After enumerating all, not only the performance but also the omitting of sacrifice, he shows Arjuna that spiritual knowledge includes all actions and burns to ashes the binding effects of all work, conferring upon us the power to take Nirvana by reason of emancipation from the delusion that the lower self was the actor. The perfection of this spiritual knowledge is reached by strengthening faith and expelling doubt through devotion and restraint. Then occurs a verse, almost the same as one in the New Testament, "the man of doubtful mind enjoys neither this world nor the other, nor final beatitude."

WILLIAM BREHON, F. T. S.

(*To be Continued.*)

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## THE GREAT PARADOX\*

**P**ARADOX would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the road can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of *life* is self-

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lessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least, if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, *to conquer and control his body*. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body, and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulnesses, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within him, crying ceaselessly, “forget thyself. Beware, lest thou becomest self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!”

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the Hydra, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place—at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realises more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words; if, indeed, such an answer can be given. But analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: "I do this; it is *my* breath." But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-forces is blended with our own, and could we realise this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this “mortal coil” is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs. It is useless and idle such an endeavour; for the great winds of life must, sooner or later, sweep him away. But if he changes his altitude *in himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them and is responsible for them; if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being, and reach the peaceful place of safe self-forgetfulness at last.

“FAUST.”

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## WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?\*

The theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take

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up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H. P. B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

W. Q. J.

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H. P. B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing Their help. Their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train—running at full speed—having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the adepts—"So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live." And if this is Their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdraw Their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

CLAUDE FALLS WRIGHT.

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## COMMUNICATIONS FROM "SPIRITS"\* THEIR SOURCES AND METHODS

### I.

The complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have,

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however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reincarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

*First.* There are the minds (*a*) of the medium, and (*b*) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

*Second.* Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

*Third.* Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

*Fourth.* Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing

force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

*Fifth.* Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

*Sixth.* The Astral Light, the Ether, the Akasa, the Anima Mundi.

*Seventh.* The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies

have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on the other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell," as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *seances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been overworn by many Theosophists, causing Spiritualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These

galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahatmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE.

## THE ORIGIN OF EVIL\*

THE problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created; hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet. Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima thule* is earth and matter, and he sees, beyond the *prima materia*, only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whitened sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronises Indian metaphora and imagery now. In a new work upon the subject by Dr. Mainlander, "Pessimism and Progress," one learns that Indian Pantheism and German Pessimism are *identical*; and that it is the breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:—

"This (transition) is precisely the original mistake, the *primordial sin*, which the whole creation has now to expiate by heavy suffering; it is just that *sin*, which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, *i.e.*, by putting *an end to being itself*."

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by "putting an end to being"—whether that being is viewed as applicable to the whole Kosmos, or only to individual life—is a gross misconception. The

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Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to *form* alone, not to *being*—and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the “will to live”)—he will thus gradually escape the curse of re-birth and *conditioned* existence. But he knows also that he cannot kill or “put an end,” even to his own little life except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal *Be-ness*, the “*causeless CAUSE*” from which he has exiled himself unto a world of forms, he regards the temporary and progressing manifestations of it in the state of *Maya* (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute “Be-ness,” which is so graphically expressed in the Sanskrit word *sat*.

The “Pessimism” of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give to it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by *living for it, in order to save it*, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil immanent, *not in matter* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha’s philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being*. Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis*, in contradistinction to the philosophical Vedantic *Raja Yoga*. Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being*, but, on the contrary, a continuous and ever increasing development of *life*. Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic *Amoeba*, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought!"

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognising no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas

the European pessimist, taking the "evils" of life as *realities*, aspires when he has the time to aspire after anything except those said mundane *realities*, to annihilation of "being," as he expresses it. For the philosopher there is but one real life, *Nirvanic bliss*, which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in only the direct cause of that unit, eternal and *ever living, because the ONE uncreated*, or rather not evolved. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre*-primordial condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created"—*i. e.* conditioned and limited—with his own blind and unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheist simply submits to the inevitable, and tries to blot out from his path in life as many "descents into rebirth" as he can, by avoiding the creation of new *Karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana "artificially" ("takes the kingdom of God by violence," in Kabalistic parlance), is given, allegorically, in the *forty-nine days* passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first*, and extinguish the *forty-ninth fire\** before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophical pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a sys-

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\*This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read "Esoteric Buddhism" may compute the 7 by 7 of the *forty-nine* "days," and the *forty-nine* "fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven sub-divisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a "Buddha" is shown reaching it during the course of one life.

tematic slander of life and being; the bilious utterances of a dyspeptic or an incurable hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. *Being*, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (*psüche*), was henceforth regarded as the scapegoat and victim of *unconscious OVER-SOUL*. But it is not to Pessimism, but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or *atarvism*, the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told*, viz:—that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin. For, had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of *good and evil* in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and *they knew*" many things besides knowing they were naked. Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies, and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is man measured and analyzed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.<sup>1</sup>

<sup>1</sup> Haeckel.

Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.<sup>2</sup>

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point—namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear of the sandbanks of life—real and imaginary—so profusely sown by themselves in the shape of denunciations against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack on coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy “Unconscious” of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called “WILL,” but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the “breaking asunder of UNITY into *Plurality*.” This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the Pessimist, to the one Unity, to the Vedantin abstraction—Parabrahm: otherwise, I should not certainly have used the words “breaking up.” Nor does it concern itself much with Mulaprakriti, or the “Veil” of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr. Mainlander’s exposition, but chiefly with terrestrial *protoplasm*. Spirit or deity is entirely ignored in this case; evidently because of the necessity for showing the whole as “the lawful domain of physical Science.”

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from “a few, perhaps one, single form of the very simplest nature” (Darwin), “all the different animals and plants living to-day, and all the organ-

<sup>2</sup> Leo Bach.

isms that have ever lived on the earth," have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass—the seed that grows into a tree, or becomes an *ovum*, or that which develops into an animal—consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our Pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same law of ever increasing elaboration, of the transition from unity to plurality as "the fundamental formula of the evolution of life." Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, all this follows inevitably and fatally the all-embracing law of "the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity."

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the historical destinies of mankind. He makes these destinies subservient to, and a proof of, the correctness of the Indian conception. He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts—each becoming a distinct and independent branch of the unit—drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc. etc. This terrible law is universal and applies to all creation, from the infini-

tesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the Pessimistic school, whether it is really a *universal* and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of physical science or not. If it is "nothing else than the transition from the homogeneous state to the heterogeneous," as says Mainlander, then it remains to be proved that the given process "produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant."

As remarked already by some critics on "Pessimism and Progress," the German Pessimist does not doubt it for one moment. His supposed discovery and teaching "rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality." Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainlander would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous—metaphysically as well as physically. Evolution does not proceed in a straight line; *no more* than any other process in nature, but journeys on *cyclically*, as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the "Scientific Letters" by an anonymous Russian author and critic.

"In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet—in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity a *converse transformation—the transition from plurality to unity, from the heterogeneous to the homogeneous*. . . . Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . While one portion of the cells merge into each other and unite into one uniform whole, forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc. etc. The same takes place in the formation of plants. . . ."

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to re-ascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts, is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The *pantheistic* pessimists, however, have never ceased to urge that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any *raison d'être* and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and can never be filled by the cold prospects offered as a *solatium* to optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"—if, indeed, *they do die* at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce. The "ceaseless grind of matter, force and law," will but hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an

utter ignorance of the operations of Karma and the nature of Soul-evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped—and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages—there remains no possible *locus standi* for the recent amendments to the Schopenhauerian system of thought or the metaphysical subtleties, woven by the “philosopher of the Unconscious.” The reasonableness of *Conscious* Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says “there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality.” This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. “Life is Death” said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives form but ONE EXISTENCE—the *worst day of which is on our planet*.

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:—

“BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!  
 DELUSION FASHIONED IT!  
 SAFE PASS I THENCE—DELIVERANCE TO OBTAIN.” . . . .  
 H. P. B.

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## WRONG POPULAR NOTIONS\*

“What are your proofs?” is often asked of the Theosophical student who believes in reincarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahatmas (or great souls) as facts and ideals. “If you cannot prove reincarnation just as you would a fact in a court of law, I will not believe,” says one, while another says, “Make such objective demonstrations as science does, and then you may expect me to agree with you.” But in truth all these objections accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable;

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the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

### THE ATOM.

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahatmas also, because both are necessary in evolution, and at once a demand arises for “demonstration” by objective proofs.

### THE SUN.

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly accounted for by theories as to radiation. And when we remember the great, the immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

### THE STARS.

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

#### LATITUDE AND LONGITUDE.

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

#### SENSATION OF TOUCH.

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smoother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

## CONTINUOUS SOLIDITY.

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena." The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all," is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE.

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## SOME OLD QUESTIONS ANSWERED\*

*To the Editors of LUCIFER.*

**A**S you invite questions, I take the liberty of submitting one to your consideration.

Is it not to be expected (basing one's reasoning on Theosophical teaching) that the meeting and intercourse in Kama loka of persons truly attached to each other must be fraught with disappointment, nay frequently even with deep grief? Let me illustrate my meaning by an example:

A mother departs this life twenty years before her son, who, deeply attached to her, longs to meet her again, and only finds her "shell," from which all those spiritual qualities have fled which to him were the essential part of the being he loved. Even the "shell" itself, by its resemblance to the former body, only adds to his grief by keeping early memories more vividly alive, and showing him the vast difference between the entity he knew on earth and the remnant he finds.

Or take a second case:

The son meets his mother in Kama loka after a short separation, only to find her entity in a state of disintegration, as her pure spirit has already begun to leave her astral body and to ascend towards Devachan. He has

\*This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1888.

to witness this process of gradual dissolution, and day by day he feels his mother's spirit slip away whilst his more material nature prevents him from joining in her rapid progress.

I subjoin my name and address, though not for publication, and remain,  
Very truly yours,

"F. T. S."

EDITORS' REPLY.—Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama Loca. He seems to have formed his conceptions on the visions of *living* psychics and the revelations of *living* mediums. But all conclusions drawn from such data are vitiated by the fact, that a *living* organism intervenes between the observer and the Kama-loca state *per se*. There can be no *conscious* meeting in Kama-loka, hence no grief. There is no astral disintegration *pari passu* with the separation of the shell from the spirit.

According to the Eastern teaching the state of the deceased in Kama-loca is not what we, living men, would recognise as "conscious." It is rather that of a person stunned and dazed by a violent blow, who has momentarily "lost his senses." Hence in Kama-loca there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives, and therefore such a case as stated here is impossible.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled *spiritual* desires and aspirations will be realised: for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realisation; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

Kama-loca may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly—the immortal *Ego* or the Pilgrim cycling in his Round of Incarnations. The Eternal *Ego* being stripped in Kama-loca of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the non-material emotions, affections, and aspirations accompany the *Ego* into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who,

devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss.

—————  
*To the Editors of LUCIFER.*

As a very new member of the Theosophical Society I have jotted down a few points which appear to me to be worthy of your notice.

What books do you specially advise to be read in connection with *Esoteric Buddhism*? and any remarks upon them (1.)

Have the Adepts grown or developed to their present state and powers by their own inherent capacities? If so how far can the steps of the process be described? (2.)

What is known of the training of the Yogees? (3.)

What is known of the Root races of man of which we are said to be the fifth? (4.)

What are Elementals?—their nature, powers and communication with man? (5.)

In what light are Theosophists to regard the whole *account* in the late republication of the T. P. S. of the marriage of the Spirit daughter of Colonel Eaton with the Spirit son of Franklin Pearce?! (6.)

In the Articles on the Esoteric character of the Gospels I observe that as yet no notice has been taken of Prophecy and its alleged fulfilment in Jesus Christ. I have read these with intense interest, and regret that I was unable to obtain the first two numbers of LUCIFER. (7.)

I am, Yours truly,

J. M.

EDITORS' REPLY:—(1.) "Five Years of Theosophy," or better the back numbers of the "*Theosophist*," and the "*Path*," also "Light on the Path."

When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with *very few exceptions all books on these subjects are the works of students, not of Masters*, and must therefore be studied with caution and a well-balanced mind. All *theories* should be tested by the reason and not accepted *en bloc* as revelation.

(2.) The process and growth of the Adepts is the secret of Occultism. Were adeptship easy of attainment many would achieve it, but it is the hardest task in nature, and volumes would be required even to give an outline of the philosophy of this development. (See "Practical Occultism," in this number.)

(3.) Nothing but what they give out themselves—which is very little. Read Patanjali's "Yoga Philosophy;" but with *caution*, for it is very apt to mislead, being written in symbolical language. Compare the article on "Sankhya and Yoga Philosophy" in the *Theosophist* for March.

(4.) Wait for H. P. Blavatsky's forthcoming work: "The Secret Doctrine."

(5.) See "The Secret Doctrine," also "Isis Unveiled," and various articles in the *Theosophist*, especially "The Mineral Monad" (also reprinted in "Five Years of Theosophy").

(6.) The account referred to was quoted to show how absurdly materialistic are the common ideas, even among intelligent Spiritualists, of the post-mortem states. It was intended to bring home vividly the unphilosophical character, and the hopeless inadequacy, of such conceptions.

(7.) The subject of "Prophecy" may be dealt with in a future article of the series; but the questions involved are too irritating to the casual Christian reader, too important and need too much bibliographical research, to permit of their continuation from month to month.

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*To the Editors of LUCIFER.*

In the last issue of LUCIFER is a paper "Self-Evident Truths and Logical Deductions." The paper is important, but is not, in my opinion, sufficiently clear. "*One is a Unity* and cannot be divided into two Ones. This is so if we understand Unity to be *many* entities, parts, or forms, organised into a body of harmony so forming a Unity.

I would like to ask, If the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, member, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,

J. W. HUNTER.

Edinburgh, 29th March, 1888.

EDITORS' REPLY.—According to the Eastern philosophy a unity composed of "many entities, parts, or forms" is a compound unity on the plane of *Maya*—illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much "organized into a body of harmony." Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore *non-intelligence* and *non-existence* (to the finite and conditioned perception of man), is "*impartite*, beyond the range of speech and thought and is the substract of all" teaches *Vedantasara* in its introductory Stanza.

How, then, can the *Infinite* and the *Boundless*, the unconditioned and the *absolute*, be of any *size*? The question can only apply to a dwarfed reflection of the uncreate ray on the *mayavic* plane, or our phenomenal Universe; *to one of the finite Elohim*,

who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent—as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form—its *vehicle*—no better than an aberration of the ever-deceiving physical senses.

“Is nature co-eternal with God?” It depends on what is meant by “nature.” If it is objective phenomenal nature, then the answer is—though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But “abstract” nature and Deity, or what our correspondent calls “Self-existent cause or God,” are inseparable *and even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause or Deity. It says IT—inasmuch as that “cause” the *rootless root* of all—is neither male, female, nor anything to which an attribute—something always conditioned, finite, and limited—can be applied. The confession made by our esteemed correspondent that he “cannot think of anything of nature, Spirit (!) Soul or God (!! ) without the ideas of size, form, number, and relation,” is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se*, then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that “the truth of God is the Form of God,” is to ignore even the exotericism of the Old Testament. “The Lord spake unto you *out of the midst of the fire*. Ye heard the voice of the words, *but saw no similitude*.” (Deut. iv., 12.) And to think of the All-Evolver as something which has “size, form, number, and relation,” *is to think of a finite and conditioned personal God*, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods—the other rays of the All-Light? To say—“Among the gods who is like Thee O Lord” does not make the God so addressed really “the god of gods” or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Poly-

theism on *such* lines, is more rational and philosophical than anthropomorphous monotheism.

*To the Editors of LUCIFER.*

Several questions have of late occurred to me at the entry of the subject of Theosophy. . . . I am quite new to the study, and must perforce express myself crudely. I gather that an early result of entire devotion to and inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant, that a result of this life will be a growing recognition of the underlying unity of man and his surroundings, that to such a man truth will make itself known *from within*, and therefore will claim instant acceptance and unquestionable certitude; that in fact the longer that such a life is lived with unflagging enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also that with these tends to develop a greater physical command of the forces of nature.

Now I submit that such a life as is here spoken of, is led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought; who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in. (1.) It may be replied that they do expand slowly. Granted, for some of them. But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature. (2.) As regards the last point, take for an example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and in instant readiness of high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold upon the forces of material nature. (3.) May I ask now for a word of explanation on this point? I apologise for the trouble I give, and for my want of ability in unfolding my difficulty.

H. C.

EDITORS' REPLY.—(1.) Nowhere in the theosophic teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness" was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy it must and will benefit a person, if not in his present then in his future existence on earth, or what we call *rebirth*. But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i.e.*, endows him with abnormal or adept powers—is really too sanguine. Less than by any one else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs—the fruits of human fancy and error—to permit the pure ray of any Universal

truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a "Christian" in the theological sense. The instance is not a good one. It is like pointing to a man immersed in "holy" water in a bath-tub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, "unfading *enthusiasm*" and "*emotional prayer*" are not exactly the conditions required for the achievement of true theosophic and spiritual development. These means can at best help to *psychic* development. If our correspondent is anxious to learn the difference between *Spiritual* and *Psychic* wisdom, between *Sophia* and *Psuche*, let him turn to the Greek text (the English translation is garbled) in the Epistle of James, iii., 15 and 16, and he will know that one is *divine* and the other terrestrial, "sensual, devilish."

(2.) The same applies to the second case in hand, and even to the third.

(3.) Both—*i.e.*, persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live "always in the white light of exalted contemplation," do not pursue truth in the right direction, and therefore they fail; moreover John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his *physical* consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of psüche or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?

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A lady writes from America:—

In the fourth number of LUCIFER on the 328th page are the words: "Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point."

The writer would be glad to be told where this information may be found. Is it in print? or must one be Occultist enough to find it out in the "Symbology" of the Bible for himself?

"ONE WHO HUNGERS FOR SOME OF THIS KNOWLEDGE."

It is certainly necessary to be an "Occultist" before the post-mortem states of man can be correctly understood and realised, for this can only be accomplished through the actual experience of one who has the faculty of placing his consciousness on the *Kamalokic* and *Devachanic* planes. But a good deal *has* been given out in the "Theosophist." Much also can be learnt from the symbology not only of the Bible but of *all* religions, especially the Egyptian and the Hindu. Only again the key to that symbology is in the keeping of the Occult Sciences and their Custodians.

## KALI YUGA AND THE COMING RACE\*

(1.) How many years are there in Kali Yuga? (2.) Will the sixth sub-race begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3.) Cannot a person of the fifth race come near where the sixth race shall live?

(1.) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2.) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3.) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

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## MOON'S MYSTERY AND FATE†

Probably no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey

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\*This article was first printed by Mr. Judge in *The Path* for January, 1895.

†This article was first printed by Mr. Judge in *The Path* for June, 1894.

round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Cæsar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII. directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration, but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the "superstition" prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that unless the Great Initiates speak the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H. P. B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes :

Both [Mercury and Venus] are far older than the earth, and before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the "moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Œdipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H. P. B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very probably one of the unrevealed mysteries has to do with the uses and purposes of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H. P. B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON.

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## DECLARATION

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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*  
Los Angeles, California.

Metropolitan Building, Broadway at Fifth St.

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# THE THEOSOPHY

A MAGAZINE DEVOTED TO



THE  
THEOSOPHICAL  
MOVEMENT  
THE BROTHERHOOD OF  
HUMANITY

THE  
STUDY OF OCCULT  
SCIENCE AND  
PHILOSOPHY, AND ARYAN  
LITERATURE

Vol. II

OCTOBER, 1914

No. 12

*The great European nations have now reached their Iron age—an age black with horrors. They are moving onward through ways unmarked from guilt to punishment.*  
H. P. Blavatsky in the Secret Doctrine, A. D. 1889.

## CONTENTS

Masters and Their Message	- - - -	529
Reincarnation in the Bible	- - - -	540
The Science of Life	- - - -	543
The Bhagavad-Gita	- - - -	551
Appendices to Fragments of Occult Truth	-	553
Prophecies by H. P. Blavatsky	- - -	561
Seventeen Years Ago and Now	- - -	563
From Ostende to London	- - - -	566
The Mahatmas as Ideals and Facts	- -	569
Some Old Questions Answered	- - -	572
On the Lookout	- - - -	574

UNITED LODGE of THEOSOPHISTS  
LOS ANGELES, CALIFORNIA

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# Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

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H. W. CLOUGH,

Metropolitan Building, Los Angeles, California.



The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

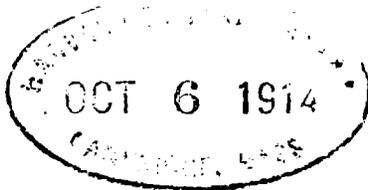
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



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The nature of action, of forbidden action and of inaction must be well learned. The path of action is obscure and difficult to discern.

Renunciation of and devotion through works, are both means of final emancipation. But of these two, devotion through works is more highly to be esteemed than the renunciation of them.—*Bhagavad-Gita*, Chs. 4 and 5.

# THEOSOPHY

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*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

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## MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

### THE FAILURE OF THE SOCIETY

**T**HE life of altruism is not so much a high ideal as a matter of practice. Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

The Society must grow proportionately, and not Too rapidly. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the

mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes.

The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the key-note of Theosophy and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

Thus, even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of to the "Door of the Mysteries." Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in any direction. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "in hoc signo vinces," which should be our watchword, for it is under its sacred flag that we shall conquer.

"How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviours of mankind, before they even spare the life of a mosquito whose sting threatens them! would you be partakers of Divine Wisdom or true Theos-

*ophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."*

H. P. BLAVATSKY . . . , April 7, 1889.

Letter to the Third American Convention.

In former articles we have tried to indicate in some degree the effect produced upon the mind and ideas of the race by the injection of the broad outlines of Theosophy, the Wisdom-Religion, through the publication of *Isis Unveiled* in the autumn of 1878, followed by the founding of *The Theosophist* in India in 1879, *The Path* at New York in 1886, and *Lucifer* in London in 1887. The *Secret Doctrine*, the *Key to Theosophy*, and the *Voice of the Silence* followed in 1888-1889.

Madame Blavatsky came to New York in 1874 and the same year met Col. Olcott and William Q. Judge. The Theosophical Society was established by them in 1875, with its three objects and its three sections, the third section of which in its turn consisted of three classes. . Anyone soever who would signify assent to the three objects and work to any extent for any of them was eligible to the "active" class of the third section and all such were to be "grouped in degrees according to merit." The other classes were to consist of "Corresponding" and "Honorary" members. The third section was probationary until their purpose to remain in the Society became fixed, their usefulness shown, their ability to conquer evil habits and unwarrantable prejudices demonstrated.

The second section was to consist of those who proved by fidelity, zeal, and courage, and their devotion to the Society, that they had become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who "are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives."

The first section was to be "composed exclusively of proficientes or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom, none but such as they voluntarily communicate with, have the right to know."

It was significantly stated (*Theosophist*, April, 1880.): "The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities, connected with these superior grades, are incurred by persons who merely desire ordinary membership of the third class." The further significant statement was made: "Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights:" these being enumerated as the privilege of attendance at meetings; access only to printed literature; help in

case of need and according to personal merit; instruction and enlightenment in his reading and studies by Fellows of the Second Section.

The growth of the Society—that is to say, of the Third Section—has been noted. What of its probation? The world was ploughed by the mighty currents set in motion by H. P. B., and from the standpoint of the philosophy She promulgated, and the Objects She embodied in herself and caused to be set forth in the Theosophical Society, the membership of that Society represented the possibilities of the race as soil for the sowing, the germination, and the growth of the seed She brought.

The Second Section of the Society was brought to *public* notice only in October, 1888, by the publication in *Lucifer* of that date of the following, under the caption of "The Esoteric Section of The Theosophical Society:"

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organised a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:—Mme. H. P. BLAVATSKY, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,  
President in Council.

Attest:—H. P. BLAVATSKY.

The same number of *Lucifer* which contained the foregoing announcement also contained two other articles of the gravest import, to-wit: "Lodges of Magic," and "To Theosophists." The first of these was reprinted in "THEOSOPHY" for March, 1913. And under the caption of "A Master's Letter," there was reprinted in "THEOSOPHY" for September, 1913, a portion of the article, "To Theosophists." To those who can apply the fundamental principles of Theosophy, and who have at all grasped the mission and nature of H. P. Blavatsky, it is clear that, like the other writings of both Madame Blavatsky and Mr. Judge, these articles indicate a knowl-

edge of the past, an application to the then present, and a prescience as to the future. The citations and quotations with which the writings of Madame Blavatsky are sown were and are known to many. She alone was able to point out their meaning—that they everywhere indicated the existence of a body of knowledge which She named Theosophy; and the existence of the custodians of that knowledge, whom She named the Masters. In the same way, her many articles written directly for the members of the Society and for the elect among them, were read and only their application to the immediate matter at hand were in any way recognized by the students. Their larger status, their universal scope of judgment, of applicability, of predication and prediction, were not seen, not credited. Then as now the students, sure of nothing else, were sure of their own powers of discrimination. What they did not see could not exist. Then as now existed the same curiosity, the same thirst, for more “instructions,” more “messages,” more “information.” What was written yesterday could only apply to yesterday. What was said to this one could only be a “favor” to him and have no larger meaning. What was written of tomorrow could only be a guess, a surmise, a threat. Scarcely was there one who could grasp that H. P. B. was working in the present for the future, that her nature was universal as her Message, that in everything She wrote, as in everything She did, She was *laying down the lines of force for a hundred years.*

In the winter of 1888-89 H. P. B. addressed herself publicly, as always, to the reiteration of the great basic fundamentals of Theosophy, of the existence of Masters, of the larger evolution of Humanity; hanging her statements and her arguments, her citations and her appeals, on every subject and event that excited for the moment the attention of the race. In the same way her writings for the Society were conveniently hooked to every dissension, every ambition, every dispute, every brave effort, every earnest aspiration, every least service rendered, every least progress achieved.

To the newly-forming Esoteric Section she addressed, amongst other writings, two Preliminary Memorandums. From the first of these a clear statement is taken showing the result of weighing in the balance the Theosophical Society as a whole through fourteen years of probation:

“At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve.

“The Theosophical Society had just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a ‘Universal Brotherhood,’ or even as a fraternity, one among many, it

had descended to the level of all those societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts toward spiritual culture still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, *i. e.*, the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

“For this reason it was decided to gather the ‘elect’ of the T. S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—*i. e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among a choice minority.

“All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility of development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole Theosophical community may yet be steered into action, and led to follow the example set before them.”

The Second Preliminary Memorandum contained a definition of the relation between the Teacher and the pupil, and the limitations and responsibilities of each, in these words:

*"If thou canst not fulfil thy pledge, refuse to take it; but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it."*

"Membership in the E. S., and 'pledges' sent, signed and accepted, are no warrants for a high success, nor do these pledges aim at making of every student an adept or magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh *perfect* Race. A handful of such seeds has been entrusted to me by the keepers of these truths, and it is my duty to sow them there where I perceive the possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seed that falls into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures, and for such as are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in *their* duties to their HIGHER SELF."

From the human standpoint the Theosophical Society had achieved a great, an unique success. In fourteen years it had covered the world with its organization and efforts. It numbered in its membership representative men and women of all nationalities, all creeds, sects and parties. It had survived the bitterest assaults, the sneers and jeers and calumnies of every opposing force, of every entrenched and vested interest.

From the standpoint of its most active members, an assured position had been reached and a peaceful conquest of the world was in sight. From an insignificant, helpless beginning, unnoticed where it had not been despised, it was now an object of attention in the most dignified quarters, and regarded by its strongest enemies as their most formidable adversary. It was more than popular, it was of supreme interest wherever promulgated. What remained but to continue the sowing and the harvesting, with ever-increasing ease in a world-field daily becoming more fertile?

From the standpoint of the Masters, of the Messenger, and of the Philosophy which They embodied, the Theosophical Society had "*proved a dead failure* on all those points which rank foremost among the objects of its original establishment." As a Universal Brotherhood it was simply a sham. Its members had worked for themselves and not for the Cause. The Masters were able to give

it but little help because it had broken its first fundamental rule, universal brotherly love. The members needed that help in their efforts toward spiritual culture which solidarity alone could give them the *right to ask*. So the "elect" of the Society were to be called to action, in an essay to restore the Society to its original line; an effort to sift from among the many members of the "third section" a handful of determined men and women, "a group of brave souls," in which all the members would work for each other and work for themselves only in working for all: would make Theosophy a "vital factor in their lives;" would *practice* the Ethics, and forego hypnotism, mesmerism, psychic phenomena, lest there "come a time when the moral and ethical foundations of the Society may be wrecked."

*The parable of the Sower!*

The Philosophy had been given to the Society, and through it, to the world. The world was satisfied with its understanding, the Society satisfied with its understanding and application. The Sower pronounced both the understanding and the application a *dead failure*, and prepared for a fresh lesson and a new application, through the formation of a tentative degree of the Second Section. Out of the corpse of the Theosophical Society a new body was to be formed, a new incarnation of a vehicle for the Message and the Work of the Masters. With that effort we shall attempt to deal in due course.

With the Message imparted to show what should have been done by the students; with the judgment pronounced to show what had been done in fourteen years by these students: with these as our basis, let us see, if we can, what were the *points of departure* from the *lines laid down* that in fourteen brief years led the students as a body into the morass of sham, failure, and the breaking of that pledged Object to "found a nucleus of Universal Brotherhood of Humanity;" instead of to that "wonder and miracle truly, for the realization of which Humanity has been vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives"—which She said was the most holy and important mission of Theosophy and of the most vital importance in the Society, "inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path."

The Message was imparted as "the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science;" was "offered to such as are willing to accept truth wherever it may be found, and to *defend* it, even looking popular prejudice straight in the face;" was "an attempt to aid the student to detect the *vital principles* which underlie the philosophical systems of old;" was to destroy the "authoritative character of science, theology, every human hypothesis and conception born of imperfect knowledge;" was an appeal to a "faculty of perception growing in man, enabling

him to descry facts and truths beyond our ordinary ken;" was to convey the "assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self;" was a "plea for the recognition of the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology."

The students admitted the *facts* but failed to recognize their import. They failed to recognize the vital principles underlying the religious and philosophical systems of old, but busied themselves in the study of comparative religion and philosophy.

They busied themselves in efforts to explore the new fields of sensation and experience, instead of employing their growing faculty of perception in the assimilation of the Message and in the practice of its Ethics; in enlarging their information regarding human hypothesis and conception born of imperfect knowledge, instead of in uprooting in themselves and in others the authoritative character of racial and therefore individual ideas as to science and theology.

They gave their entire allegiance and energy to some form of exploitation under the Second and Third Objects of the Society, and failed utterly to grasp the essential significance and bearing of the First Object upon their studies, understanding, and efforts of every kind.

They basically misunderstood the purpose of the Masters, the direct and instant bearing of Their Message upon the daily lives of the students. Their daily lives, their daily thoughts, their daily acts, were *selfish*. With no change in their attitude, their motives, in eating and drinking, in working and playing, in learning and teaching, in living and dying, the students necessarily received and studied the Message of the Masters in the same spirit that governed their own daily existence no less than the ordinary life of the world. One and all the effort was to assimilate as much of the philosophy and its benefits to themselves as possible, with scarce a thought of assimilating themselves to the philosophy, of making Theosophy a living power in *their* lives, of doing all in their power by study and otherwise to fit themselves to be the better able to *help and teach others*. Yet is it not all too clear that unless this were seen and recognized by the students as the all-essential pre-requisite to any real comprehension on their own part, the individual no less than the Society was foredoomed—self-doomed—to failure? Their efforts, if "successful" could but lead to the infliction upon Humanity of a new theology miscalled religion, with themselves as the sacerdotal order. The Masters, surely, were not distributing either rewards or favors to the students or to the world in the re-presentation of the Wisdom-Religion. The students, surely, were not employés, who had but to perform their allotted tasks to receive and enjoy their wages.

Just as there was a basic misconception of the nature of the Masters and of the Message, so was there a basic misconception in

regard to H. P. B. and the Society. None recognized Theosophy as verily the anciently universal *Wisdom-Religion*, and set themselves to live and act on that recognition. None recognized the Masters as not separate and apart from Humanity, and as taking an active part in the governance of things. None recognized that the daily events of life are also "psychic and spiritual phenomena" whose meaning is to be understood. None recognized that the presence of H. P. B. and Her Message in the world was the super-phenomenon of the ages; that what She wrote was the Voice of the Master in the world of men; that She *was* the Master in human guise and garment, as Her words were the Master's Message in human form and speech. They could not recognize the vowels because of the consonants, the substance because of the form, and what She employed as means and symbols they treated as formulae and end. Hence to the Society and to its members, Theosophy and H. P. B. were problems which *they* were to solve, whereas if Theosophy be accepted as truth, Humanity is the problem to be solved by Theosophy and the Society and its members the possible instruments to be employed in that solution, and H. P. B. the guide, the teacher and the friend, of all who would essay to learn.

A quarter of a century has gone by since the period of which we write. The things of which H. P. B. warned are in full flower; a world at disastrous war, its "christian" nations for the most part endeavoring to exterminate each other, and those not engaged in the art of destruction endeavoring to profit by supplying the means to those who are, and all alike calling upon the same "god:" the "theosophical" society in its discordant and dissevered fragments engaged in disastrous war, and those "theosophists" not allied with one or another of the combatants seeking their personal peace, safety and profit—and all alike calling upon the same "masters," and using the same weapons of exclusiveness and exclusion, of claim and counter-claim.

Is it not time for Theosophists, wherever and however situated, to return to the point of departure? to go back to the great Source, to return to the study of the writings and the work of H. P. Blavatsky, to follow the lines laid down by Her? to apply the principles She promulgated to our present situation, individually and collectively? to endeavor to ascertain what She presented, what She represented, and when ascertained, study the events of the last forty years within and without the Theosophical area and make a fresh application of the lessons learned?

*"Experience but too clearly proves that any departure from the time-honoured rules for the government and instruction of the disciples to suit Western customs and prejudices, is a fatal policy.*

*"Before the pupil can be taught, he must learn how to conduct himself as regards the world, his teacher, the sacred science, and his INNER SELF.*

"SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S BLESSING IN THE THEOSOPHICAL SOCIETY—IT CAN NEVER BE DESTROYED.

*"To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties for the acquisition of the Eternal Wisdom.*

*"To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself, for his interests and aspirations are theirs, his welfare interwoven with theirs, his progress helped or hindered by their intelligence, morality, and behaviour through the intimacy brought about by their co-discipleship.*

*"As the members to the body, so are the Disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of truth.*

*"As the limbs defend the head and heart of the body, so have the Disciples to defend the head and the heart of Theosophy from injury.*

*"And if the limbs have to defend the head and heart of their body, then why not, also, the Disciples their Teachers as representing the SCIENCE of Theosophy which contains and includes the 'head' of their privilege, the 'heart' of their spiritual growth?*

**"A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT.**

*"These are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you."*

We all volunteered to be taught by H. P. B. How have we answered to the terms of our enlistment? Are we willing to look Truth straight in the face and to defend it at whatever cost to ourselves? Are there still three men worthy of our Lord's blessing in all the hosts of those who have some part accepted the mission and the message of H. P. B.?

We believe there are, and more, and that through these and through these alone may the great Theosophical Society be reincarnated and restored to its first object, the formation of a nucleus of a Universal Brotherhood of Humanity without any distinctions whatever.

*(To be continued)*

## REINCARNATION IN THE BIBLE\*

**A**N exhaustive paper on this subject is not contemplated in this article, but even a sketch will show that the Christian Bible has in it the doctrine of Reincarnation. Of course those who adhere only to what the church now teaches on the subject of man, his nature and destiny, will not quickly accept any construction outside of the theological one, but there are many who, while not in the church, still cling to the old book from which they were taught.

In the first place, it must be remembered that the writers of the biblical books were Jews with few exceptions, and that the founder of Christianity—Jesus—was himself a Jew. An examination of his own sayings shows that he thought his mission was to the Jews only and not to the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel." This clearly referred to the Jews and as clearly excluded the Gentiles. And on one occasion he refused for some time to do anything for a Gentile woman until her importunity at last compelled him to act: and then too he referred to his mission to the Jews. So in looking into these things we must also look at what were the beliefs of the day. The Jews then most undoubtedly believed in reincarnation. It was a commonly accepted doctrine as it is now in Hindustan, and Jesus must have been acquainted with it. This we must believe on two grounds: first, that he is claimed by the Christian to be the Son of God and full of all knowledge; and second, that he had received an education which permitted him to dispute with the doctors of divinity. The theory of reincarnation was very old at the time, and the old testament books show this to be so.

"Proverbs" gives the doctrine where Solomon says he was with the Creator from the beginning and that then his (Solomon's) delights were with the sons of men and in the habitable parts of the earth. This disposes of the explanation that he meant he existed in the foreknowledge of the Creator, by the use of the sentences detailing his life on the earth and with men. Then again Elias and many other famous men were to actually return, and all the people were from time to time expecting them. Adam was held to have reincarnated to carry on the work he began so badly, and Seth, Moses, and others were reincarnated as different great persons of subsequent epochs. The land is an oriental one, and the orientals always held the doctrine of the rebirth of mortals. It was not always referred to in respect to the common man who died and was reborn, but came up prominently when the names of great prophets, seers, and legislators were mentioned. If readers will consult any well educated Jew who is not "reformed," they will gain much information on this national doctrine.

Coming now to the time of Jesus, all the foregoing has a bearing on what he said. And, of course, if what he said does not agree

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with the view of the church, then the church view must be given up or we will be guilty of doubting the wisdom of Jesus and his ability to conduct a great movement. This, indeed, is the real position of the church, for it has promulgated dogmas and condemned doctrines wholly without any authority, and some that Jesus held himself it has put its anathema upon.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had thus been punished by the Almighty, and asked Jesus whether the man was thus born blind for some sin he had committed, or one done by his parents. The question was put by them with the doctrine of reincarnation fully accepted, for it is obvious the man must have lived before, in their estimation, in order to have done sin for which he was then punished. Now if the doctrine was wrong and pernicious, as the church has declared it to be by anathematizing it, Jesus must have known it to be wrong, and then was the time for him to deny the whole theory and explode it, as well as definitely putting his seal of condemnation upon it for all time. Yet he did not do so; he waived it then and said the blindness was for other reasons in that case. It was not a denial of it. (See November *Forum*).

But again when John the Baptist, who had, so to say, ordained Jesus to his ministry, was killed by the ruler of the country, the news was brought to Jesus, and he then distinctly affirmed the doctrine of reincarnation. Hence his waiving the matter in the case of the blind man is shown to have been no refusal to credit the theory. Jesus affirmed the doctrine, and also affirmed the old ideas in relation to the return to earth of the prophets by saying that the ruler had killed John not knowing that he, John, was Elias "who was for to come."

On another occasion the same subject arose between Jesus and the disciples when they were talking about the coming of a messenger before Jesus himself. The disciples did not understand, and said that Elias was to come first as the messenger, and Jesus distinctly replied that Elias had come already in the person called John the Baptist. This time, if any, was the time for Jesus to condemn the doctrine, but, on the contrary, he boldly asserts it and teaches it, or rather shows its application to certain individuals, as was most interesting and instructive for the disciples who had not enough insight to be able to tell who any man was in his real immortal nature. But Jesus, being a seer, could look into the past and tell them just what historical character any one had been. And so he gave them details about John, and we must suppose more particulars were gone into than have come down to us in the writings naturally incomplete and confessed to be but a partial narrative of the doings and sayings of Jesus.

It must now be evident that there is a diametrical disagreement

between the church and Jesus. The church has cursed the doctrine he taught. Which is right? The true believer in Jesus must reply that Jesus is; the church will say it is right by acting on that line. For if the doctrine be taught, then all men are put on an equal basis, and hence the power of the human rulers of heaven and earth is at once weakened. Such an important doctrine as this is one that Jesus could not afford to pass over. And if it is wrong, then it was his duty to condemn it: indeed, we must suppose that he would have done so were it not entirely right. And as he went further, even to the extent of affirming it, then it stands with his seal of approval for all time.

John the Revealer believed it of course, and so in his book we find the verse saying that the voice of the Almighty declared that the man who overcame should "go out no more" from heaven. This is mere rhetoric if reincarnation be denied; it is quite plain as a doctrine if we construe it to mean that the man who by constant struggle and many lives at last overcomes the delusions of matter will have no need to go out into life any more, but from that time will be a pillar, what the Theosophist knows as "Dhyan Chohan" forevermore. And this is exactly the old and oriental doctrine on the point.

St. Paul also gives the theory of reincarnation in his epistles where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born. It is obvious that the Lord cannot love or hate a non-existing thing, and that this means that Jacob and Esau had been in their former lives respectively good and bad and therefore the Lord—or Karma—loved the one and hated the other before their birth as the men known as Jacob and Esau. And Paul was here speaking of the same event that the older prophet Malachi spoke of in strict adherence to the prevalent idea. Following Paul and the disciples came the early fathers of the church, and many of them taught the same. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople 500 years after Jesus saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were ignorant men, most of them Gentiles who did not care for old doctrines and, indeed, hated them. So it fell out of the public teaching and was at last lost to the Western world. But it must revive, for it is one of the founder's own beliefs, and as it gives a permanent and forceful basis for ethics it is really the most important of all the Theosophical doctrines.

WILLIAM BREHON.

## THE SCIENCE OF LIFE\*

What is Life? Hundreds of the most philosophical minds, scores of learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, *dead matter*. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life*, but only that of the *appearances* of life. While true philosophy stands Œdipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a "phantom," as Du-Bois Reymond calls it? For his taunt that "life," as something independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocænosis and Bioparodosis,† ever helped a Huxley or a Haeckel to

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†Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *meta-physician* and psychologist, and physical science has no claim upon it. "That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN"—is the answer to the riddle of the Sphinx. But "man" here, does not refer to *physical* man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Lef N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy, will be found on the perusal of a few fragments from a lecture delivered by him at Moscow before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:—

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thought? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one fundamental* question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking*\* the part for the whole, called these manifestations the integral total of life. . . .”

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query “How are we to live?” appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . One must live the best way one can—that’s all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

\*“Mistaking” is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. “*Pretending to mistake*” would be more correct.—H. P. B.

That which remains to do now is to study *self*. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me*, pleasure.

Meanwhile, something else is bound up with this knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other.

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that I may be made comfortable.

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps

in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside, his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe—if his reason has only thrown any light upon the results of his activity—must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between the vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever. If they only think of it, each will see as clearly as the other; *firstly*, that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany, is solely due: the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. *Secondly*, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And *thirdly*, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that in-

ipient state from which begins life, and the ultimate limit of life. . . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is, an absolute unconcern for the life of the infinite Universe an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.\*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; *i.e.* he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind?

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected as the tree, is subjected to its law, we *see* it not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively—since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and

\*This is what the Theosophists call "living the life": in a nut-shell.—H. P. B.

faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformations to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life, *i. e.* that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death: for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death.* . . .

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man—only this solitary light which burns within his soul.”

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We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average theosophist will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that “solitary” light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the “animal” outside us may remain

blind to it—is that “Light” upon which the Neo Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realisation of the identity of subject and object in the man’s inner Ego, that which unites and blends the latter with the universal Soul—which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutations of the baser metals—the *animal mass*—into gold and silver, or the philosopher’s stone, the development and manifestation of man’s higher, SELF which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist*, the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: “It is not a stone,” he said, of the philosopher’s stone. “*It is in every man and in every place, and at all seasons, and is called the end of all philosophers,*” as the *Vedanta* is the *end* of all philosophies.

To wind up this essay *on the Science of Life*, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their “animal.” He who lives for Self, and only for *Self*, will surely die, as the higher “I” tells the lower “animal” in the Lecture. The riddle has seven keys to it, and the Count opens the mystery with one of the highest. For, as the author on “Hermetic Philosophy” beautifully expressed it: “The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself.* For him is the elixir of life, to quaff which, before the discovery of the philosopher’s stone, is to drink the beverage of death, while it confers on the adept and the *epopt*, the true immortality. He may know truth as it really is—*Altheia*, the breath of God, or Life, the conscious mind in man.”

This is “the Alcahest which dissolves all things,” and Count Tolstoi has well understood the riddle.

H. P. B.

# THE BHAGAVAD-GITA\*

(Continued from September Number)

He that, being self-contained, hath vanquished doubt,  
Disparting self from service, soul from works,  
Enlightened and emancipate, my Prince!  
Works fetter him no more! Cut then atwain  
With sword of wisdom, Son of Bharata!  
This doubt that binds thy heart-beats! cleave the bond  
Born of thy ignorance! Be bold and wise!  
Give thyself to the field with me! Arise!

These strong words end the chapter. They are addressed to those who can be strong, and not to the ever-doubting one who believes neither his own thoughts nor the words of others, but who is forever asking for more. But there can be no uncertainty about the cause of doubt: as Krishna says, "It springs from ignorance, and all we have to do is to take the sword of knowledge and cut all doubts at once." Many will say that they have been always looking for this that they may have peace, and that so many systems are presented for their consideration they are unable to come to any conclusion whatever. This would seem very true on a view of the thousand and one philosophies placed before us with varying degrees of clearness by the exponents of them. But it has appeared to us that they can all be easily sifted and divided into classes where they will range themselves under two great heads,—those which permit nothing to be believed until the miserable mass of mediocre minds have said that they at last accept this or that, and those which have each a little of what may possibly be true and a great deal that is undeniable nonsense. The doubter is a devotee of the first school, or he is an adherent partly of one and partly of the other; and in the latter case is torn almost asunder by the numberless conventional ideas which bear the stamp of authority coercing him into an acceptance of that which revolts his judgment whenever he permits it to have free exercise. If you tell him that the much-lauded mind is not the final judge, and that there are higher faculties which may be exercised for the acquirement of knowledge, he disputes on the lines laid down by learned professors of one school or another, and denies the validity of proofs offered on the ground that they are instances of "double cerebration," and what not. To such as these the chapter will not appeal, but there are many students who have sincere doubts, and with those the difficulty arises from ignorance. They are afraid to admit to themselves that the ancients could have found out the truth; and the reason would appear to be that this judgment is passed from a consideration of the merely material state of those people or of the present nations who in any degree follow such philosophies. Our civilization glorifies material possessions and progress, and those who have not these boons cannot be the possessors of either truth or the way to it. But the keepers of truth have never said that we will be neither rich nor

\* This article was first printed by Wm. Q. Judge in *The Path* for November, 1888.

civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?

So long as doubt remains there will be no peace, no certainty, nor any hope of finding it in this world or the lives upon it hereafter, and not even in the vast reaches of other universes on which we may live in future ages; the doubter now will be the doubter then, and so on while the wheel revolves for the millions of years yet before us.

If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take. To this Krishna refers in these words:

“Seek this knowledge by doing honor, by prostration, by strong search, and by service; those gifted with this knowledge, who perceive the truth of things, will teach this knowledge to thee.”

And such are the exact words of the Masters of our Society. They do not reward or teach merely because we so wish it to be, nor because we value ourselves at so much; our valuation of ourselves is not Theirs; They value us at the real and just rate, and cannot be moved by tears or entreaties not followed by acts, and the acts that delight Them are those performed in Their service, and no others.

What, then, is the work in which They wish to be served?

It is not the cultivation of our psychic powers, nor the ability to make phenomena, nor any kind of work for self when that is the sole motive.

The service and the work are in the cause of Humanity, by whomsoever performed, whether by members of the Theosophical Society or by those outside of it. And all the expectant members of the Society now standing with their mouths open waiting for what they are pleased to call food, may as well know that they will get nothing unless the work is done or attempted.

Let this right attitude be taken, and what follows is described in this chapter:

“A man who perfects himself in devotion finds springing up in himself in the progress of time this spiritual knowledge, which is superior to and comprehends every action without exception.”

The fourth chapter is ended. Let all our doubts come to an end!

“What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree.”

WILLIAM BREHON, F. T. S.

# APPENDICES TO FRAGMENTS OF OCCULT TRUTH

## KARMA.\*

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire “*What Karma propels the higher Ego into the next birth,*” when “*a highly depraved personality is dropped out.*”

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

“ . . . In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . . ”

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth*, No. I (October *Theosophist*, Vol. III, No. I, page 19, col. 2):—

“ . . . The time will come, no doubt, but many steps higher on the ladder, when the *Ego* will regain its consciousness of all its past stages of existence. . . . ”

If the enquirer will realise the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next

\* This article was first printed by H. P. Blavatsky in *The Theosophist* for July, 1883.

birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up in one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book—THE BOOK OF LIFE OR—LIVES. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although

one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

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#### DEATH AND IMMORTALITY.\*

[The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.—Ed.]

#### OCCULT FRAGMENTS AND THE BOOK OF KHIU-TE.

TO THE EDITOR OF THE "THEOSOPHIST."

**I**N the article on "Death" by the late Eliphas Levi, printed in the October number of the THEOSOPHIST, vol. III., page 13, the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of Souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*" In your explanatory note on this passage you quote the book of Khiu-te, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of re-births as conscious individualities*, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction or in that of destruction. It is but the *useless drones* which she gets rid of, violently ejecting them and making them perish by the millions as self-conscious entities. Thus while the good and pure strive to reach Nirvana, the wicked will seek, on the

\* This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1882.

contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit or *Nirvana*, they cling to life in any form rather than give up that 'desire for life,' or *Tanha*, which causes a new aggregation of *Skandas*, or individuality to be re-born. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *egos* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the 'lukewarm' or 'the useless portion of mankind' out of her mouth, *i. e.*, annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (*i. e.*, the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, *i. e.*, Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be re-born (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions:—*First*, that in which the Spirit is obliged to sever its connection; and, *secondly*, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or intermediary case which could explain the condition of Eliphaz Levi's "useless portion" of mankind after death. It appears to me also that there could be only two cases—(1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very

wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called "*useless portion of mankind?*"

The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings," and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter*, and one preceding the last one in the 'circle of necessity' from which there is no redemption, for there reigns *absolute* darkness." These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers," and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the "Fragments." I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N. D. K.———, F. T. S.

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\* \* \* The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half buried,—they were altogether buried in earlier works on Occult philosophy,—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those,—from whom the impulse, which directed its preparation, came,—that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea the difference between personal and individual identity is suggested, if not fully set forth at page 315, vol. I.

There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs:—"Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. The individualisation of Man after death depended on the spirit, not on his soul and body. Although the word personality, in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*." And a little later on:—"A person may have won his immortal life, and remain the same *inner self* he was on earth throughout eternity, but this does not imply necessarily that he must remain the Mr. Smith or Mr. Brown he was on earth."

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Eliphas Levi is talking about personalities—the "Fragments" about individualities. Now, as regards the personalities, the "useless portion of mankind" to which Eliphas Levi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Eliphas Levi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is insured a perpetuation of life in new births whether the person, whose earthly surroundings are its present habitat, becomes endowed with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing forever the "Mr. Smith or Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure

infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *for ever*. It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day,—but in a future so remote that it is hardly worth thinking about much at present,—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Eliphas Levi so uncivilly speaks of as “the useless portion of mankind”—useless only, be it remembered, as regards our special present congeries of earthly circumstances—not as regards the *inner-self* which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves*—“a poor thing, Sir, but mine own,”—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Eliphas Levi’s exposition of the doctrine is a very brief one,—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a re-birth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality,—the fifth principle yields up something which is susceptible of perpetuation and of union with the sixth,—the spiritual monad thus retaining consciousness of its late personality for the time being passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is re-born into the next active life, and from the date of that re-birth the old personality is done with. But for any imagination, which finds the conception of re-birth and new personality uncomfortable, the doctrine of *Devachan*—and these “doctrines,” be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us,—the doctrine of *Devachan*, we say will furnish people who cannot give up their earth life memories all at once,—with a soft place to fall upon.

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#### DEVACHAN.\*

**W**ILL you kindly permit me a question?

In Vol. 4, No. 2, on page 29, I find, that in the state described as *Devachan* the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrast between pain and pleasure, without pursuit and achievement.

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm-leaves and harping. A poor amusement indeed; but better than nothing?—Please explain.

Hoping that my inquisitiveness will give no offence.

I am very respectfully,

GEORGETOWN, }  
 COLORADO, }  
 January 31. }

Your obedient servant,

F. HARTMANN, F. T. S.

EDITOR'S NOTE:—Our correspondent's question has been already anticipated by the important appendices added to the recent “Fragment” on *Devachan*. To realise the conditions of spiritual existence of any sort it is

\* This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1883.

necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasise the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realise completely the way in which, a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention,—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction, from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown,—the current of thoughts once set going (the metaphor may freely be varied to suit any taste.)—and then its developments in devachan may be infinite for the sixth sense there, and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

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## PROPHECIES BY H. P. BLAVATSKY\*

**I**N the introduction to the *Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century (Introd. xxxvii.) she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected a priori in this century.*"

This is quite definite, and was a prophetic statement. All Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled

\* This article was first printed by Wm. Q. Judge in *The Path* for December, 1892.

enough attention to bring on rejection. So this prophecy is fulfilled.

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one*. For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally that *its teachings antedate the Vedas.*"

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death—already accomplished—Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H. P. B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity—she herself being the one for this Century—she observes significantly: that "In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once mysterious source of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found."

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future she says (Introd. xliv,) "And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the new Cycle at the end of which not a few accounts will be settled and squared between the races."

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of today. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

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## SEVENTEEN YEARS AGO AND NOW \*

**I**N November, 1875,—seventeen years ago—the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Bro. John Storer Cobb, is yet a member in Boston; but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H. P. B. and Col. Olcott went to India in 1879 the Society was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia Branches sprang up there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the centre of activity was in Asia,

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because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called "Coulomb *expose*" in Madras resulted in H. P. B.'s coming again to Europe, where she settled down in London and once more became, even in old age, the centre of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four-hundred members, the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centres, in India, Europe, and America.

December, 1878, witnessed the departure of H. P. B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled*. This was the forerunner of many another. Upon reaching the hospitable shores of India the two pioneers founded the *Theosophist*, which began to emit article after article from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles—called Fragments of Occult Truth—which were afterwards embodied in *Esoteric Buddhism*. Today, instead of having but *Isis Unveiled*, we have a long list of works all distinctively Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Damodar K. Mavalankar at the Indian Headquarters, then others in Europe and elsewhere. Today the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy *Theosophist* lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific Slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working

Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centres in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago—today enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reincarnation were unknown to our people, all reference to them being rare and fugitive. Today the literature of the West is full of all these things, and "Theosophy" has become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H. P. B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labors has had.

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality," and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and today it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond today. It will be known in its entirety when the present centre of eternity shall have moved itself into the far-distant future and become a new present, a glorious reincarnation.

## FROM OSTENDE TO LONDON\*

### A TURNING POINT IN THE T. S.

In the early months of 1887 there were some few members of the T. S. in London who felt that if Theosophy did not receive some vital impulse, the centre there would be confined to a few individuals only who were pursuing and would continue to pursue their studies. Of course there may have been many who felt the same, but I write here of those with whom I was actually in contact. There were many anxious discussions as to how a vital interest could be awakened in the truths of Theosophy, and how attention should be restored to the ethical philosophy. This was the more necessary, for in the public mind the philosophy had been inseparably connected with the phenomena. We all felt that we were working in the dark and that we were ignorant of the real basis upon which the philosophy rested. Obviously we required a leader who might intelligently direct our efforts. We then determined each separately to write to H. P. Blavatsky, who was then in Ostende, laying before the Founder of the T. S. and the Messenger of the Masters the position as each of us saw it. We asked her to reply in a collective letter giving us advice as to what to do. She replied, however, to each individual, writing letters of eight to twelve pages. The result of this was that we all wrote and asked her to come over and direct our efforts. She had told us that she was writing the *Secret Doctrine* and must finish that before undertaking other work. Nevertheless we wrote to her that there was, we believed, urgent need of her directing presence, and that she could finish the *Secret Doctrine* in London as well as or better than in Ostende. After receiving her reply, which urged objections, Mr. Bertram Keightley went over to Ostende during the latter part of February or beginning of March and talked matters over with her. She agreed to come to London at the end of April provided we would find a house for her somewhere a little out of London in which she could work in peace. Soon after he returned I went over to Ostende rather unexpectedly to myself. I naturally went to call after leaving my luggage at the hotel. Madame Blavatsky received me with the greatest kindness, although previously to that occasion I was almost unknown to her. She insisted that I should transfer my things to her house and stay with her while in Ostende. At that time she was occupying the first floor of the house, with a Swiss maid to wait on her and Countess Wachtmeister to keep

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\*This article was first printed by Mr. Judge in *The Path* for November, 1892.

her company. I was at once introduced to the *Secret Doctrine* with a request to read, correct, and excise, a privilege I naturally did not avail myself of. Madame Blavatsky at that time had never ventured out of her rooms since the previous November, and never came from her writing and bed-room into the dining-room until the windows had been closed and the room well warmed. Several attacks of inflammation of the kidneys had warned her that the slightest chill was dangerous to the completion of her work. At the close of my visit I returned to England with renewed assurances of her arrival on May 1st, and under pledge to return and assist Madame Blavatsky on her journey to London. I had not been in London many hours when one of our members, Dr. Ashton Ellis, received a telegram from Countess Wachtmeister saying, as I recall its tenor, that Madame Blavatsky had had another inflammatory attack on the kidneys, that she was comatose, and that her life was in the utmost danger. Dr. Ellis went over to Ostende and attended her. He told me that he was extremely surprised, and so were the others who knew her serious condition, to find her recovering in a few days. Her state then was so critical that she began arranging her affairs before the comatose attack came, burning up papers and having a will drawn up so as to be ready for the end. Later on she told me herself that her life was saved by the direct intervention of her Master. Her endurance manifested itself even at this point, for as soon as she could leave her bed she was again at work on the *Secret Doctrine*.

In the middle of April Mr. Keightley again went over, and I followed him about the 25th or 26th. We were rather in consternation because Madame Blavatsky said she could not possibly leave in such weather as then prevailed, especially on account of her late serious illness. Her landlord said she must leave, for the rooms were let. Countess Wachtmeister had previously left for Sweden to attend to urgent business affairs there under promise to rejoin Madame Blavatsky in London. Staying in the house with us was a friend of Dr. Ellis who assisted in the removal.

The fated day came, and in place of being bright but cold, as had been the case two days before, the morning proved to be cold and foggy, with a steady drizzling rain falling and penetrating all it touched, the thermometer being about 40 degrees. We fully expected Madame Blavatsky would decline to move, and thought her justified in doing so. Nevertheless she appeared that morning in full marching order, the trunks were packed, and all was ready. The carriage arrived and Madame Blavatsky was assisted into it, and off it drove to the wharf. It must be remembered that she had not had a window open in her room while she was in it (and would scarcely allow it open while she was out) for six months. She kept her room at a temperature of over 70 deg., believing that anything under that would kill her. Moreover, she was almost crippled with rheumatism and could hardly walk, and was a constant martyr to sciatica. On getting to the wharf we found the tide low, and in

consequence that there was only a narrow gangway leading at a very steep incline to the steamer's deck. Imagine our dismay. Madame Blavatsky, however, said nothing, but simply grasping the rails walked slowly and without assistance to the deck. We then took her to a cabin on deck where she sank on to the sofa and only then betrayed the pain and exhaustion caused by her effort. The journey was uneventful so far as Dover, save that for the first time in her life Mme. Blavatsky knew what the preliminary qualms of sea-sickness meant and was much puzzled. At Dover the tide was still lower, and as a result four very stalwart piermen had to carry her to the top. Then came the greatest difficulty, for the platform is low and the English railway carriage steps were high. It required the united efforts of all the party (and the piermen as well) to assist Madame Blavatsky in her crippled state into the carriage. The journey to London was uneventful, and with the help of an invalid chair and a carriage she was safely lodged in the house we had secured for her. Secretly I was afraid the journey would have serious results, but, whatever was the reason, she seemed to enjoy better health for some time after her arrival in England than she had for months previously. The day after her arrival she was at work on the *Secret Doctrine* at 7 a.m., and did not appear best pleased because she had been prevented from an earlier start through her writing materials not having been unpacked the previous night.

A. KEIGHTLEY.

[EDITOR'S NOTE.—Dr. Keightley was asked to give the above short account of an important point in our history. It was a turning point indeed, since it resulted in the re-awakening of the London centre. A postal card sent to the Editor by H. P. B. after she got to London may be of interest and is here given.

Addressed "W. Q. Judge Esq., Editor PATH, New York, U. S. A.," postmark May 7, '89.

MAYCOT, CROWN HILL, UPPER NORWOOD, LONDON, *May 7th.*

Oh *thy* prophetic soul! Didn't know old H. P. B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather *vegetating*) in it till the Countess returns. Write here "1000 words for the PATH"? I'll *try*, old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—'O. L.' H. P. B.]"

## THE MAHATMAS AS IDEALS AND FACTS\*

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they

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\* This article was first printed by Wm. Q. Judge in *The Path* for March, 1893.

must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wis-

dom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

## SOME OLD QUESTIONS ANSWERED\*

A correspondent from New York writes:

“The Editors of LUCIFER would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

“(1.) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?”

“I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your Rules? The same, however, is found in the New Testament. ‘He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, etc., etc.’ is said in Matthew (x. 37). Do the MASTERS of Theosophy demand as much?”

“Yours in the Search of Light,

“L. M. C.”

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, No; adding that no *theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the “Masters of Theosophy” (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but “few the chosen.” Dozens were refused, simply because married and having a sacred duty to perform to wife and children.<sup>1</sup> None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is “unworthy” of the Science of Sciences, “or ever to approach a holy MASTER.”

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to “abandon father and mother, wife and children,” and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke’s Gospel that one reads the terrible words, put in the mouth of Jesus: “If any *man* come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life* also, HE CANNOT BE MY DISCIPLE.” (xiv. 26.)

\*This correspondence was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

<sup>1</sup>We know but two cases of married “chelas” being accepted; but both these were Brahmins and had *child-wives*, according to Hindu custom, and they were *Reformers* more than *chelas*, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the “Path,” as is usual in India since long ages.

*Saint* (?) Jerome teaches, in one of his writings, "If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, *trample on thy father's lifeless body, TRAMPLE ON THY MOTHER'S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!*"

Surely then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some *anti-Christian*, or too dogmatically "Christian" paper.

Our society has never been "more Catholic than the Pope." It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, nor its Masters, but on the limitations of human nature. The *Rules*, however, of *chelaship*, or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV. of *Kiu-ti*, in the chapter on "*the Larvs of Upasans*" (disciples), the qualifications expected in a "regular *chela*" are: (1.) Perfect physical health.<sup>1</sup> (2.) Absolute mental and physical purity. (3.) Unselfishness of purpose; universal charity; pity for all animate beings. (4.) Truthfulness and unswerving faith in the laws of Karma. (5.) A courage undaunted in the support of truth, even in face of peril to life. (6.) An intuitive perception of one's being the vehicle of the manifested divine *Atman* (spirit). (7.) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8.) Blessing of both parents<sup>2</sup> and *their permission to become an Upasan* (chela); and (9.) Celibacy, and freedom from any obligatory duty."

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as a *lay chela*.

This is sufficient, it is hoped. We have heard of chelas who, having *failed*, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognise their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise Kiratarjuniya of Bharavi:—

"The enemies which rise within the body,  
Hard to be overcome—the evil passions—  
Should manfully be fought, *who conquers these*  
*Is equal to the conqueror of worlds.*" (xi. 32.)

[ED.]

<sup>1</sup>This rule 1 applies only to the "temple chelas," who must be *perfect*.

<sup>2</sup>Or one, if the other is dead.

## ON THE LOOKOUT

It would be asking too much to expect that the Jewish communities should refrain from pointing the moral and adorning the tale of the European war or from asking what Christianity has actually done for the world now intent upon murder, wholesale, and by the most improved machinery. Thus we find the *American Hebrew* drawing attention to the fact that "The Christian church or the Christian churches—more probably Christianity itself—has proven ineffectual and meaningless in the spiritual crisis." It is, says the writer, an amazing spectacle. Eight separate Christian nations are bombarding—and the word is a timely one—the throne of grace for divine aid in destroying their respective enemies, and they are doing this on the assumption that the God of Peace will naturally and necessarily be on their side as soon as his attention has been adequately drawn to the facts. Says the *American Hebrew*:—"The Church has failed. Throughout the centuries, Christianity has spoken of peace, but nowhere in Christian teachings has there been found effective examples of the peace spirit since the death of its great founder. As an institution it has been the right hand of war, ministering words of comfort to the dying soldier, but never standing firmly for the ideals of peace in moments of crisis. The Christian world remains barbaric. The teachings of Christianity have not penetrated."

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But the frankness of this Jewish criticism is surpassed by the condemnation that comes from some definite Christian sources. Thus we find an outspoken letter in the *New York Evening Post* from the Rev. G. Monroe Royce, Rector of St. Thomas Church of New Windsor-on-Hudson, in which the utter failure of Christianity is distinctly asserted. Says Mr. Royce. "But one has a right to expect that after nineteen hundred years of civilization calling itself Christian, the Church and her ministers should have influence enough, power—downright moral and spiritual power—enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people composing the nations of Europe. This much we have a right to insist upon, and if the combined influence of all organized Christianity cannot bring about such a result, then it is, I think, perfectly fair to conclude that the church machinery has broken down; that it does not do what it professes to do, and is not worthy the support it is receiving." But Mr. Royce reserves his more practical suggestion for his last paragraph, a suggestion whose practical adoption might be viewed with some equanimity. He says:—"Let us tell these popes, patriarchs, bishops, churches and missionary societies that if they cannot prevent such direful carnage, such a universal outrage upon humanity, we refuse to contribute one penny to their support. The stock exchanges throughout the world have frankly confessed their inability to deal with the situation and have closed their doors. If the churches possessed the same candor, they would do likewise."

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But recriminations will neither assuage bitternesses nor heal wounds. It is the part of wisdom to look upon destruction as but the prelude to construction, and so to seize whatever opportunities may present themselves from the burning of much stubble and the removal of much theological rubbish. For indeed the stubble and the rubbish are in a fair way to disappear, and we may find in the near future that religious dogmatism is less sure of itself than of yore, and more disposed to those heart searchings from which many good things may emerge. Christianity having carefully expunged whatever of Theosophy it once possessed—no small measure—may now realize that it threw overboard the cargo while preserving the ballast, and that it owes its present humiliation to its abandonment of the distinctive Theosophical teachings that it once avowed but that were found to be inconsistent with priestly ambitions and a consistent desire to serve two masters

in spite of high authority for the certainty that such a thing cannot be done. If the churches had continued to teach the science of life, the continuity of consciousness, the persistent reincarnation of all life in the search for experience, and the individual responsibility that is the necessary and obvious corollary of such a teaching, the present horrors would have been impossible in the light of a human fraternity that would have gradually submerged the brute in man and exalted the God. If Theosophists all over the world are now awake to the situation they will reassert the first principles of their philosophy with an energy that will command attention.

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It is to be feared that we shall have to wait some time before receiving copies or even further accounts of the important book on Materializations lately published in Germany by Professor von Schrenk-Notzing. In the meantime we are supplied with some cursory information concerning it by *Current Opinion* which says that this eminent physician who has written important treatises on criminal psychology and spent years in psychical research seems now to have abandoned his impression that ghosts are a sort of self-deception or the product of an obscure faculty of the imagination. His experimental investigations have now been carried on for some years. They were conducted with the aid of powerful cameras and in the presence of many trained observers. Every test which the rigidly scientific mind could devise seems to have been applied in the effort to preclude deception or error. As a result the learned professor has now reached the conclusion that the "phenomena of materialization" are an "objective fact in science," although the cause of these manifestations still eludes him.

These further reports from Germany seem to have stimulated Dr. J. Godfrey Raupert of London to a renewed protest, although, it is to be feared, an unavailing one. Dr. Raupert has already attracted some attention by his warnings of the dangers attending nearly every variety of practical psychical research and his warnings have been recorded in these pages. His medical practice has brought him into contact with numbers of persons suffering from obscure nervous maladies, in nearly every case directly traceable to reckless dabbling in the minor occult forces that has now become a fashionable sensation throughout English society. If science, says Dr. Raupert, is now to popularise these still more serious experiments in materializations we may expect still more serious results upon those equipped neither physically, mentally nor ethically for such a practice. That his presentiments are not peculiar to himself is evidenced by a quotation from Professor Lombroso who paid special attention to the results upon the medium, and who says that after the seance the medium is overcome by morbid sensitiveness, hyperaesthesia, photophobia, and often by hallucinations and delirium during which she asks to be watched from harm. There were serious disturbances of digestion, followed by vomiting if she had eaten before the seance. There seemed to be also true paralysis of the legs on account of which she must be carried and undressed by others. These morbid states, says Professor Lombroso, may be observed and verified in all true mediums. Professor Schrenk-Notzing himself confesses to these disastrous consequences to the medium. He says:—"While the phenomena under investigation were in progress, the medium, a woman, groaned and trembled. When she was restored to normal consciousness after the sitting, which lasted for fully an hour and a half on this occasion, she was in a state of absolute exhaustion. In addition to her feeling of exhaustion was the fact that she spoke in a very hoarse voice and coughed a great deal. As a general thing it was two days before the medium recovered from the state of nervous prostration induced by the experiences she went through."

But it is to be feared that the sufferings of the medium are not likely to weigh heavily in the balances against a scientific curiosity that has never yet been restrained by moral considerations. Nor is it likely that any attention will be given to the inevitable disaster that must overtake the casual investigator who is persuaded into these evil paths by idle curiosity or by

the love of sensationalism that is a concomitant of modern luxury and its jaded appetites.

The *Review of Reviews* expresses some surprise at the persistence of interest in the "myth" of Atlantis. Science has already shaken its head in grave disapproval of the earlier attempts to prove the existence of a pre-historic continent and a pre-historic civilization, but in spite of the finality that should attend a scientific denial there are still hardy spirits who not only rake over the evidence already available but actually presume to add to it. We are told that a writer in a recent number of *Cosmos* marshals a series of observations made by naturalists upon the fauna and flora, present and fossil, of the island archipelagoes lying to the west and southwest of the Spanish peninsula, in an effort to show that new evidence of a striking character has been brought forward in support of the Atlantic tradition. Very recently L. Germain has examined the matter from the standpoint of the zoologist ("*Le Probleme de l'Atlantide et la Zoologie*": *Annales de Geographie* 1913). It is well known, he says, that tradition testifies to the existence of a continent in the equatorial Atlantic, and to the fact that this continent was overwhelmed at the very beginning of historic times. After having been long ago relegated to the category of myths, this "curious Greek tradition" has taken a new lease of life, and we are today almost in a position to locate the continent in the region of the Cape Verde islands. M. Germain then proceeds to a somewhat lengthy examination of the zoological facts bearing upon the contention, and he concludes, first, that the island groups of the Atlantic were at one time united in a single continent corresponding to the traditional Atlantis, and, second, that this continent was connected on one side with Morocco and Portugal and must have had for a southern boundary a shore line which began in the neighborhood of the Cape Verde islands and ended at some point, as yet not capable of exact determination, on the American continent,—probably Venezuela.

We need not stay to examine the learned author's geographical conclusions, but it may none the less be pointed out with profit that here we have one more example of the unembarrassed placidity with which science ignores its most positive and dogmatic conclusions but without explanation or apology to the actual pioneers upon its new path of research. Once more science confesses that it has misled the world by an arrogant assumption of knowledge that actually was no more than guesswork founded upon prejudice and ignorance.

The reaction against the fetich of heredity began when Weismann demonstrated the non-transmissibility of acquired characteristics. The reaction seems likely to become a revolution when we observe the vigor of the attack now being directed against eugenics and the associated follies of those who would turn the teachings of Galton and his school into a religion. The latest to enter the lists is Mr. Mowry Saben who devotes one of the essays in his newly published book "The Spirit of Life" (Mitchell Kennerley, \$1.50 net) to what he calls "The Superstition of Heredity." The popular notion of heredity, he says, makes of one's parentage a pair of creators but "no creator can create anything greater than himself," and a pair of creators can create nothing greater than themselves. Mr. Havelock Ellis, after admitting that none of Carlyle's ancestors ever showed any capacity for authorship, says that Carlyle wrote "just as they would have written if they had been able to write." But how, asks Mr. Saben, did Mr. Ellis make this truly astounding discovery? How indeed is it possible to know that a person who never has done a given thing would do a given thing in a certain way if he did it at all? Evidently Mr. Ellis does not know what he is talking about. It might have occurred to him that a man who was the son and grandson of peasants and yet was able to use more words than any other British author, save one, presents in himself a rather startling phenomenon. Mr. Saben concludes that "the notion that a man is created by his parents is the most mythical of all myths."

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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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

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